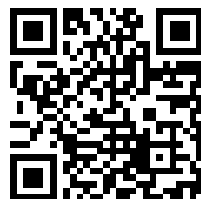
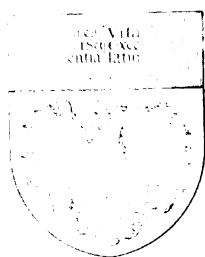

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A MONTHLY MAGAZINE.

ORGAN OF

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The Catholic Summer School of America

AND

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WARREN E. MOSHER, A. M.

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NO. 1.

THE SONNET.

BY REV. HUGH T. HENRY.

A recent writer has contended for the allotment to "blank" verse of the place of supreme difficulty in English verse. For there the absolute thought, gracefully, or powerfully, or poetically expressed, must depend on no external graces of rhyme or variety of rhythm to recommend itself to our approbation. What sole advantage is inherent in the steady rhythmic flow of the pentameter, is at once the only limit and the only external embellishment of the thought.

I quite agree with this critic, if we are both speaking of the highest poetry. St. Francis of Assisi, addressing the birds of the air as his brethren, and reading them a homily on the goodness of God whose feathered choir they are, was in this act a poet—be his words never so unrhythmic. So, too, St. Francis, of Sales, catching idealizing inspirations from every page of the book of Nature, was a poet—however much his language might refuse to suffer the fetters of poetic form. But both of these men were high types of the prose poet. They were not un-

graceful in the forms which clothed their thought. There is a rhythm in prose such as, if it be employed by the masters of expression, cannot be equalled in æsthetic force by any well-defined poetic measure—a subtle music, like the flow of a stream adown unequal declivities; or like

"The soft eye-music of slow-waving boughs." The near approach to this measureless, but not unrhythmic flow of words, found in rimeless pentameter verse, wherein no consonance of final syllables can serve to point out the restrictive limits of this special poetic form,—this near approach to prose confers on blank verse its high possibilities and its just claim to a pre-eminent position amongst forms of verse. It is easy to write such verse—the restriction is so slight! It is also very easy to write prose—the restriction being reduced to zero! And nevertheless, the most difficult kinds of composition are to be found in the highest types of prose, and of "blank verse." And the masters are few in either kind!

In this article I beg to draw atten-

tion to what may be considered the opposite pole to both blank verse and prose. And I claim for it, nevertheless, a difficulty hardly falling short of that encountered in either of these two types. Just as there is no end of blank verse and of prose in our endless stores of English literature, so there is no end to sonneteers and their sonnets. But there are sonnets and sonnets. Of the multitudes that have been written, only a disproportionately small number can be considered as examples of the highest expression of this poetic form.

What is a Sonnet? Etymologically, it is a *little song* (from the French *sonnet*, diminutive from *son*, a sound or song). Perhaps it would be better to derive it from the Italian, *suonetto*, dim. from *suono*, as the place of its birth is supposed to be Italy, rather than *Provence* (for which the French critics contend). Of Italian-birth, its parentage is not known with certainty. Possibly the oldest extant specimens of a strict sonnet (as distinguished from a mere poem of fourteen lines) are those of Pier delle Vigue, and Ludovico Vernaccia. These poets of the early part of the thirteenth century found a worthy continuator in Fra Guittone, whose many sonnets, the production of the latter years of that century, seem to have led M. Waddington and others to consider him the inventor of the form. Inasmuch as he was the first to give his sonnets what may be styled their purely sonnet-form, the real glory of their invention should perhaps be attributed to him. Cary, the translator of Dante, has furnished us with an admirable translation of one of his sonnets:

I.

Great joy it were to me to join the throng
That thy celestial throne, O Lord, surround,
Where perfect peace and pardon shall be
found,
Peace for good doings, pardon for the wrong:
Great joy to hear the vault of heaven prolong
That everlasting trumpet's mighty sound,
That shall to each award their final bound,
Wailing to these, to those the blissful song.
All this, dear Lord, were welcome to my soul.
For on his brow then every one shall bear
Inscribed, what late was written in the heart;
And round my forehead ' wreath'd a lettered
scroll
Shall in this tenor my sad fate declare:
"Love's bondman, I from him might never
part."

Dante, Petrarch and Tasso gave the sonnet eminence and perfection. Its history is well summed up in Wordsworth's famous *apologia*:

II.

Scorn not the Sonnet; Critic, you have
frowned
Mindless of its just honours; with this Key
Shakespeare unlocked his heart; the melody
Of this small Lute gave ease to Petrarch's
wound;
A thousand times this pipe did Tasso sound;
Camoens soothed with it an exile's grief;
The Sonnet glittered a gay myrtle Leaf
Amid the cypress with which Dante crowned
His visionary brow: a glow-worm Lamp,
It cheered mild Spenser, called from Faery
land
To struggle through dark ways; and when
a damp
Fell round the path of Milton, in his hand
The Thing became a Trumpet, whence he
blew
Soul-animating strains—alas, too few!
Himself a master, who has written some
500 sonnets, he has given here some
of the most prominent of the devotees
of this verse. But scarce a name in
our literature which will not be found
identified with the progress of the Son-
net! What are its attractions, power-

ful to allure both the master of the divine art of poesy, and the unskilled neophyte of verse? Presenting in its many limitations, its rigid and conventional formalism, its narrow-celled prison, the very opposite of the free and unrestrained rhythms of prose, or of the slight metrical embarrassments of blank verse, how should it have been esteemed so highly?

The restrictions hampering the free flow of inspiration in the Sonnet are many and considerable. While there are various types of sonnet, possibly all schools will agree that it must be a poem of just fourteen lines—whence Charles Lamb's designation of sonnets as "fourteeners"—and that its verses should be decasyllabic and rimed. These lowest limits are claimed by the lax school. The stricter school demands in addition that there shall be a division into octet and sestet, and that in the octet but two rimes should be employed, of this sequence: 1-2-2-1-1-2-2-1; and that in the sestet two or three rimes should be used, of a variable sequence. The type furnished by Pier delle Vigue consisted of two quatrains, rimed thus: 1-2-1-2-1-2-1-2, and two tercets rimed thus: 3-4-5-3-4-5. Shakespeare's sonnets are so far from the strict standards, that only the magic of his name and genius could compel their acceptance as real sonnets; for they are really rather "fourteeners," consisting, as they do, of three ordinary quatrains with alternate rhymes, rounded off with a couplet. The Petrarchan sonnet is the most exacting of all—an octet of two rimes, and a sestet of two or three, arranged as in example I. above.

In addition to these limitations, a certain school clamors for a rigid

division of the thought into two parts; so that in the octet there should be an imaginative protasis, expecting a balancing apodosis in the sestet. The thought, like the young Lochinvar's love,

"Swells like the Solway, but ebbs like its tide."

Behold, then, the difficulties of the Sonnet. A poet must select a theme such that its natural and logical development shall neither fall short of, nor exceed, the prescribed limit of fourteen lines. This poem is to be divided into two sections of eight and six lines, the former containing but two rimes arranged in a rigidly unvarying way, the latter containing two or three. This complex arrangement of rimes should be atoned for by simplifying the thought into two well defined portions, such that the ascending flood-tide of the octet shall have a corresponding descent in the ebbing measures of the sestet.

An artificial form, indeed! But not in the same degree as its fellow exotics in the soil of English literature, the *ballade*, *sestina*, *rondeau*, *villanelle*, *rondel*, *triolet*. A strong effort is being made to make these flourish in our stranger soil, and by versifiers of no mean eminence; but the attempts meet with small imitation. On the other hand, the ancient and honored place of the Sonnet in our literature, its zealous cultivation by our master-poets, must lead us to suspect in its intricacies something more than the attractiveness of artificiality. It has been beautifully and thoughtfully said of the Sonnet, that "without being coldly artificial, like the *rondeau*, the *sestina*, the *ballade* the *villanelle*, etc., the sonnet is yet so artistic in structure, its form is so universally known,

recognized, and adopted as being artistic, that the too fervid spontaneity and reality of the poet's emotion may be in a certain degree veiled, and the poet can whisper, as from behind a mask, those deepest secrets of the heart which could otherwise only find expression in purely dramatic forms."

For the tyro no better exercise could be given than the sonnet form. It will teach him the necessity of a wise restraint in liberty; it will be a constant monitor to him that there is a gain in brilliancy and effectiveness where there is a condensation of thought; that a grand power lies often in suggestion rather than elaboration; that nature, untrammelled, nearly always seeks to arrange the molecules of matter not in a haphazard way, but in the most definite crystalline forms, with a gain in beauty which immediately appeals to our sense of the beautiful; that it is the same carbon which in graphite presents an amorphous mass of no beauty to the eye, and which in the diamond assumes, merely by its crystallization, a beauty which is a joy forever.

For the accomplished versifier, the Sonnet must be a perpetual reminder of the truth of Pope's remark:

"Those move easiest who have learned to dance."

He recognizes in it, not alone a well-established and appropriate medium for the expression of unpretentious *jeux d'esprit*, delicate imaginings that will scarce bear the rough ease that attends the ordinary stanza forms, and single thoughts which will best appear to advantage in such a cameo-like shape.

For the master-poets it will continue to be what it has ever been,—a welcome prison-house for the souls that,

as Wordsworth puts it, "have felt the weight of too much liberty." Accustomed to the wide spaces of the empyrean, he shall not, however, fret at the close walls of his self-elected abode. Beautifully has Wordsworth again apologized for the Sonnet:

III.

Nuns fret not at their convent's narrow room;
And Hermits are contented with their cells;
And Students with their pensive citadels;
Maids at the wheel, the Weaver at his loom,
Sit blithe and happy; Bees that soar for bloom
High as the highest peak of Furness Fells,
Will murmur by the hour in foxglove bells.
In truth, the prison unto which we doom
Ourselves, no prison is: and hence to me,
In sundry moods, 'twas pastime to be bound
Within the Sonnet's scanty plot of ground:
Pleased if some Souls (for such there needs
must be)

Who have felt the weight of too much liberty,
Should find brief solace there as I have found.

Briefly, in this paper, I have attempted to describe the Sonnet. The love for it must grow from an appreciative familiarity with those poets who have used it successfully. I shall not lengthen this account by adding here a catalogue of names, but shall merely say that elegant specimens of the Sonnet will be found in the late works of our living Catholic poets of England and America—to which I commend the reader.

My description of the Sonnet has doubtless proved laborious to the reader who has honored me with an attentive perusal, in the hope of finding an answer to the oft-repeated question, "What is a Sonnet?" If prose has thus far failed to vouchsafe a satisfactory answer, let poesy answer in this little gem of R. W. Gilder:

IV.

What is a sonnet? 'Tis a pearly shell
That murmurs of the far-off murmuring sea;
A precious jewel carved most curiously;

It is a little picture painted well.
 What is a sonnet? 'Tis the tear that fell
 'From a great poet's hidden ecstasy;
 A two-edged sword, a star, a song—ah me!
 Sometimes a heavy-tolling funeral bell.
 This was the flame that shook with Dante's
 breath,

The solemn organ whereon Milton played'
 And the clear glass where Shakespeare's
 shadow falls:
 A sea this is—beware who ventureth!
 For like a fiord the narrow floor is laid
 Deep as mid-ocean to sheer mountain
 walls.

"FREE WILL"; A TRAGEDY (y. 1545) REVIEWED.

BY REV. REUBEN PARSONS, D. D.

If the reader were thinking of writing a tragedy, would he even dream of selecting Free Will for a subject? Certainly, there are hundreds of ideas—*motifs*, perhaps we should term them, which proceed from this precious treasure of man's soul, and which are pre-eminently fitted for the purposes of the tragic Muse. But we can scarcely fancy a modern dramatist seeking material for an enthralling production in the tomes of a theological library. Three centuries and a half ago, however, a monk—albeit an unfrocked one—made the venture. Nor is it very strange that this wayward scribbler dared to put sock and buskin on Free Will; for at the time when he wrote, 1545, this subject was discussed more than any other throughout Christendom. In hurch and tavern, in palace and hovel, in monastery and brothel, there were persons who showed that if they could not be theologians, at least they could be theologasters. The fever of theological speculation, not contracted through a love of God and a zeal for souls, but caught from a too free dabbling with the remnants of Luther's cast-off tunic, had spread even throughout Italy; and many were the nunneries in which the simple-minded and meek-faced virgins played at battledore with

sacred dogmas, displaying, the while, a gravity worthy of St. Thomas, united with the reckless confidence of Don Pasquino. Thanks to God and to the devotion of the Italians for our Lady, this fever proved fatal in very few instances; but the names of Sozzino*, Vergerio, Peter Martyr (Vermiglio), Blandrata, etc., remind us that heresy made a desperate fight to gain a foothold in the land of the Popes.

Francesco Negri, born at Bassano, became an Augustinian merely because of a disappointment in love; and hence it is not surprising that an amorous intrigue led him to commit murder, and therefore to cast his cowl aside, and take refuge in Switzerland, then an asylum for all who feared or hated the power of the Holy See. There he became intimate with Zwingle; and in 1529 he accompanied that heresiarch and Eccolampadius to the famous Conference of Marbourg, in which a vain attempt was made by Luther and Melancthon to reduce the Swiss "reformer" to subjection to their own opinions. Negri appears to have been fairly well versed in theology, and he excelled in Greek and Hebrew. What doctrines he professed among the many Protestant systems in vogue even at that early stage of the new religious

* Better known by the Latinized form of his name, Socinus.

revolution, we cannot discover. It is certain that Mainardi, the first Calvinist pastor in Chiavenna, "excommunicated" him as a Socinian; but at Zurich he afterward declared his belief in the Divinity of Christ and in the Real Presence. He composed several works in the interest of the reformation; but his most famous production is that tragedy which we would present to the reader's attention.

Luther was a resolute and bitter opponent of the doctrine that man is a free agent; his entire system, if contradictions may be regarded as systematic, was based upon the theory that man is necessarily a sinner. No consequences of this horrible teaching deterred him from a strenuous endeavor to propagate it; indeed, it is quite probable that his own prurient inclinations not only gave to it additional zest, but led him perforce to a fanciedly sincere belief in its truth. In a letter to Melancthon, dated August 21, 1521, this father of the Reformation hesitated not to promulgate as a line of conduct for men: "Sin, and sin strongly; but believe with greater strength. . . . Be a sinner, and sin boldly; we must sin, so long as we are here. . . . Sin cannot separate us from God, even though we were to fornicate or murder a thousand times a day." It was this soporific which Negri undertook to administer to consciences as yet delicate and wakeful,

in his tragedy of *Liberio Arbitrio*, published in Italian in 1546, and in Latin in 1559.* The scene of the play is the great Square of St. Peter's in Rome. The prologue is delivered by *Fabio* of Ostia, a pilgrim just returned from the Holy Land. The Roman Pontiff (at that time, Paul III) is indicated by *Mgr. Clero*, represented by Negri as a natural son of his Holiness, who is prime minister of the Catholic Kingdom. The prerogatives of the Pope, both spiritual and temporal, are defended by *Diaconato*, a diplomat who is the maggiordomo of *Clero*; and the author assigns to him the presentation of a graphic description of the alleged immoralities of the papal court. The intrigues of the ecclesiastics of the day are depicted by *Ammonio*, chancellor of the Dataria†; and by *Trifone*, a notary of the same papal tribunal. Among the persons of the drama there is a servant of the Monsignor, named *Orbilio*; and the prelate's chaplain, an unmitigated hypocrite and an ignominious. We are also treated to a sight of the Archangel *Raphael*, and of *Sanctifying Grace*; whom God has sent on earth to condemn the Pope as Antichrist, and to kill poor *Free Will*. The rising curtain discloses a meeting between *Fabio* and *Human Speech*, and we hear from the latter an account of the brave and noble revolt of Luther and his imitators against the cruel

* Some critics have attributed it to the celebrated apostate, Vergerio; but in an edition of 1550, prefaced and annotated by Vergerio himself, the authorship is ascribed to Negri.

† This tribunal, originally a department of the Apostolic Chancery, was founded in the thirteenth century as a distinct bureau. From it proceed all the dispensations and other "graces" granted by the Holy See. Many Protestant polemics have affected to be scandalized at what they assume to be the extortions of the *Dataria*. But this sensitiveness is founded on a purely imaginary evil, as those who have had occasion to recur to Rome for dispensations will readily testify. A very large proportion of these dispensations are accorded *gratis et pro nihilo*; and where a fee is charged, it is by no means exorbitant. The writer knows from his personal experience, and so does every priest in charge of souls, that whenever the beneficiaries are poor, or even in merely narrow circumstances, a grant of the dispensation is forwarded *gratis*, simply on the request being made *in forma pauperis*; and it is conceded as readily, and with the same precautions and provisos, as would be the case if the applicant were a crowned head or a multi-millionaire. As for the supposed impropriety of ever expecting any fee whatever, which our adversaries use as a weapon against the *Curia Romana*, it should be borne in mind that the expenses entailed upon the Holy See for the government and care of the Universal Church are very great, despite a prudence and economy which are absolutely astounding to secular statisticians. Is it not proper that they who profit by the favors of the Pontiff, should help to alleviate his burdens?

thralldom of man's free agency. Then *Diaconato* approaches the twain, and while ostensibly defending the Church informs them how, many centuries ago, when mankind was involved in Cimmerian darkness, and sunk in almost irremediable sloth, the Roman Pontiff seized the opportunity to crown *Free Will* as monarch of the Kingdom of Good Works; reserving for himself and *Clero* the rest of the earth. We also learn that the Monsignor had been endowed, in those same gloomy days, with the rich and vast province of the Sacraments; that the capital of this region is Holy Orders, a city divided into many districts, each one of which is ruled by a special hierarchy. The chief of these hierarchies, adds *Diaconato*, is the Sacred College of cardinals, prelates whose time is spent in revels and immorality of every kind, and the sumptuousness of whose courts far transcends that exhibited by any secular prince. Now the pilgrim retires, heavy-hearted because of the rottenness of the Roman Curia. The boards are then trodden by *Hermes*, an interpreter of the Council of Trent; and by *Felino*, a steward of that assembly. These worthies descendant most prolixly upon the wine-bibbing proclivities of the Tridentine fathers; and we learn how the condemnation of the gentle, simple-minded, and immaculate Luther, Calvin, Zwingle, etc., is effected amid ribald discourses, and with an accompaniment of the tinkling music of kissing goblets.

In the second act of this really interesting play, we listen to some com-

ments upon a letter from the emperor; *Free Will* and his ministers, *Human Speech* and *Elicited Act*, having assumed the gracious task. His Majesty desires to procure some documents from the Dataria, which may serve to bolster up the tottering edifice of Popery. These documents have been unearthed by the zealous archivists of the Curia, and as we hear them we are reminded of the presentations of Catholic teaching and practice with which so many of our Protestant friends are unfortunately too familiar. One of the most impressive of the tirades is directed against the presumed ignorance, laziness, vindictiveness, filthiness (both spiritual and corporal), and general banefulness, of monks and nuns—especially of the former. Then are vomited forth a lot of nauseating ostensible explanations of Confession, the Mass, and Indulgences; but these are no more outrageously absurd than some that are even now emitted by certain of our—in many other matters—enlightened fellow-citizens.

The third Act opens with the information that the Pope and the emperor have resolved to exterminate all Protestants, come what may; that the cardinals have already made all preparations for rekindling the fires of the Inquisition. Then *Diaconato* accuses *Felino* of having calumniated the Pope; whereupon the steward reiterates the charges commonly advanced by the reformers, and concludes with the remark that for centuries the Pontiff had proclaimed himself half man, half God; but that at length God had revealed to Luther that the impostor was half man, half Satan.* *Hermes* is request-

* The Latin version has:

"Esse diu mentitus erat se Papa per orbem
Semideumque virum, semivirumque Deum.
At vere hunc, retegente Deo, nunc esse videmus
Semisatanque virum, semivirumque Satan."

ed to give his opinion ; and while trying to defend the Papacy and Catholic doctrine, he renders them apparently ridiculous.

In the fourth Act, Sts. Peter and Paul are seen, disguised as Pilgrims, talking to Bertuccio, a cousin of Don Pasquino.* The apostles inform their reverent auditor that they have descended from heaven in order to discover whether Don Pasquino does not lie when he asserts that the Popes have carried their treachery to divine truth so far as to make the most astounding innovations in doctrine—innovations which are in plain contradiction to the easily-comprehended text of Scripture. Then the saints learn from the candid Bertuccio that his cousin has even minimized the truth—a revelation which fills the patrons of the Eternal City with such indignation that they give vent to torrents of tears because of the unparalleled audacity of their successors ; and finally they pour into the trembling Bertuccio's ear such convincing arguments in favor of every one of the contradictory ebullitions of Luther and his innumerable progeny, that the now happy man declares himself a sound and zealous Protestant.

The fifth Act furnishes the presumably consoling catastrophe. Behold the entrance of the Archangel *Raphael* and *Sanctifying Grace*. Without delay the latter chops off the head of poor *Free Will*; and the apostles gaze upon the corpse of the monster with a holy joy. Then the Archangel proclaims, as has

been proclaimed millions of times, that the Pope of Rome is Antichrist, and that at last the arm of God is raised against the Scarlet Woman of Babylon. The grand climax is reached when *Sanctifying Grace* enjoins upon *Raphael* to announce to persecuted Christendom that the Almighty has sentenced the usurping tyrant of consciences to be killed, but only "by degrees," by the Free and Open Bible.

We have not learned whether this would be impressive "tragedy" was regarded by the Germans and English of the period as so conclusive a polemic, that they therefore entered the ranks of the reformers in surprisingly great numbers. Certainly, it must have excited a smile of derision among the Italians, whose superiority in logic and whose thorough acquaintance with the Papacy in its reality prevented them from crediting its calumnies. The reader need not wonder at the title of Tragedy given by Negri to his effusion, even though there is nothing of the tragic in his composition, unless it be the chopping off of the head of unfortunate *Free Will*; and that episode is rather a touch of the melo-dramatic. But in the olden time the words Tragedy and Comedy did not possess their present significance; witness the title of that most sublime work ever penned by mortal—the "Divine Comedy" of Dante, which assuredly is not at all funny. The play of Negri was one of the first tragedies conceived by a Protestant brain; in 1538 a Bavarian named

* For centuries the statue of Don Pasquino, now in the rear of the Palazzo Braschi, has been one of the most quaintly interesting objects connected with the social and political life of Rome. It is from the peculiar use to which this statue has been put for ages, that we derive our word *pasquinade*. Whenever anything novel and striking occurred, whether in the civil or the political order of the city, in the days when newspapers were unknown (and even after these had become common), some caustic wit was sure to indite a squib, perhaps a lampoon, on the subject, and affix it at the feet of Pasquino. Nearly always the next day would find that some poet of different opinion had made Pasquino the bearer of a reply. Very frequently these elucubrations were scintillations of true wit; and often they were couched in a style which could well challenge the admiration of the most fastidious taste.

Kirchmaier had produced a similar work.* We must also note that Catholic polemics had already taken this means of rendering controversy more intelligible to the masses. Thus we find Emser, the fiery adversary of Luther, lecturing at Erfurt in 1504 on a "Comedy" of this nature, composed by the famous Reuchlin, and bearing the quaint title, "Sergius, or the Head

of the Head."† In 1537, an unknown Catholic author published at Rome a play which bore the rather long-drawn-out title, "The Pleasing Comedy of the True, Ancient, Roman, Catholic and Apostolic Church; in Which are Discussed and Settled All the Controversies Between the Roman Catholics and the Lutherans, Zwinglians, Calvinists, Anabaptists, Svenfeldians, and Others."‡

* "Incendia, Pyrogopolinices Tragedia, Nefanda Quorundam Papistarum Facinora Exponens;" Wirtemberg, 1538.

† "Sergius. sive Capitia Caput."

‡ *Commedia Piacevole della Vera, Antica, Romana, Cattolica, ed Apostolica Chiesa; nella Quale Vengono Disputate e Spedite Tutte le Controversie fra i Cattolici Romani ed i Luterani, etc.*"

THE REVIEW TOURIST CLUB.

IV.

THROUGH MERRY ENGLAND.

BY ANNA E. BUCHANAN.

The Grammar School in St. Mary's street is a relic of olden times. It was founded in the reign of Edward VI.

"But, altogether, the Museum is the most interesting and more worth a visit than anything we have seen in Truro."

"Yes, and I think we may now leave the quiet old city for the pleasant watering place Falmouth, to which Truro is, as it were, the gateway. We can be there in a few minutes, by rail."

"Falmouth is not now what it was; from being a mail-packet station as early as 1688, it at last became subject to Southampton, in 1850, from which harbor the packets for almost every part of the world, subsequently sailed. This removed its importance as a port, but enough cannot be said in its favor as a resort for invalids. It is most attractive and has a delightful climate and beautiful surroundings.

We saw, in the museum at Truro, a very singular looking block of tin, which, it is thought, evidenced that the town was known at a very early period. Its original name was Pen y cwn guic;—the head of the creek valley—this was corrupted into Penny-come-quick. There is a Polytechnic here which was founded by a scientific lady—Miss A. M. Fox—to encourage Cornish art and science; there are also several charitable and good institutions. The Church of King Charles the Martyr has not much that is interesting; it was founded by the Killigrew family in 1663; their seat was Arwenack House which was almost entirely destroyed by fire during the Civil War. The Killigrews and Sir Walter Raleigh made Falmouth a town of note; the chief part used to be where the Town Hall now stands. Roman coins in abundance—of Constantine's time—

have been discovered near the Hotel. This reminds us that St. Constantine is said to have been king of Cornwall and a martyr for the Faith, *in the 6th Century*.

"We have two other objects of interest here—Pendennis and Mawes Castles. Pendennis was foremost in the Civil wars, and held out longer than any other—Raglan in Monmouth excepted. Queen Henrietta Maria embarked for France from Pendennis,—the Prince of Orange sent a Dutch ship for her—and Charles II. when a youth, stayed here and escaped to France by going from this to Scilly. In 1646, the Castle, after a five-months siege, surrendered to Fairfax—he starved out brave John Arundell of Trevice who held it. The earthworks on the town side of the garrison, which were then thrown up, can still be seen. The history of these Castles gives St. Mawes as built by Henry VIII. in 1542. Leland describes the place as "a praty village or fischar town with a piere." Hence come the Vyvyans—from Trelowarren—meaning 'the place of foxes.' In this house is a fine portrait of Charles I. by Vandyke, which Charles II. gave to the family in recognition of their distinguished valor and loyalty during the Civil War. Michael Vyvyan was the first governor of St. Mawes Castle. The eastern side of the Black Rock belonged to it, and the western side to Pendennis.

"Penryn, 3 miles from this, has some points of note. About the time of Queen Mary there was a college for Augustinian Canons; it was founded in 1264 by the Bishop of Exeter. There are no remains visible. The parish church is named St. Gluvias; and was not this the place to which St. Piran crossed from Ireland and

dwelt as a Hermit, some time about the 5th or 6th century? The religious of Notre Dame of Namur had a convent here for a time.

"Were it summer instead of winter, we would go by coach to the Lizard where there would be much to interest us. Near there is the scene of a part of the late Charles Kingsley's "Hereward the Wake." We must however pursue our way to Penzance; and we must not forget that, according to Sir John Herschel, we are now leaving "exactly the centre of the habitable portion of the earth's surface"—Falmouth harbour.


"Helston, a town we pass on our way to Penzance, had some curious customs. On the 8th of May the people always celebrated their Flora dance, the origin of which, some tell us, was the worship of the goddess Flora; others connect it with Flynnu or Ffodi—prosperity—because of the spring prospects. They could dance wherever they pleased, the doors of every house being left open for the purpose. The meaning of Helston is said to be, Ella's town. It is remarkable that while so much of the religious thought inclines to dissent, the names of the patron saints should be everywhere retained; historians have noticed this. In the grounds of county seats in this neighborhood there are rare foreign trees and shrubs; and great experiments have been tried—especially by the Tremague family near Austell to acclimatize sub-tropical plants, and with every success.

"What are those curious blocks of stone?"

"Maybe they are akin to "the Hurlers" near Liskeard, which Wilkie Collins writes of on the assumption that the old legend is true, viz : that they

were once men who dared to play at the old Cornish game of Hurling on a Sunday. Do you not remember seeing an old hurling ball at the museum at Truro? The various shapes that the Cornish rocks have assumed are certainly very curious. The Cheesewring we noticed was a huge fantastic pile of slabs of granite 30 feet high, placed by nature amidst a chaos of other blocks.

"We are passing Helston now—near this there is some of the most extraordinary cliff scenery. The town is very old—before the Norman Conquest. There are some pretty serpentine caverns at Mullyon. The church is dedicated to the Breton St. Malo. Montalembert says that the man has yet to be born who has heard a Breton preach in the Breton tongue any other than the Catholic faith. Thus it has been well said, "Mother and daughter, Britain and Little Brittany, bear witness that there was nothing they prized more than *Continuity* under their *Roman Head*.

"The names of the hills around Mull-yon—we leave some of them on the coast side now—are very pretty and poetic. We are told that Cury—to the left of us—is so called from St. Corantyn, *a bishop of Cornwall, who died A. D. 401*. During the restoration of the Church a few years ago, some curious carvings in alabaster were discovered. Cury Cross, some writers have supposed, dates from the first century. The Church of Winwaloe is said to be the votive offering of some shipwrecked mariner. The tower is partly built into the rock, and is separated—14 feet—from the church. Some other bell-towers in the neighborhood are separated in this way. An old Norman font in the church has the ancient mark of the Blessed Trinity . The church is so washed by

the waves that a cross in it had to be removed to Penrose for safety, and is now placed at an angle of the chancel wall there.

"This town—Marazion—near Penzance, is interesting on account of St. Michael's Mount. There are also some early remains supposed to date from Constantine II. Marazion has had various names—one was Marchadyon—Market Jew or "little market;" another Marghasirwe,—which it was called in 1595—and Camden tells us that it was also named Merkin. It certainly must be one of the most ancient marts in the world, for in the days of the Phœnicians it was a trading place for tin. One cause of its importance was the visits of pilgrims to a shrine on Mount St. Michael. The Mount being as far-famed in England as Mont St. Michel is in Normandy. It has often been called "The Guarded Mount." We shall reach it by crossing this causeway; the tide being high we must go in the boat, otherwise we could walk across. The Mount is sometimes an island as you see. There was once a chapel of St. Catherine on a group of rocks close to this; some vestiges of it can still be seen. The Mount is a mile in circumference and 230 feet high at the chapel platform. It belongs to the St. Aubyn family, and was acquired from a Royalist in 1660. The Chapel and the Hall,—known as the Chevy Chase room from its frieze—especially the former, have been greatly spoilt. On the platform the stone you see is called St. Michael's chair, or Kader Mighel. The house stands on the site of the old convent. The papers of the Exeter Architectural Society give very interesting accounts of these places; one especially that was published by Mr. J. P. St. Aubyn in 1861. Note

these old stone crosses—crosses abound everywhere in Cornwall, do they not! The pier or quay was erected by the monks early in the time of Henry VI. Legends of the Mount actually date from the 5th century. Edward the Confessor granted the Priory to some Benedictine monks in the 11th century, and soon after the conquest it was annexed to Mount St. Michael, a fortified as well as a religious dwelling. After being held for King John a short time, it was seized by stratagem, and although defended bravely, ultimately surrendered. Edward IV. granted it to the Abbey of Syon—to this it was attached till the Dissolution. After another attack in the time of the Civil War, it surrendered to the Parliamentary besiegers. It has long been considered to be the *Ictis* of Diodorus Siculus.

“There is the express from London—it has come 328 miles in 9 hours. We will now return to Penzance, the early name of which was Burliton. The pier stretches out nobly; it is the greatest boon to the harbor, and the largest pier in Cornwall. The Lizard District can be plainly seen, and the view is very pretty from the pier head. About the end of the 13th century there was a chapel to St. Anthony near the headland. There were many other chapels in the vicinity, dedicated to St. Gabriel, St. Raphael, St. Clare, St. Mary, etc. St. Mary’s was rebuilt of granite in 1835. An old cross in the churchyard is supposed to have come from St. Anthony’s.

“Are those people digging potatoes—in January?”

“Certainly. The climate and soil are so remarkable that on one New Year’s day it was particularly noted that mignonette, sweet peas, fuchsias,

roses, and ever so many other flowers, were in bloom in the open air. The London market could ill dispense with Penzance. It is furnished regularly with vegetables and other products of this fertile soil. They tell us that kidney potatoes are ready by April 1st. Fruit is most inexpensive—strawberries are sold at 6d a gallon.”

“The history of the town is interesting. Fairfax sacked it in 646 because it had harbored troopers of two Lords. The Spaniards invaded it in 1595 and much of it was burnt; they were, however, repulsed after the first surprise of the attack. Sir Humphry Davy, the famous chemist, was born here; he invented the safety lamp for miners. You will see his statue in one of the streets—the town is very proud of him. His mother told a brother of his that she remembered the time when only one cart and one carpet were in the town. This must surely have been after the sacking of the town; and not many years prior to this much booty and many people were carried off by Turkish pirates. So the history of this fine old Penzance has been a chequered one; Sir Walter Raleigh would tell you, however, that he found some consolation in it, for it was here that he smoked the first pipe of tobacco ever consumed in England.

“The dome of the Town Hall is quite a feature in the view of the town.

“On the west of the pier is the fine esplanade—a gay promenade. Penzance is not only an important place, but very large; its being a railway terminus—the westernmost—has much to do with this. The Royal Cornwall Geological Society, established in 1814, owns this library, and, as we shall see if we enter the hall, a very fine collection of rocks and minerals. There is

a private collection in the New Road which is said to be worth a visit, but when our Geologists have finished their notes here, I expect they will have all they require.

"Land's End is south of us. Buses ply from one place to the other, also four-horse vehicles—there and back, 3 s. Near this town there are one or two objects of interest which we must not forget. There is St. Pol (doubtless St. Pol de Leon) with its church containing a tablet of the Godolphins, and an old epitaph in Cornish. Then, a mile from this is Rosemodress, the heath with a circle—another curiosity—the circle being the 19 stones called the Dawns Maen or Dancing maidens—damsels who were turned into a stone for dancing on a Sunday. Two men-hirs known as "The Pipers" stand close by, who also it seems participated in the punishment.

"At the little village of Boleit—pronounced Boleigh—the Britons made their last stand against the Saxons. Six miles from Penzance is the village of St. Buryan; a quarter of a mile east of the village is Sanctuary Hill, where the church once stood. The sculptured Crucifix in front of the churchyard is curious. A church now stands 520 feet above the sea, which, although recently restored, has the Norman work still, also some quaint carvings; the tower is the highest in Cornwall. The little market town of St. Justus must also be remembered. It had once its church named Lafrouda—the Church of the Cross. This is noticed in Cornish architecture as being the only one in which the capitals are of carved freestone instead of granite. St. Justus was, it is said, one of the companions of St. Petrock into Cornwall in the 5th century. Here we must bid

farewell to Penzance with its clear blue sky and trees ever verdant; its interesting history; its arts, and its industries: also to Land's End—the ancient Pen-von-las or Penwith-Steort—the End of the Earth—with its rich sunset and sunrise that poets and painters delight in.

"On our way to Camborne we shall leave St. Ives, an attractive watering place, on our left. It is a favorite place for picnics. At Hayle—the town you see marked in this vicinity—is a great foundry where some enormous steam engines have been made. There was an old church there *in the fourth or fifth century*, which was supposed to have been built by one of St. Patrick's missionaries, St. Piran. There were some carved stones from churches in this locality in the museum at Truro.

"Instead of stopping at St. Columb Major we will go another two or three miles to the Vale of Lanherne just to have a peep at the one spot where, Father Bernard of Sclerder told us, the lamp of the sanctuary has never been extinguished. The house which the community—the Carmelites I believe—now inhabit, was once the old mansion of the Arundel family. Strangers are admitted to see the chapel, and we can enjoy a quiet rest there for a little while. Poets have called the place "lonely," "gloomy," and we may wonder what else, perhaps they could not fancy, ever so slightly, what peace could be realized by minds and hearts, not of the world, that remain there in continual converse with Heaven. We are now coming to the "lone manse" In this burial ground in front of the chapel door is an old stone cross; this was brought from Gwinear. The chapel as we enter it appears small and plain.

"Depressing" is not our verdict; we have found the deep silence extremely restful and helpful; a great calm, a soothing hush. In the midst of rare trees, in a beautiful vale, the situation of the convent is most beautiful, and we are all happy in having visited the highly favored spot.

"The Arundel brasses and carvings are in Mawgan Church, are they not?"

"Yes, and there is a remarkably fine sculptured cross there. We are not far from Padstow or Petrockstow, which reminds us again of St. Petrock, of noble birth, who founded a monastery at Petrockstow. After visiting Rome and the Holy Land, he founded a second monastery at Bodmin, afterwards occupied by Canons Regular of St. Augustine. It was called Petrockstow until the time of Henry VIII. It is a maritime town, with a haven that supplies the sand used for agricultural purposes. The Church—St. Petrock's—has been restored. The font, on which figures of the apostles are carved, is the only thing that remains, of interest."

"Camborne is a mining district. The first idea of lighting with gas sprang from Redruth, in this neighbourhood, in 1793. William Murdock not only lighted his house with it, but carried about a bladder of gas on dark nights, as we should a lantern. St. Agnes, which we left behind us in among the mines near Camborne, was so famous for its tin that there was an old saying:—

Stean San Agnes an guella stean in Kernow.—The tin of St. Agnes is the best tin in Cornwall. The Polberon and Huel Kilty mines of St. Agnes are still important ones."

"It is a pretty ride from St. Columb

to Bodmin through the woody district by St. Breock, over the Downs. Bodmin reminds us of the martyr John Cornelius, or Mobrum, who was sent by Sir John Arundel of Oxford to Rome to be ordained prior to being a missionary in England. He returned and was afterwards arrested in Lady Arundel's house and executed at Dorchester. The Cornish See was removed from Bodmin to Exeter in 990. The ancient name of the town was St. Petroc's Stow. Many churches appear to be dedicated to St. Petrock, who died in 564—here is Bodmin—therefore, we will go to the Church first. The town clerk has in his charge an ivory reliquary which contained the saint's bones. The reliquary, it is thought, is "of Asiatic make of the 12th or 13th century." This church is the largest in Cornwall, it has been restored and restored. Here is a piscina, pillared. The tomb is that of Thomas Vivian—prior—who died in 1533. They seem to be repairing some part of the church now. In the churchyard we have a pretty bit for your kodaks, those ivy-covered ruins of St. Thomas's Chapel—of the time of Edward III. There is an old Greek cross somewhere hereabouts. We shall come next to the Priory which was surrendered in 1538, and afterwards sold for £100. Some say it was founded by Athelstan in 936 for Benedictines; others that it dates from an earlier period or may have had a British origin. The next place of any interest is the market-place built of Luxulyan granite. On an old corn-measure dated 1563 is inscribed

"However ye sell your mesure fyll."

It measures 16 gallons, or two Winchester bushels. We should have the pleasure of hearing the curfew bell if

we stayed here to-night. It is rung at 8 o'clock. St. Benet's Monastery stood near Lanivet; there are remains of it still, some of which are inhabited. Now, I think we have exhausted our sight-seeing capacities, and as the Great Western will take us to Plymouth in about half an hour, we had better return there for tonight."

We have made some pretty "snapshots" this time in Cornwall, and Miss Gabriel has done some exquisite work with her brush. This picture, for instance, illustrates what I remarked about color, viz., that the first beauty of the landscapes, and seascapes, lies in the color; the cliff scenery under certain conditions of light, is superb. The sea has a special green;—a Cornish green—it *somewhat* resembles malachite. The rocks are black (not red as in Devonshire) and give a striking contrast to the white foam flashing against the clear, intense green. The cliffs are magnificent; the black often represents the hornblende and the green the serpentine.

"Our dinner this evening reminds us of what we have just seen. The pilchard or "Spanish capon" is almost exclusively a Cornish fish.

"The flavor is delicious; it is something like the sardine. When preserved in oil, it is difficult to distinguish one from the other. When "marinated" it is excellent for breakfast. A good pilchard season means prosperity and comfort for the winter; a bad one much misery to many a Cornish household. It is described as being to the Cornishman "what the camel is to the Arab, or the reindeer to the Laplander" and "what herrings are to Yarmouth, cotton to Manchester, pigs to Ireland, and coals to New Castle."

"When the corn is in the shock
Then the fish are off the rock."

The pilchard has been referred to by Oppian, under the name of *chalkis*; and it appears early in heraldry.

"We will change our program slightly, and before our next *raid* into Cornwall—you really do *besiege* the county with your kodaks—we will go along the beautiful Tamar that Queen Victoria writes of in her diary, and visit Mount Edgcumbe from the heights of which we can obtain some remarkably beautiful views. The fine, clear morning is an incentive to this. Our botanists as well as artists may find some work today.

"Plymouth being the boundary of the counties it is as much in Cornwall as in Devonshire; and the six hundred acres on which Mount Edgcumbe stands, form a little promontory not unlike the great western member—Land's End.

"A south-westerly hurricane will scarcely visit us to-day."

"Probably not, but when it does come—and the country is very subject to such gales in winter—it is very destructive. In 1891 there was so much damage done to Mount Edgcumbe that it took nearly two years to repair it."

"We go first to Devil's Point, Stonehouse. Here, from Admiral's Hard, we take Lord Edgcumbe's ferry boat to Cremill, a voyage of five minutes. If the ferry were impassible we should have to take a journey of fourteen miles to reach the same point by land. There is, within a few yards, a gateway to the Park; then we go along an avenue—that stormy winds have not spared—uphill to the house. The avenue is a very wide one, others leading beside it. Mount Edgcumbe looks

by no means ignoble. It was built in 1553 and does not seem to have suffered much as it stands there in all its dignity looking down upon us. It was at first a great oblong and at each corner of its battlements—which were its only ornaments—was a round tower. The battlements remain, but the towers were inconvenient and too small to suit the time of George III. when the

larger, octagon towers which we now see, were built in their stead.

Standing on the top of the steps that slope down the wide avenue, we have a magnificent view of the three towns—Plymouth to the right, Stonehouse in front, and Devonport to the left. The catalogue of views begins here—look westward across Cornwall and southward over the open sea.

NIGHTS WITH FAVORITE AUTHORS.

IV.

SOME SUGGESTIONS FOR SPENDING A PLEASANT EVENING WITH GOLDSMITH.

BY CAROL A MILANIS.

Delightful evening hours! How sweet your charm, how subtle your magic, how attractive your rich possibilities! The strong sunlight of the day befits the day's strong character as to life and duty. The daylight hours have a closer relation with our physical needs than with our mental and spiritual requirements. During the day we are men and women of the busy, bustling, disputatious world, occupying ourselves principally with material things; hurried and worried, jostled and pushed, we think but little and work much.

With evening, comes respite from toil and turmoil; a cessation of hostilities; a truce with physical needs; an escape from the world's grasp, and a withdrawal from the neighborhood of its sharp and active elbows that have been nudging us so mercilessly all day. When evening comes, we are no longer among the many insignificant insects running about an ant-hill, but are individuals of consequence among those

who surround us, for we are at home; we are in the center of our kingdom; the portals of our palace have opened to receive us; and, seated upon the throne of domestic affections, we shall, for a few delightful hours, reign, with undisputed power and benign dignity, over the realm we love best.

If it suits our majesty to remain within our own gates for the evening, we can summon to our side the best and noblest of companions to share our royal pleasures; if we go abroad, it is in answer to invitations from those who have rank and tastes similar to our own. In either case, the sort of entertainment to be offered the guest will be subject of anxious thought to host or hostess.

This may be a materialistic age, pleasure-loving and irresponsible, but it is likewise an age of thoughtfulness, an age of literary tastes and scientific pursuits, hence, among the many ways of spending an evening pleasantly, that which appeals most directly to the in-

telleet will meet with the warmest approval.

In union with reading circle work, as concerned with the biographies and writings of standard authors, it has been proposed, by the kindly editor of the *REVIEW*, to give "Poets' Evenings" and "Prose-writers' Evenings," as a pleasing diversion for young people not given over entirely to the frivolous.

Several Catholic authors of note have contributed to the realization of the *REVIEW*'s pretty idea, by presenting a number of delightful literary essays to the attention and study of those who take pleasure in intellectual enjoyments.

Having promised to contribute my mite to the good work of mental elevation, I place among the golden coins of my illustrious co-laborers, a copper penny; because it is copper, it differs from the others, in most particulars, though it comes from the same duly authorized mint of earnest endeavor.

We will suppose that the evening hour has come; the drawn curtains shut out the distracting and curious world; the light of true Christian enlightenment illumines the apartment; the fire of true domestic love, and of true social harmony warms it; a circle of congenial minds is present to enjoy it. We beg you to regard as honorary member of the circle, for this evening, the Genius of Ireland. This fair, strong spirit may be represented in any pretty, fanciful manner that good taste and delicate invention may suggest, as by designs in gold, of a cross, a harp, a crown, or by a young lady dressed in character. Whether refreshments are given as a supper or as a lunch, let "the favors" or souvenirs be shamrocks of paper, of silk, or of velvet

(the last is preferable). Let green be the predominant color for dress and for decorations.

A number of bright, young people might present to the guests, as a test of their quick wit, and of their knowledge of Goldsmith's versatile style, and varied talents, a charade for the expression, "A coat of many colors."

The prophet of old, when he ascended to Heaven in a fiery chariot, dropped, my readers remember, his mantle, and another prophet was ready to receive it; Goldsmith, though far inferior to the prophet, left no one worthy to receive his mantle of many and glowing hues; it is still unworn, though a century has passed since he dropped it from the bent and rounded shoulders of his awkward body.

The presence of his picture, wreathed with flowers and vines, and occupying a prominent position, is always a delicate compliment to the author of the evening. Its appearance adds, likewise, something graceful to the general information of the assembled guests, giving rise almost certainly, to intelligent comments regarding the congruity, or incongruity, of the poet's physical features, with his mental ability. It will add an interesting number to your program, if the leading lady of the evening, (one should be appointed, elected, or chosen, without fail) calls on some one of the persons gathered around the picture, for some particular feature of the poet's personal appearance; that individual having mentioned it, calls on his neighbor for another, and so on, around the circle. Certainly, with poor Goldsmith, "All the beauty of the king's son was within," for sweet singing would scarcely be hoped for, much less demanded, from so ugly a bird.

Short and clumsy, his figure impressed one with no sense of the dignity that characterizes his prose works; his face, common-place in features, at best, was discolored and pitted by small-pox, so as to be deprived of every shade of that beauty that we naturally associate with the sweet, blithe measures of poetry and song, but none thought of his lack of personal beauty, when enjoying the charm of his cheerful philosophy.

But we are anticipating, and must return to our guests who were just assembling, we will suppose. It would be pretty and appropriate, on this occasion, for the guests, on entering, to give the old Irish greeting: "God save all here." The reply being: "God save you kindly."

I would suggest that each member of the circle of young friends be given, with the invitation, or at some previous meeting, a letter of the alphabet, the initial letter of the quotation the member is to give from the poet of the evening, in response to the roll-call. All the initial letters taken in proper order, should spell the name of the poet of the evening, in this case, "Goldsmith." If the author's name in full does not give a sufficient number of letters, include the name of his birth place. All but the individual who distributed the letters, must remain in ignorance of what they spell, until all the quotations have been given, and even then, they must not be told, but must guess, by noting what combinations can be made with the letters. This exercise serves the good purpose of causing all the members to read the author's poems in order to find the required quotation beginning with the required letter.

If the author is one with whom

most persons are acquainted, it is better sport to arrange the letters, face downward, on the table, and let each one give the quotation immediately after drawing a letter, or pay a forfeit for not being able to give it, said forfeit to pass to the possession of one who *can* give the quotation.

All having responded to the roll-call, one, who has it prepared, will give "a skeleton biographical sketch" of the author, making a pause at the dashes marking omissions, that the rest of the company, in established order, may supply the required word or sentence, as the case may be; if this exercise is carried out with animation and rapidity, it affords much amusement, as well as information. Here again, if desirable, forfeits may be claimed from those who make mistakes, or do not answer in their turn. Let the forfeits be redeemed by the accomplishment of some amusing literary work.

Example of Skeleton Sketch:—"This author was born — (place of birth), in the year — (date); at the age of — (age) he began his education in — college." This can be prolonged to any required length. The benefit is evident, since all must learn the main facts of the biography in order that they may fill the blanks. The leading lady will next call for anecdotes of the poet of the night; for instance, on this occasion, Goldsmith being the presiding spirit, she might ask: "What poet was born in a 'goblin mansion'?" "Explain." "What branch of 'good-for-nothing knowledge' engaged Goldsmith's early attention?" "How did he gain the soubriquet of 'little Aesop'?" "How did he reply?" "What other nick-name had he?" "What happened him 'at

the best house in the town'?" "What incident originated his drama, 'She Stoops to Conquer'?" "What were the duties of a 'sizer or poor scholar,' in the state schools of England and Ireland?" "What befell our poet, on one occasion, when he was figuring as 'father of the feast'?" "Who was the 'Man in Black'?" "Tell some of his adventures." "Repeat some anecdotes that illustrate the poet's impoverished condition and improvident habits." "How did a tulip once influence, quite seriously, the course of the poet's life?" This exercise may be prolonged to any desirable extent, Goldsmith's life presents such varied material for the purpose. His life presents, likewise, a series of delightful scenes that might be represented, in well chosen expressions, as "word pictures from Goldsmith's life."

Just here it occurs to me that I owe an apology to the contributors of the golden coins for the appearance of my copper penny. Shall I be pardoned if I wander a little, from the immediate subject, to show how I reached my present plan of action?

As I began my reflection on Goldsmith, with a "Poet's Hour" in view as a possible result of my cogitations, I fell into a consideration of the old, familiar query, "Are poets inspired?" Every lover of the muse has sought an answer to this question and not a few have been baffled by it. The incongruity between the lives of the greater number of the poets, and any degree of the holiness of what we Christians call inspiration is evident; yet, as we read, we find the thoughts, and the manner of their expression, divine rather than human.

To be sure, all poets are not Byrons or Shelleys, Poes or Swinburnes, yet

the mental attitude and moral condition of the greater number of them is not consistent with our idea of inspiration. It makes the beauty of their gift the more mysterious, to find it in the possession of beings apparently unworthy. It is useless to quote the spotless lives or our American poets, for, though they have left us many sweet and a few strong lyrics, they are not great poets; not the fondest illusions of devoted patriotism can deceive one in this particular, so their inspiration is not a subject that calls for discussion, but that Shelley should be an atheist and Byron a scoffer, yet the former be the most poetical of poets and the latter's verse be like liquid silver flowing over jeweled pebbles, these are mysteries.

Songs of perennial freshness, and delicate purity, from the pen of a wine-bibber; stately measures of heroic verse from the dreamy opium-eater;—these things astound us. But there are some authors whose lives may be read between the lines of their writings, and that between the very lines that best evince the character of their peculiar genius. Goldsmith is one of these, and my long digression has been made with the intent of raising this point in his favor.

"An hour with Goldsmith."—The ways are exceedingly various in which it is possible to spend an hour in the silent company of the illustrious departed. In the solitude of one's study, "just we two," is the most pleasant, but not the most generous. To give to the public the fruit of our hour, in a well written essay, is better, and affords the reader the double pleasure of enjoying the writers talents, as well as those of the author presented in the essay. It is fitting that Dante, the

sad exile, Cardinal Newman, the reserved churchman, Alfred Tennyson, the lover of solitude, or Adelaide Procter, the modest, lady convert, and certain others, should entertain, as it were, *tele-a-tele*, but Moore and Goldsmith loved company, were the bright particular stars of large social gatherings, and cared not a straw for the *tele-a-tele* sort of enjoyment! While Moore's delight was to shine, the brilliant center of distinguished circles, in the elegant parlors of the rich and powerful, Goldsmith was equally well pleased to play his flute, and to frolic gayly, from sunset till dawn, in some wayside inn or village tavern. To monopolize, for one short hour even, the company of him whose benevolence, excessive goodness and unbounded resources made his society so desirable, would be extreme selfishness; rather would I devise a plan whereby any number of congenial minds might enjoy together "an hour with Goldsmith." A part of that plan I have already unfolded to you. It is not meant for the exceedingly well read, nor for the highly cultured, but for beginners, for those who need help, for those who, though somewhat well informed, have not a talent for organizing.

A young married lady of taste, good sense, and piety, is ever the most delightful of chaperons for the unmarried ladies of a parish. To continue my plan, or to give another phase of it, we will suppose that our chaperon has issued invitations for a "Goldsmith Evening," to be enjoyed in her own house, or in that of some young lady friend. The guests being assembled, the hostess calls the roll, to which each member of the circle responds, with a quotation from the poet of the evening. Then one of the younger ladies will

collect, in a dainty little basket, or on a silver card receiver, the "souvenir cards" of the evening. These may be decorated with pretty hand-painted designs, or may be perfectly and elegantly white and plain, but, whether decorated or not, each must bear, in script, or in fancy pen-printing, a quotation from the poet of the evening, in this case, from Goldsmith. The cards having been collected, are then gathered into a pack, from which each member draws a souvenir of the evening, to be preserved among her treasures, and to figure, in some future hour of fond recollections, as a reminder of a delightful assembling of friends. After the drawing, it will, doubtless, give general pleasure to have each person read the inscription on the card drawn.

It will vary the program pleasantly to have several tableaux from "The Vicar of Wakefield;" until one has examined the dear, old story, for the purpose of such a selection, one fails to have realized its full beauty and pathos, or to have appreciated its humorous situations.

Quiz exercises are valuable, as a method of testing one's own knowledge, and of contributing to the information of others. These consist of questions on the life and works of an author, particularly on his works. The following on Goldsmith's "Deserted Village" will serve as an example, viz:—Locate Auburn, and give its real name. How did the village happen to be deserted? What fault is there in the line: "Ill fares the land, to hastening ills a prey"? Which line of the poem would lead the reader to suppose that the village was in England? What reason have we to suppose that Goldsmith visited the

scenes of his youth? Quote, and comment upon, the passage beginning: "Oh, blest retirement!" How did the reading of this passage affect Sir Joshua Reynolds? "Up yonder hill"—how is that hill since honored? Why is it desirable to visit that hill? What sounds are we told, in the poem, "filled the pause that the nightingale made"? Who was the "sad historian of the pensive plain"? Quote portions of the descriptions of the village preacher. Why is this character of special interest to us? Was the schoolmaster a real or an imaginary character? Was the inn, as described here, Irish or English? Show the difference. Show, from the poem, the difference between a splendid and a happy land. Repeat the simile beginning: "As some fair female," etc. Repeat the passage in which Pleasure is personified. Let anyone who is acquainted with it, repeat Lord Carlisle's comment on the line: "Where wild Altama murmurs to their woe." Repeat the apostrophes to Luxury and to Poetry. Quote the last couplet of the poem. A similar exercise on "The Traveler" has been used, by the writer, with pleasure and profit, for the members of a reading circle.

Another contribution might be "Wisdom from Goldsmith's 'Good-natured Man,'" as: "Philosophy is a good horse in the stable, but an arrant jade on the journey."—Jarvis. "Friendship is a disinterested commerce between equals."—Honeywood. "Affection gets over little things."—Croaker. "Friendship which is exerted in too wide a sphere becomes totally useless."—Sir William. "He who seeks all his applause from without has all his happiness in another's keeping."—Sir William.

A Quiz Exercise on the Biography of Goldsmith:—Who ranked next to Johnson as representative writer of that age? Describe Goldsmith's character as a man and his style as a poet. How are his works divided? Comment on each class as to subject and style. Name his principal poems. Quote from each. Name his only novel. How does it rank among the author's own works? In English literature? Give a brief outline of his personal career. What American author wrote his life, and is himself called "the American Goldsmith"? What is his rank as an essayist? Have you read Washington Irving's "Life of Goldsmith"? If not, what a delightful pleasure awaits you! It is seldom indeed that a writer has a biographer whose style is so much like his own, as is the case with Goldsmith and Irving. It is in this sense that Irving's life of our poet is almost an autobiography. It would be rank presumption and stupid folly in any one, however gifted, to write an essay on Goldsmith, while Irving's life of him continues in existence, hence I, who am not gifted at all, but manage to do a little honest plodding, have put you off with some of my own foolish little plans, instead of serving up to you a second-hand, cooked-over extract from Irving. For—what has the dear American gentleman (real gentleman, and true man) left for any one to say of Goldsmith, or to know of him, or to feel for him, and who could say it one-tenth as well? Do not fail, dear reading circle members, to have a Goldsmith evening, after some fashion or other; for, beyond what you learn about him, there is much that is richly profitable that you may learn from the cheery object of "our laughter and

our tears, our contempt and our admiration, our scorn and our love." An "Irving Character Game" might prove interesting; something as follows: "Goldsmith was benevolent," some one asserts; immediately, another (at the right) says, "and whimsical"; a third adds, "and generous"; one who hesitates must pay a forfeit. Any qualifying word, phrase, or clause applied to the poet, by Irving, may be given in this way, or in parts, as: One says, "He was artless in— (another finishes the sentence) in his benevolence." "His views of human life were— (says one) "whimsical, yet amiable," (says another), and so on, until interest flags.

If it should be found that the talent of the circle is considerable, each member might bring an essay to read aloud, or to give some friend to read. I would suggest the following subjects for these essays: "A Poetical Birthplace." "A Rural Boyhood." "The Poet's Coun-

try Pedagogue." "Some Jolly School Pranks." "A Poor Student's Trials." "Life at Lissoy." "The Various Professions and Avocations of a Lover of Idleness." "Goldsmith the Traveler." "The Poetical Vagabond." "The Genius of a Poetical Tramp." "His Expensive Charities." "The Philosophy of a Literary Hack." "The Tramp's Celebrated Acquaintances."

I leave, then, this lovable literary character to the tender mercies of our Catholic reading circles, hoping that they may study his unique and charming personality, as well as his beautiful works. There is so fine a lesson, for home-makers, in a paragraph of Irving's regarding our subject, I can not do better than to close with it. "The gentle spirit of his father (Goldsmith's) walked with him through life a pure and virtuous monitor; and in all the vicissitudes of his career we find him ever more chastened in mind by the sweet and holy recollections of the home of his infancy."

HISTORY AND BIOGRAPHY.

CONTROVERTED POINTS IN CHURCH HISTORY.

Annotations and Reviews on Parsons' "Studies in Church History."

III.—THE DISCIPLINE OF THE SECRET.

From the fact that in the very early days of the Christian Church there seems to have prevailed a deep silence in regard to certain doctrines, Protestant writers generally contend that such teachings were unknown to our ancestors in the faith. But this silence is by no means so profound as our opponents declare it to be. They who have cast more than a superficial glance at early ecclesiastical history, have learned that the first Christian pastors enjoined upon the faithful the observ-

ance of a certain *Disciplina Arcani*, or Discipline of the Secret, according to which the knowledge of certain doctrines was jealously withheld, not only from pagans and Jews, but even from the postulants preparing for baptism. So convincing are the proofs of the existence of some such rule on the part of the early Christians, that Protestant historians readily admit them, but endeavor to attenuate their influence by assigning the introduction of the discipline to the end of the second century,

and by confining its objects to the inhibition of certain rites to the Jews and pagans. We may note, however, that there are not wanting Protestant theologians to agree with Catholic authors in asserting that the rule in question was established in the days of the Apostles, and that it prohibited not only a participation in certain ceremonies, but even the very knowledge of certain dogmas. Such was the opinion, for instance, of Pfaff (b. 1686), one of the foremost among Lutheran polemics, and a luminary of the school of Tübingen. Very little investigation is required to evince the truth that the Discipline of the Secret was originated by the Apostles.

In his apposite dissertation on this interesting subject, Dr. Parsons first introduces the testimony of St. Basil (328-379), who says: "The Apostles and Fathers, who arranged ecclesiastical affairs in the beginning, preserved the dignity of the Mysteries *in silence and in secrecy*; for that is not a Mystery which is waisted to the imprudent and popular ear." Tertullian, who goes further back (150-230), tells us of the heretics of his time, "I must not omit a description of the heretical customs; how futile, how earthly, how human they are; without gravity, without authority, without discipline; in fine, fitting to their faith. Firstly, it is uncertain who is a catechumen and who a believer. Alike they approach, alike they hear, alike they pray. Even when the pagans come in, the holy things and pearls, albeit false ones, are flung to the dogs." Scarcely a century had passed since the Apostles made their regulations, when these words were written, and here we find accused of acting without authority and discipline, those who presumed to

manifest certain doctrines to the Gentiles. Had such a custom not been antagonistic to primitive law, even the impetuous Tertullian would scarcely have made such an ebullition. But in his *Apology*, chap. 7, this Father affords us perhaps a better argument. The pagans had charged the Christians with secretly celebrating the Thyestean banquets. Refuting the calumny, Tertullian brings forward the discipline of the Secret, declaring that even if the Christians were guilty of such atrocities, the crimes could not be discovered, as no strangers were admitted to the reunions, and the participants were prohibited to reveal any of the proceedings. Therefore, if we may believe Tertullian, the Secret Discipline was in full vigor, not only in his time, but even in the days of Tiberius—Apostolic times.

The *Apology* of St. Justin is sometimes adduced to show that, in the time of that father, the secret system was not yet in vogue. This document was presented by the martyr to Antoninus Pius, who reigned 138-161, and in it we find a plain, though succinct, account of the doctrines of Baptism and the Eucharist, and also a narrative of the doings of the Christians in their hidden assemblies. It is strange, we are told, that St. Justin would so violate an important law of the Church. But from the contents of this *Apology* we must logically conclude neither that there was a disobedience on the part of St. Justin, nor that, as is urged, the law did not exist. For, as Dr. Parsons insists, "the Church has always varied her discipline according to the adjuncts of time, place, and circumstances; now mitigating it, now rendering it more severe, in order that, without a sacrifice of essentials, she might be all

things to all men. The circumstances of the Christians in the days of St. Justin were peculiar. Fearful rumors of Christian wickedness were rampant; it was even believed that in their secret meetings, new-born infants were slain, their blood imbibed, and their flesh devoured. It became necessary then that some responsible person should be permitted, nay, probably enjoined, to inform the pagan world as to what was promulgated and what done in those mysterious conclaves about which gossip so wildly raved. Hence St. Justin addressed the emperor and the senate, informing them especially of the nature of the Eucharistic sacrifice, between which and the fearful rites of the Thyestean banquets there was no real analogy. And the very fact of the spread of this terrible accusation conclusively proves that the real nature of the Eucharistic mystery must have been hitherto carefully hidden from the Gentiles, or, in other words, it shows the preceding existence of the Secret Discipline."

Let us now approach the subject matter of the system. Protestant critics generally hold that it embraced merely certain rites of worship, and not certain heads of doctrine. As has been already hinted, the elucidation of this point is of importance, since Protestants found an argument against the antiquity of some Catholic teachings, upon the silence thereon of the Fathers. In refutation of the Protestant theory, it might suffice to quote Origen alone. Writing about the year 220, he informs his adversary, Celsus, that in the Christian system "*Of course there are certain more recondite teachings, not manifested to all*, and this method is common to Christianity and philosophy, for this latter has some things

esoteric and some things exoteric." We would scarcely ask for any stronger support for our position than this remark of the great Origen; but Dr. Parsons pursues his subject: "The most sublime of all Christian dogmas is that of the Unity and Trinity in God. Facing an idolatrous world with the fundamental teaching that there is but one God, the Church felt it to be more prudent to withhold the companion doctrine of a Trinity of Persons from her catechumens until their minds had been prepared by grace and discipline to properly, albeit inadequately, understand it. When this time arrived, that is, a few days before the reception of baptism, the appointed catechist unfolded the tremendous article of divine faith. In his sixth *Catechism*, no. 29, St. Cyril of Jerusalem plainly shows us both the fact and the economy of the Church in this matter. Addressing the candidate, he says: 'To thee who art come forth from the ranks of catechumens, the Church now manifests these mysteries which it is not the custom to lay open to the Gentiles; for we do not show the infidel what pertains to the Father, Son, and Holy Ghost, nor even to the catechumens do we speak openly about the mysteries; and this in order that the informed faithful may understand, and the uninformed may not be injured.' St. Cyril was born in the year 315, and it may be alleged that such testimony does not affect the Protestant assertion that the concealment of certain dogmas was introduced only towards the close of the second century. But the holy bishop expressly states the reasons of such concealment, and they are such as to apply slightly indeed to the circumstances of his time, but with overwhelming force to the adjuncts of the

primitive Church. St. Cyril wrote at a time when Christianity was comparatively triumphant, while paganism was relegated to the nooks of the empire. There was then comparatively little reason for a continuance of the Secret Discipline in the time of St. Cyril, and it was probably kept in force because of the conservative instincts of the Church which render her slow to change without necessity, and because of the deep impression produced upon her catechumens by the practised reticence. We must in conclusion suppose that, if the system was carried out when there was no apparent necessity for it, it was obligatory when both moral and physical circumstances would have prompted its adoption."

As for a reticence in regard to the Eucharistic doctrine, we find an argument for it in an epistle of Pope St. Julius I., who was elected in 337. In his letter to the Eusebians, he gravely rebukes them for having spoken of the Blessed Sacrament in the presence of Jews and pagans. St. Augustine tells us that in his day, if catechumens were asked if they were fed with the Body of Christ and if they drank His Blood, they would not know what was meant by the question; which certainly shows that at that time the doctrine of the Real Presence was limited to the baptized, for whatever interpretation Protestants may give to that doctrine, they must admit that when the holy bishop of Hippo uses the phrase above given, he alludes to the Holy Communion, understood in some way or another. Thus speaks St. Augustine: "If we ask a catechumen, 'Dost thou believe in Christ?' he will answer 'I believe,' and will sign himself. Now he carries on his forehead the cross of his Lord,

and is not ashamed of it—behold he believes in His name. If then we ask him, 'Dost thou eat the Flesh of the Son of Man, and dost thou drink His Blood?' he knows not what we say, for Jesus has not given Himself to him." And now for the usefulness of the Secret Discipline. But little need be said on this point, as from the preceding remarks sufficient may be gathered to show that the Church displayed no puerility in the premises. As for the charges of inhumanity, our author fails to see how the most extravagant hyper-criticism can discover any foundation for it. "And where was the silliness in preparing a weak mind for the reception of difficult truth? Is the physician silly who, though he knows his patient to be in need of nourishment, causes him to abstain from the more solid food until his stomach is in a condition to bear it?" St. Cyril of Jerusalem illustrates the economy of the Church in these words, "When the instruction is delivered, if a catechumen asks you what the teachers have been saying, answer him not, for we have taught thee a mystery, and the hope of the world to come. Keep the secret for Him who will give the reward. Let no one perchance say to thee, 'what harm will there be if I also learn?' Sick persons often ask for wine, and if it is unseasonably given them, it produces frenzy. Then two evils arise—the patient dies, and the physician is blamed. So it happens if a catechumen learns a mystery from a believer; for the catechumen suffers from frenzy. He understands not what he hears, disparages the whole matter, and receives it with sneers; at the same time the believer is condemned as a traitor." Approaching the real center of interest excited by the ancient Dis-

cipline of the Secret, Dr. Parsons says: "Protestant critics would scarcely have tried to disprove its existence, and that failing, to discredit its Apostolic origin, had they not discovered in it a most convincing proof of the antiquity of the Catholic doctrine of Transubstantiation. And certainly the Eucharistic theories of Calvin, Zwingle, &c., could but produce little impression upon men who saw, in the history of the first Christian centuries, undoubted evidence that their ancestors in the faith believed the Blessed Sacrament to be precisely that which it was held to be by the obedient children of Leo X.; namely, truly and indeed the Body and Blood of Jesus Christ, present therein, not in any figurative or spiritual manner, but in reality, and by a Transubstantiation of the elements. Besides the testimonies we have adduced to show the care exercised by the Church of the first centuries in shielding the dignity of the mysteries, not only from any approach of Jews and pagans, but even of her own postulants, we might fortify our position by quotations from Athenagoras, Minucius Felix, the author of the *Recognitions* attributed to Pope St. Clement, and many others, but enough has been brought forth to convince a candid mind that the diligence displayed would have had no reason of existence had the early Christians regarded the consecrated elements as being still in substance mere bread and

wine. On the contrary, in the supposition that the Catholic position is correct, we at once perceive a reasonableness in the *Arcanum*. The mystery was sublime, to a degree beyond any conception of the human imagination; the minds of the catechumens were as yet "of the earth, earthy" and comparatively imbecile as to the things of God; well might the Church refuse to lift the veil of the Secret until the weak candidate had made progress in humility, and until he had become convinced of the truth of divine revelation; well might she prefer to first familiarize the postulant with the prodigies performed by Christ and His saints, ere she demanded from him the prostration of his intellect, and the abdication of his senses in so recondite and tremendous a dogma. But why should she consult the imbecility of the human mind, why respect so assiduously the dignity of the mysteries, if Christ were only figuratively present, if that dignity were such as arose only from bread and wine? Had the Eucharistic teaching of the Church been of so easy an interpretation as the Protestant theory would imply, then indeed the drawing over it a mystic veil would have been silly and puerile. Nay, when we reflect upon the terrible calumnies which the pagans put forth as to the cannibalistic practices of the Christians in their secret assemblies, we must say that it would have been the imperative duty of the Church to lift a curtain, for which there was no necessity."

THE MIDDLE AGES.

BY REV. JOHN T. POWER.

CHAPTER II.—(Continued.)

THE ABOLITION OF SLAVERY.

Since The greatest Statesmen of Antiquity could not conceive the possibility of the abolition of an institution so deeply rooted in the social ideas and conditions of their time, how did the Church of Christ in the Middle Ages deal with this problem? She combats ideas first; she teaches the true relation which should always exist between master and slave. She improves the condition of the slave population. She jealously defends the liberty of the enfranchised, she manumits the slave in her churches, she employs the funds of the Church and even sells the sacred vessels for this purpose, thinking nothing too sacred when the liberty of a human being the temple of the Holy Ghost is at stake. She seeks occasions for manumitting slaves; entrance into a monastery, embracing the ecclesiastical state, refuge in a church, becoming a crusader were reasons sufficient to entitle a slave to his freedom. After changing the current of thought in favor of enfranchisement, she attacks the individual and restricts more and more the number of those whom she allows to possess slaves. She establishes and approves religious bodies which by their vows and rules are bound to labor for the redemption of captives, so that when Protestantism reared its head in the sixteenth century the work of the Church was so complete that the honor for the abolition of slavery in Europe is exclusively due to her. To prove what is here

asserted it is only necessary to quote a few of the forty odd decrees of councils and Popes of the fourth, fifth and succeeding centuries to show that the Church worked zealously, peacefully, unremittingly and successfully during the Middle Ages for the overthrow of slavery in Europe. In 305 A. D., the Council of Elibertanum imposed a penance of seven years upon a mistress who maltreats her slave. About the year 450, the Council of St. Patrick held in Ireland ordains that the Ecclesiastic who desires to ransom captives must do so with his own money, for to steal them by inducing them to run away was to expose the clergy to be considered as robbers which was a dishonor to the Church.

In A. D. 506, the Council of Agatha decreed that the Church must defend the liberty of the enfranchised.

In 517 A. D., the Council of Epaon excommunicates by canon a master who beats his slave to death. And in Canon 39 the same council enacts that a slave who took refuge in a church was to escape punishment. About this time the influence of the Church is seen in the legislation of the Christian Emperors Constantine, Theodosius and Justinian. A new process of manumission was now established. It was performed in the churches by the priests themselves, and it was provided that clerics could at any time by a mere expression of will liberate their slaves. Slaves who were duly admitted to holy orders or who entered a monastery now became freemen. By

the laws of Justinian (527-565) a liberated slave whatever the process by which he obtained his freedom became at once a full citizen.

The third Council of Orange held in 538 A. D., forbids Jews to compel Christians to do anything against the religion of Jesus Christ.

In 541, the fourth Council of Orange allows Christian slaves who take refuge in a church to be ransomed by paying to their master a proper price. And in its 31st Canon the same Council ordains that a Jew who perverts a Christian slave shall be deprived of all his slaves. In A. D. 549, the fifth Council of Orange punishes by excommunication a Christian master who maltreats a slave after he had taken refuge in a church.

In A. D. 566, the Council of Lyons excommunicates all those who attempt in any way to enslave free persons. At the Council of Rome presided over by Pope Gregory the Great, it was decreed that liberty should be granted to all those who desired to embrace the monastic state.

We see by the fifth Canon of the Council of Macon, A. D. 585, that priests undertook the ransom of captives by devoting to this purpose the church property. The Church at this time is charged to defend the liberty of the enfranchised, whether they be enfranchised within her enclosure, or by letter or testament, or have gained their liberty by prescription. When restored to his liberty the Church gave to the ransomed letters of recommendation for the double purpose of protecting him on his journey and of giving him the means of repairing his fortune. Thus in the second Canon of the Council of Lyons, A. D. 583, we read "that Bishops shall state in their letters of recom-

mendation the date and price of ransom. In the Council of Macon, 582, Jews are forbidden to have Christian slaves, and it is allowed to ransom those in their possession for twelve sous. The same prohibition is found in the fourteenth Canon of the Council of Toledo, A. D. 589; the same Council says: "When an enfranchised person has been recommended to the charity of the Church, neither he nor his children can be deprived of that protection, and each Bishop should exact this privilege as a right from the secular prince.

In the seventh century the Church was prodigal of her enactments to improve the lot of the slaves, and fertile in expedients to abolish slavery.

At Paris, in 614, the fifth Council entrusts to the priests the defense of the enfranchised. Another synod held at an unknown place ordered that persons sold in bondage shall recover their liberty upon refunding the amount paid. In the year 625 or 630, the Council of Rheims allowed the bishops the privilege of breaking up and selling the sacred vessels for the redemption of captives. The Council of Bonenil, 616 A. D., declared that persons who, forced by want, were sold into slavery should be allowed to return to their former condition by restoring the price which they owed. The fourth Council of Toledo, held in 633, commands that the enfranchised recommended to the care of the Church shall be protected in their liberty and property. In 650 A. D., a synod held at Chalons under the auspices of Clovis, forbade the selling of Christian slaves outside the limits of the kingdom, lest they fall into the power of the pagans and Jews. The churchmen were allowed, in accordance with the spirit of

the times, to possess slaves, but should any cleric sell his slave to a Jew he is *ipso facto* excommunicated and compared to the traitor Judas, tenth Council of Toledo, A. D. 656. And in the eleventh Council of Toledo, held in A. D. 675, the clergy are forbidden to injure or maim their slaves when punishing them. According to the laws of Ina, queen of the West Saxons, A. D. 692, if a master makes his slave work on Sunday the slave becomes free. And by Council held under Berthnald, Archbishop of Canterbury, in England, a slave is declared free should a master give him meat to eat on a fast-day. Altogether our author, Balmes, quotes eighteen councils, canons, constitutions or regulations held during the seventh century by the Church to enforce, by peaceable and legitimate means, the abolition of slavery.

In the eighth century Pope Gregory III. wrote a letter to Archbishop Boniface, the Apostle of Germany, in which he commended his zeal, and exhorted him to persevere in his good work, to forbid Christian slaves to be sold to the pagans, and to punish those guilty of this crime with the same penance which he would impose on homicides. The Council of Lepstines, held in 743, again insists upon this point. That these canons of the councils and letters of the Sovereign Pontiffs bore good fruit is evidenced from the fact that succeeding councils did not feel themselves so frequently called upon to renew these restrictions and prohibitions.

In 816 A. D. the tenth Canon of the Council of Celchite in England ordains that at the death of a Bishop all his English slaves should be set at liberty. The custom may seem strange which tolerated a Bishop to have slaves. Let us remember that the faithful had been

in the habit of offering their slaves to God for the good of their souls and they believed that the instruction necessary to make good Christians of them could nowhere be better imparted than in service directly under Episcopal control. By thus placing them in the power of the Church, devout Christians put their slaves outside of common servitude.

In 864 A. D., it was forbidden to change the slaves of the Church for other slaves unless the exchange procured them liberty.

In 868 A. D., the Council of Worms excommunicated the master who of his own authority put his slave to death. The Canon of the Council of Coblenz (A. D. 922) decreed that he who led away a Christian to sell him as a slave was guilty of homicide. In ancient times indigence was a prolific source of slavery, therefore the Council of Coblenz took care to defend all Christians against the rapacity of clamoring creditors, who might otherwise sell them, their wives and children until payment be made. As the Church did not set herself up in opposition to existing laws she did protect the rights of the emancipated. While the laws were in favor of slavery, she rendered unto Cæsar the things that were Cæsar's. Religious ideas accord but ill with slavery although sanctioned by law. Hence the incessant struggle of the Church repeated under various forms was always directed towards the same end, universal emancipation. Thus did the Church by a variety of means loosen the chains of slavery without exceeding the bounds of justice and prudence; thus did she banish from Christians that degrading condition so contrary to all exalted ideas of the dignity of man.

As gradually the evil was being blotted out, more and more generous were the reasons assigned for the emancipation of the enslaved and more rigorous were the punishments inflicted on those who disobeyed the commands of the Church and more lavish were the indulgences and favors granted to those who founded societies for the redemption of captives. In the year 1102 A. D., the Council of London absolutely forbade the traffic in men, saying: "Let no one presume henceforward to engage in this detestable traffic in which men are sold like dumb beasts." Finally the Council of Armagh, in Ireland, (A. D. 1171) gave to the whole world the glorious example of gratuitously granting freedom to all the English slaves on the Island. It is thus that religious ideas influence and soften the manners of men. Under the benign influence of religion men become generous, nations civilized. Without it, the immense number of slaves bequeathed by the old society to the new, far from diminishing, would have been augmented more and more, for wherever brute force prevails, wherever men are muzzled like dogs, there the human race rapidly deteriorates and degenerates into barbarism and slavery.

In very truth we may say with Lecky: "While Christianity broke down the contempt with which the master had regarded his slaves, and planted among the latter a principle of moral regeneration which expanded in no other sphere, with an equal perfection, its action in procuring the freedom of the slave was unceasing. The laws of Constantine which placed the ceremony under the superintendence of the clergy, and the many laws that gave special facilities of manumission to those who desired

to enter the monasteries or the priesthood symbolized the religious character the act had assumed. It was celebrated on church festivals, especially on Easter. St. Melania was said to have emancipated 8,000 slaves; St. Ovidius, a rich martyr of Gaul, 5,000; Chromatius, a Roman prefect, 1,400; Pope St. Gregory and many of the clergy of Hippo and great numbers of private individuals freed their slaves as an act of piety. It became customary to do so on occasions of national or personal thanksgiving, on recovery from sickness, on the birth of a child, at the hour of death, and in testamentary bequests. Numerous charters and epitaphs still record the gift of liberty to slaves throughout the Middle Ages. In the thirteenth century, when there were no slaves to emancipate in France, it was usual in many churches to release caged pigeons on ecclesiastical festivals in memory of the ancient charity, and that prisoners might still be freed in the name of Christ."—*Lecky History of European Morals.*

In pagan times, it was easier to farm out slaves than to build prisons for captives. In the transition period from Paganism to Christianity, as the Church became stronger and stronger, the manners of the people softened and legislation tended to be more benignant toward the unfortunate slave. In Christian times slavery as an institution in Europe ceased to exist. Thenceforth the zeal of the Church for ameliorating the condition of Christian captives in Moslem strongholds went on with redoubled vigor. The Catholic Church always regarded the redemption of captives as one of the worthiest objects of her tender solicitude. Balmes truly says: "Whether we consider the noble traits of particular actions or

observe the spirit which guided her conduct, we shall find therein one of the most distinguished claims of the Christian (and by this we mean Catholic) religion, to the gratitude of mankind. The sublime spectacle which a Zachary or a St. Vincent de Paul offers, when enduring slavery with calm serenity for the love of Jesus Christ, in place of the unhappy being for whom he has sacrificed his liberty, is no fiction of the poet." "We have known," says Pope St. Clement, "many of our fold who have devoted themselves to captivity, in order to ransom their brethren." The redemption of captives was carefully sanctioned by the canons of the Church, to fulfill it, she sold, if necessary, as we see in the life of St. Lawrence, her ornaments and even sacred vessels. As Lecky says: "In no other form of charity was its beneficial character more continually and more splendidly displayed. During the long and dreary trials of the barbarian invasions when the whole structure of society was dislocated, when vast districts and mighty cities were in a few months almost depopulated, and when the flower and the youth of Italy were mowed down by the sword, or carried away into captivity, the bishops never desisted from their efforts to alleviate the sufferings of the prisoners. St. Ambrose, disregarding the outcries of the Arians, sold the rich church ornaments of Milan, . . . and this practice, afterwards sanctioned by Pope Gregory the Great, speedily became general. When the Roman army had captured, but refused to support, seven thousand Persian prisoners, Acacius, Bishop of Amida, undeterred by the bitter hostility of the Persians to Christianity, sold all the rich church orna-

ments of the diocese, rescued the unbelieving prisoners, and sent them back unharmed to their king. During the horrors of the Vandal invasion, Deogratias, Bishop of Carthage, took a similar step to ransom the Roman prisoners. St. Augustine, St. Gregory the Great, St. Caesarius of Arles, St. Exuperius of Toulouse, St. Hilary, St. Remy, all melted down or sold their church vessels to free prisoners. St. Cyprian sent a large sum for the same purpose to the Bishop of Nicomedia. St. Epiphanius and St. Avitus, in conjunction with a rich Gaulish lady named Syragia, are said to have rescued thousands. St. Eloi devoted to this object his entire fortune. St. Paulinus of Nola displayed a similar generosity. When, long afterward, the Mohammedan conquests in a measure reproduced the calamities of the barbarian invasions, the same unwearied charity was displayed. The Trinitarian monks, founded by St. John of Matha, in the twelfth century, were devoted to the release of Christian captives, and another society (Our Lady of Mercy) was founded with the same object in view by St. Peter Nolasco, St. Raymond of Pennafort, and James I., King of Arragon in the following century."—Lecky, *History of European Morals*.

No wonder after pondering upon this astounding array of facts, we are forced to exclaim with the great Balmes: "Let us inquire of the Protestant Churches, of these ungrateful daughters, who after quitting the bosom of their mother attempt to calumniate and dishonor her, where were you when the Catholic Church accomplished in Europe the immense work of the abolition of slavery? And how can you venture to reproach her with sympathizing with servitude, degrading man and usurping his rights? Can you present any such claim entitling you to the gratitude of the human race? Catholicity alone, without your concurrence, completed the work."

TO BE CONTINUED.

CURRENT HISTORY AND LITERATURE

BY REV. MORGAN M. SHEEDY.

• SCIENCE AND RELIGION.

The notion very prevalent some years ago that there was and must always be a conflict between science and religion is fast disappearing. The idea never found favor with true scientists nor with intelligent Christians. Both classes understood that truth could not contradict itself; and therefore that the truths of science and those of religion must be in perfect harmony. There could not be a contradiction. Science is the natural ally of religion; and notwithstanding what the skeptic and scoffer may say to the contrary, the Church has always fostered and encouraged the scientific spirit. She has placed at the disposal of scientists the means to carry on their work, and hailed with delight every new discovery of truth in the wide field of scientific investigation.

President Andrews, of Brown University, writing on this subject in the *New World Quarterly*, observes that "the thought is somewhat prevalent that the doctrine of evolution, so far as it is accepted, renders all theistic or properly religious belief unnecessary and stupid." No doubt evolution has sometimes been expounded even by competent and leading scientists in a manner to justify such scruples; but it cannot be doubted, and no one need hesitate to declare that the doctrine of evolution, in any form in which it can for a moment stand the scrutiny of thought, leaves the propriety, nay, the logical necessity, of theistic belief absolutely untouched. Evolution does

not account for origins. It cannot. Darwin made no pretense of having explained the beginning of life. He described, as he supposed, the rise of species, a much more modest undertaking. It was left for less scientific men to attempt framing from the mere principle of evolution an entire cosmology. They have failed, as such efforts must always fail.

AN UNLOOKED FOR RESULT.

The Protestant Bishop of Manchester, in England, lately delivered an address in which he asserted that it was impossible to prove that St. Peter was bishop of Rome; that even if he were so, it was impossible to prove his primacy; and that even granted his primacy, there was no proof that his successors inherited any of his prerogatives. The Catholic Bishop of Salford replied at once to this statement in four lectures that created somewhat of a sensation throughout England. The London correspondent of the *Catholic Book News*, in announcing that these lectures are to be published in book form, writes: "So great has been the success of the lectures that many conversions have followed on their delivery; one London clergyman writing to the Bishop that 'he had been led to abandon the task of writing a book upon Anglican Continuity' (a task on which he had long been engaged); perceiving clearly that 'Anglican manipulation of history' was the real cause of the popular illusion. So soon as the lectures are published we may hope for still more conversions. Mean-

while the Bishop of Manchester has not thus far given sign of replying. We must hope that he will do so, as the more prolonged the disputation the greater will be the enlightenment of the public." The Protestant Bishop evidently did not look for such results from his rash statement. He will observe more caution, perhaps, the next time that he ventures into the field of controversy, especially if he is likely to encounter so well-equipped a champion of Catholic truth as the Bishop of Salford.

UNFIT FOR COLLEGE MEN.

In his annual report of Harvard college, President Elliot denounces the brutality of inter-collegiate football. "The game of football," he says, "grows worse and worse as regards foul and violent play, and the number and gravity of the injuries which the players suffer. It has become perfectly clear that the game as now played is unfit for college use. The rules of the game are at present such as to cause inevitably a large number of broken bones, sprains and wrenches, even during trial or practice games played legitimately. The rules also permit those who play with reckless violence, or with shrewd violations of the rules, to gain thereby great advantages." What is called the development of the game has steadily increased its risks until they have become unjustifiable. Naturally the public is losing faith in the sincerity of the professed desire of coaches, captains, and promoters to reform it. It should be understood, however, that the players themselves have little responsibility for the evils of the game. They are swayed by a tyrannical public opinion—partly ignorant and partly barbarous—to the formation of which graduates and under-

graduates, fathers, mothers, and sisters, leaders of society, and the veriest gamblers and rowdies all contribute. The state of mind of the spectators at a hard fought foot ball match, at Springfield, New York, or Philadelphia, cannot but suggest the query how far these assemblages differ at heart from the crowds that enjoy the prize fight, cock fight, or bull fight, or that in other centuries delighted in the brutal games of the Roman arena. The game is one for the development of brutes rather than of gentlemen. We hope that sound public opinion will tolerate it no longer.

"THE BANKRUPTCY OF SCIENCE."

M. Ferdinand Brunetiere has quite recently, in an article that appeared in the *Revue des Deux Mondes*, given serious offense to a large class of persons by commending the attitude of the Catholic Church, and especially of Leo XIII., on the great questions that are at present disturbing the world. He has also offended the scientific world by the use of the phrase—"the bankruptcy of science". Sensible people should not complain if this clever Frenchman is able to prove his statements. That he does so one has only to read his article where he brings forward the strongest proofs to justify his statements. M. Brunetiere is a distinguished French scholar and writer, a professor in the Sorbonne University, and was last year elected to membership among the "immortals" of the French Academy. Professed free thinker though he be, he has been deeply impressed by his visit to the Vatican last December, and he discusses, in the article referred to, the relations of the Church to science, to social problems, and to the re-union of Christendom. His views are the more

significant coming from one who is without faith. There are many others similarly situated who entertain the same thoughts but are slow to give expression to them. Men hostile to the Church are naturally irritated, nay, some of them angry, at what M. Brunetiere has said; but this is in itself a good sign of the effect his article has produced, and shows he has dealt a telling blow to false pretences.

ATTRIBUTED HIS SUCCESS TO PRAYER.

Of the late Sir John Thompson who was a convert to our holy faith, the *Canadian Catholic Record* tells the following story: When he was about to make his first great speech in the House of Commons his opponent was the eloquent Edward Blake. Sir John felt naturally nervous as to the issue. His first thought was to secure the prayers of his eldest child, who was a weekly communicant, but it was too late to send to Halifax. He resigned himself to prayer and waited. His speech was a masterpiece and a triumphant reply to his great opponent. Shortly afterwards he received a letter from his daughter, saying that, having accidentally learned of the important speech he was to make, she had received Holy Communion and prayed for his success. That speech was the beginning of the career that ended in his death at Windsor Castle. He always attributed his success to prayer.

THE WORLD MOVES.

Following the appointment of a Catholic priest to teach the philosophy of Saint Thomas in the Protestant University of Amsterdam, comes the news of the selection of the Catholic Lord Acton to the regius professor of modern history in the university of Cambridge in succession to the late

Professor Seeley. So the world advances and the time approaches when "history" will not be, what it has been to those separated from the Church, "a conspiracy against truth". Some years ago the Catholicity of Lord Acton was of the "liberal" kind, but we understand that of late years the newly appointed professor has given no cause to suspect the soundness of his religious faith.

A BLOW AT THE ESTABLISHED CHURCH IN ENGLAND.

The present session of the British Parliament has undertaken to legislate out of existence the Anglican Church Establishment in Wales. In the course of a heated discussion on the subject Lord Roseberry struck a blow at the idea that the present Established Church in England is a continuation of the church there before the time of Henry VIII. and Cranmer. Referring to the question of dis-establishment and the right of the state to allocate the ancient endowments now enjoyed by the Anglican clergy the Prime Minister said: "I suppose we all remember what the State once did with these endowments,—how it took them from the *Old Church* and handed them to the Reformed Church at the time of the Reformation. The State took this property and assigned it; and this, in my phraseology, was an act of national option which may be repealed at any moment. If, therefore, I am correct in my reading of these endowments, and if my statement as to the Reformation is correct, it is not wise for the defenders of the Establishment to rest too much upon the right of property; because, if the indefeasible right of ancient property rested in any way in these endowments, it rested, not with the Reformed, but with the

Roman Catholic Church." The theory advanced by a certain class of Anglicans that the so-called Reformed Church is a continuation of the Ancient Church in England is a myth. And it is hard to conceive how any intelligent person can accept it.

THE CHURCH AND THE SOCIAL STRUGGLE.

In a recent number of the *Forum* Prof. Goldwin Smith directed attention to the belief current throughout Europe that a wide-reaching and violent social upheaval is not far distant. Whether the movement will result merely in temporary collision and disorder, or in complete revolution, depends of course upon the relative strength of the disruptive agencies and of the forces arrayed upon the side of the existing order. That the mainstay of the present social system against the violence of the revolutionary spirit is the Catholic Church Mr. Charles Robinson avers in an interesting article contributed to the *American Magazine of Civics*. Mr. Robinson does not fail to note the striking change in the attitude of European statesmen toward the Catholic Church, since they have begun to apprehend the approach of a revolutionary period. Crispi in Italy and Castelar in Spain have publicly acknowledged the necessity of securing the co-operation of Catholicism, if the politico-social fabric reared on parliamentary institutions and the individual right of property is to be upheld. The Opportunists, who formerly were the most implacable assailants of the Catholic Church in France, are now disposed to welcome the conciliatory overtures of Leo XIII. and to form a species of alliance with the so-called "rallied" Republicans. In the Reichstag only the other day a bill permitting

the Jesuits to resume educational functions in Germany was passed for the second time; and, should it now be sanctioned by the Bundesrath, the last vestige of the FALK legislation, aimed against Catholics, will have disappeared. These incidents are indications of a general awakening to the magnitude of the service which the Catholic Church may render, should the existing social system be seriously threatened.

MONSIGNOR SATOLLI'S VIEW OF THE SOCIAL REVOLUTION.

At the annual banquet of Carroll Institute, Washington, the Apostolic Delegate was the guest of honor. He concluded a remarkable address by saying that the opinion was certainly growing that we are nearing a most critical point in history; that in this country especially great problems would soon demand a positive solution. All the horrors of a social revolution were predicted by men as renowned for accurate and calm thinking as Prof. Goldwin Smith and Prof. Von Holst. Monsignor Satolli held with a recent writer, Mr. Charles Robinson, in *The American Magazine of Civics*, that the Catholic Church alone holds the true solution of the approaching problem. For those of our readers who may not have read Mr. Robinson's remarkable article we will quote one or two passages. That there is no other moral force in the world capable of resisting the coming revolution he establishes beyond question. "The Protestant churches," he writes, "are not strong enough to do so because they are divided. The Catholic Church is strong enough to do so because she is world-wide and united." There are other potent reasons, he says, for her superior strength in this direction, but

they need not be enumerated here. "Suffice it to say that conservative men of all creeds and parties agree that it is only by the co-operation of the Catholic Church that the social revolutionists, of whom the anarchists form the advance and militant section, can be effectually dealt with." And elsewhere he writes: "the crisis must come sooner or later, and when it is reached, complete disruption can only be prevented by the active co-operation of the Catholic Church." And he concludes by saying that the "tacit acknowledgment of the religious primacy of the successor of St. Peter is one of the clearest signs of the times. It is a significant recognition of the fact that the Catholic Church holds the solution of the terrible problem which lies on the threshold of the twentieth century, and that it belongs to the *Pope alone* to pronounce our social *pax vobiscum*." Remarkable words, yet true to the letter.

A CENTENARY CALUMNY.

Rev. Charles C. Starbuck, a Congregational minister and Professor in Andover Seminary, through the columns of the *New York Independent*, disposes of a stale calumny—*stale*, because it is a hundred years old!—that has been made to do service against the Jesuit order. He states that there are limits "to the permissibilities even of theological slander." Some charges are, he writes, "psychologically possible, and some psychologically impossible." The enemies of the Society of Jesus have hardly stopped at the "psychologically impossible." As when they charge that the Jesuit is bound to commit sin at the command of his superior. The proof they find in the phrase, "*inducere obligationem ad peccatum*." Translated by those who

"are positively ferocious" in their hatred of Catholicity and the Society of Jesus it is made to read—"to impose an obligation to commit sin, whereas the perfectly well-ascertained meaning in Monastic Latin, as Prof. Starbuck shows, is—"to impose an obligation under the penalty of sin," quite a different thing. In the same article there are other instances given of the venomous treatment the Jesuit order has received at the hands of its enemies.

THE WOMAN QUESTION IN GERMANY.

It would seem that the question of women's rights has reached Germany, since we find that Cardinal Kopp has recently issued a pastoral letter in which he says: "It is against the order of the world that the emancipation of woman should mean her absolute equality with men. God's will is that woman should be the helpmate. She is bodily unfit for man's work, and her emancipation, to the end that she might work side by side with man, would mean the deterioration of the Christianity that freed her from slavery and made her man's social equal. Unrestricted equality would mean woman's ruin." And yet it is hard to make the modern woman see it in this light.

LADY SOMERSET'S VIEW.

At the recent National Council of Women held in Washington in discussing the religious influence of women, Lady Somerset was particularly severe in her criticisms of Protestantism for eliminating women from its doctrines. She maintained that so long as the model of all true womanhood, the mother of the Saviour of mankind, was not recognized by Protestant women, so long would they remain unrecognized. Some of the good sisters must have stared at each other

rather wildly on hearing this. Yet it will do them some service to have heard the truth.

RECALL OF THE JESUITS.

The resolution to repeal the laws banishing the Jesuits from Germany recently passed its third reading in the Reichstag without debate. If the Bundesrath approves the vote of the Reichstag—which it is likely to do—the last trace of the infamous May laws is swept away, and Pope Leo XIII. will have scored another of his many triumphs of Christian diplomacy.

DECLARATION OF LEO XIII.

In a recent interview speaking of the relation of science to religion Pope Leo XIII. said: "Science can and ought to march forward with religion, and the discoveries of the one can be nothing but the glorification of the other. Science should be the servant of God, and it can be so, you may rest assured, without losing any of its independence and dignity."

"MISSING LINKS OF A LOST CHAPTER IN AMERICAN HISTORY.

A remarkable work is about to appear in Canada. It is called: "Acadia—Missing Links of a Lost Chapter in American History." It is a careful study of the deportation of the Acadians by Governor Lawrence. Longfellow in his "Evangeline" has told the story in verse, and Parkman in prose, of the treatment—horrible and cruel it undoubtedly was—of the Acadians. The Canadian work vindicates from the charge of insubordination and treason the inhabitants of Acadia, and shows conclusively that the basis for these charges was to be found in the greed of Governor Lawrence and his friends for the rich lands and herds of the inoffensive people. The author

smites the reputation of Francis Parkman as a historian and accuses him of deliberately coloring and falsifying the account of this ugly chapter in American history.

A GREAT PUBLIC LIBRARY.

The consolidation in New York of the Astor, Lenox, and Tilden libraries is a matter of national interest. Part of Mr. Tilden's legacy will go to the new library because of the loyalty of one of the heirs to his purpose and the good judgment of the executors in managing the part of the estate left at their disposal. The plan adopted converts the three libraries into one great public library to be managed by a federal board representing the three but having jurisdiction of the whole. Two millions of dollars will come from the Tilden estate, and this sum added to the resources of the Astor and Lenox libraries, will produce an effect never even dreamed of by the original benefactors. The design is for a popular library, not one devoted to special or advanced purposes; and in this respect in its magnitude and equipment, it will hardly be equaled in the world. Its endowment will amount to more than \$8,000,000, and the collection of books at the start will be about 450,000 bound volumes, with an immense number of rare and valuable pamphlets and works of art.

HOW LECTURING IS MADE TO PAY.

Lecturing is one of the pursuits by which a good many smart men and women are making a living in our times. A successful lecturer tells us of the changes which have taken place in his business since he entered upon it. He says there is a pretty steady demand nowadays for lecturers who are willing to appear before societies

or clubs, or before groups of people formed for the purpose of securing instruction upon special themes. Some of these groups hire a lecturer for a round sum, under a contract to give so many lectures upon a chosen subject within a given time. The group will secure a meeting place and bear the preliminary expenses. The subjects most in favor are scientific, literary, historical, and foreign travel. Our informant has for several years made a nice living by lecturing for such bodies, and he knows of nearly a score of men and women who are quite successful in the same business. It would be a good thing for our Reading Circles to arrange more generally than is done at present for a course of lectures in this way. The Home Circle in Youngstown has had an interesting and successful course this winter at very little cost.

A NOVICE AT 72.

A curious fact in the life of the Rev. Joseph Stevenson, the defender of Mary Stuart, who died recently in England at the age of ninety, was his becoming a novice in the Society of Jesus when 72 years old. His whole life was spent among the manuscripts of the British Museum, which he entered in 1831. He edited a great many manuscripts for the government and for private publication and historical societies. He was a clergyman of the Church of England, but at nearly sixty was led by the character of his studies to enter the Roman Catholic Church, and after the death of his wife became first a priest, and later joined the Jesuit order. He was then employed to search the Vatican archives for material relating to the history of England. He wrote a number of books in defense of Mary Stuart, and by a strange co-

incidence died on the anniversary of her execution, Feb. 8.

MISS GOESSMANN'S BROCHURE.

"The Christian Woman in Philanthropy" is the title of a neatly printed brochure of sixty-three pages, published by the writer, Miss Helena T. Goessmann, of Amherst, Mass. It is an entertaining study of the benevolent and public spirited deeds of women throughout the Christian ages; an array of worthy examples for organizations of women active in self improvement and philanthropy. Miss Goessmann, who delivered one of the lectures at the Plattsburg Summer School, of '93, will follow this essay with a series, treating of woman's social and ethical influence in the Christian world. If the succeeding numbers are as entertaining as the first, the whole series will be an exceedingly valuable contribution and one of great suggestive merit to all organizations of Catholic women.

COLONEL JOHNSTON HONORED.

We congratulate our friend, Richard Malcolm Johnston, who has recently received the degree of doctor of laws from the faculty of St. Mary's Seminary, Baltimore. The degree could not be conferred on any more worthy gentleman and scholar. Mr. Johnston has been a prime favorite at every session of the Catholic Summer School. The conferring of the honor occurred in the presence of a number of Mr. Johnston's friends, including His Eminence, Cardinal Gibbons, Bishop Donahoe of Wheeling, President Gilmore, of Johns Hopkins University, and others.

FATHER ZAHM HONORED BY ROME.

The Rev. John A. Zahm, C. S. C., of the University of Notre Dame, whose

"Catholic Science and Scientists" and "Bible, Science, and Faith" have, although recently published, been translated into many European languages, has received from Rome the title of doctor of philosophy. We extend to Father Zahm our congratulations on this merited recognition in the very highest quarters of his great zeal and success in the cause of science and religion. Those of our readers who were so fortunate as to hear Father Zahm at the session before last of the Catholic Summer School will be glad to hear of his latest triumph.

THE EVIL OF TRILBY.

It would seem as if the evil of "Trilby" was not to stop with the reading of the story. Bad as this is, we are seriously threatened with worse. It is the craze of imitating the author in writing on the same lines and giving us a deluge of "Trilbyesque" literature; and furthermore in having "Trilby" served up to us in entertainments and tableaux by some of the ultra-fashionable set. The fact of the matter is we have overdone this whole "Trilby" business, and the subject has gone beyond burlesque. We are truly a patient and long-suffering people, but there is a

limit, and it has been reached in this "Trilby" craze. Will not some clever showman bring on the next piece. Anything will be a relief.

"INTELLECTUAL DECAY."

The Rev. Father Halpin, S. J., so well known to the Catholic Summer School students for his admirable lectures on ethics, delivered an address recently at the Catholic Club, Providence, in the course of which he said:

"Be not afraid of intellectuality. Do not be afraid of anything that attacks your religion. Walk right up to the difficulty, no matter who proposes it, and if you are grounded in the knowledge of your faith you will find that what you took to be a ghost in the dark was only a sheet flapping in the wind. Have courage. Be faithful to your vocation. Remember you are lying against a wall 2,000 years thick, and who can dislodge you from your position? In the title of your club you have development, resources and a purpose clearly defined."

This is excellent advice for all Catholic organizations. Yes, a well-grounded knowledge of the faith will quickly dispose of the "ghosts in the dark" that frighten only the ignorant and the cowardly. Let the light in on them and they vanish in no time.

TEACHERS' COUNCIL

[EDITED BY JOHN H. HAAREN.]

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

CHAPTERS FROM THE HISTORY OF EDUCATION.

BY REV. FRANCIS P. SIEGFRIED.

IV.

I. PEDAGOGY IN THE ORIENT.

B. In India.

1. India, the land of poetry, mysticism, quietism, dreamy pantheism! Here as elsewhere religion and social organization determine the aim and character of education. On the one hand *pantheism*, swallowing up in its all-embracing unitive principle everything human and temporal, sets to man as his highest end absorption by a purely passive mysticism in the world-soul. To discipline oneself by sacrifices and penance and thus to reach the height of deedless contemplation is the condition for union with Brahma. This is the essential content of the elder Hindoo religion, which the later Buddhistic reform left unchanged. On the other hand, the prevailing organization of society into rigid *castes*. These two characteristics of the Hindoo people mould the matter and form of their educational work.

2. The Laws of Manu mention four distinct castes: (1) the *Brahmas*, or holy teachers, the priestly class, who

are said to have issued at the moment of creation from the mouth of Brahma and hence are the highest of created beings,—the rest of mortals enjoying life through them: (2) the *Kshatrya* or soldier class, sprung from the *arm* of Brahma. Though separate they are closely connected with the Brahminic caste. In them is vested the *executive* government: (3) the *Vaisya* or mercantile class, springing from the *thigh* of Brahma. They are engaged in commerce, agriculture and handicrafts: (4) the *Sudras*, a servile class, the product of Brahma's *foot*. They are to serve the three higher classes, particularly the Brahmins. Lying outside these castes are the despised *Pariahs*. Outcasts of society, relics of an early conquered race, oppression has chained them in bondage worse than Egyptian.*

3. The aim, therefore, of education amongst the Hindoos was to develop in each individual an exact knowledge of the rights and duties and elaborate ceremonial corresponding to the caste

* The *rigid* lines of this caste system are said no longer to exist. With the exception of the Brahmins, the other castes have been broken up into a large number of other less definite classes. But the extent to which the Brahmin still holds to his supreme dignity is evinced by many a petty custom. The water, for instance, set apart for his use, "is believed to be holy, and if by any chance a stranger should touch one of their water vessels it is emptied immediately, care being taken not to let the water it contained fall on anything else belonging to them. Should the vessel be of brass it is then thoroughly scrubbed and scoured, but if it happens to be of earthen-ware it is broken to pieces. One day I accidentally touched with my foot a water vessel that had been left to cool outside a hut, and was obliged to pay the owner for it."—C. T. Drew—Indian Tribesmen Frank Leslie's Monthly, April,

wherein he was born and consequently forced to pass his life. The Brahmins alone had the key to the *Veda*, the sacred books, and indeed to all knowledge. Greatest importance, therefore, was attached to their education. The second and third castes were allowed to read the *Veda*, but only under the guidance of the Brahmins. Kings were instructed in the sacred books as well as in metaphysics, logic, law, agriculture, trade, &c. The lowest class received instruction only in its line of service. Very slight attention was given to female education.

4. The school system embraced two grades, the lowest and the highest. In the former the little ones were taught reading, writing, arithmetic and the moral maxims so abundant in the language and literature of India. Reading and writing were taken up simultaneously. The finger or a stick and the sand summed up the instruments of calligraphy when the pupil was at our pot-and-hang-hook stage; afterwards he was advanced to the use of the iron stylus and palm leaf, but it was only when he was quite proficient that he was entrusted with ink and the leaves of the plane-tree. This primitive equipment was quite in keeping with the general school life, which was passed in open air under a friendly tree, save when the elements compelled adjournment to some thatched shed. The schoolmaster's was not the task of drudgery, for besides the honor that was his ranking as spiritual father,* higher even than the natural father of the child, he enjoyed his daily *siesta* in true oriental comfort. Anticipating by several

thousands of years the Bell-Lankasterian system of our own century, the Hindoo pedagogue found it admirably adapted at least to his own ease if not to the mental improvement of his charge, to relegate the instruction of his younger and less advanced pupils to the older and better informed whilst he sought the Nirvana so easily wooed in tropical afternoons. Nor does it seem that Brahmanic methods have greatly changed in the long lapse of ages, if we may rely on the Rev. Mr. Rowe's description given in his *Every-day Life in India*.† "The system of Education," he says, "practiced in these schools is very defective and the children make but very little progress; they take a month or more to learn the alphabet, a year or two to learn to read, and still longer to write. Much time is wasted in learning useless arithmetical tables. The master is slothful and like all Brahmins fond of sleeping by day. In the afternoon after the boys have collected for work, he considers his duties over till five, and so indulges in a sound sleep. Meanwhile the pupils must get along as best they can; but the teacher must not be disturbed.

"The teacher, however, is great on the subject of caste—on what should be eaten, what abstained from; on idolizing the Brahmins and avoiding the pariahs; on his genealogy, his rights, his privileges, and on the mean origin and low position of other castes. He is ever eloquent on the necessity of feeding, clothing, sheltering Brahmins and of subscribing to the marriage of their sons and daughters; and is ever mourning in melancholy terms that the

* "Of him who gives natural birth and him who gives the knowledge of the *Veda*, the giver of the *Veda* is the more venerable father: for the birth for the sake of the *Veda* ensures eternal reward both in this life and after death."—Sacred Books of the East. Translation. Edited by Max. Mueller. V. XXV., p. 57.

† Quoted by Mr. Painter in his History of Education, p. 19.

native rule has departed and with it the rajahs who, supplying all the wants of the Brahmans, left them nothing to do but to eat, drink and sleep." Some apology, however, should be made for the nodding Brahman. He has not the stimulus of a salary to keep his eyes open. His supereminent dignity forbidding him to receive vulgar pay for dispensing his treasures of knowledge, he must needs subsist on the voluntary gifts of his clientele, contributions which varying greatly in quantity and quality do not frequently raise the learned Brahman beyond the financial plane of the average rural schoolmaster of our own day and clime.

Another anti-soporific is denied the sleepy Hindoo pedagogue. He may but rarely indulge in the excitement of administering the birch to the rising Hindoo. It was the sage advice of Manu that school discipline should be mild and only in extreme cases severe. Unpleasant experience must not accompany the teacher's instruction else the savory food be turned to gall. A teacher that prizes virtue will use soft words. Should the pupil be guilty of misbehaviour, he should be reprov'd and harshly threatened with the descending rod if he repeat the offense. In cold weather a copious dash of frigid water on the head of the delinquent was considered by the experienced Manu the proper adjunct to practical pedagogics.

5. The *high schools* exist chiefly for the *Brahmans* who consequently provide for and conduct them. In these advanced institutions found in Benares, Trizlur and Nuddeah the scholars, who include besides the members of the Brahmanic caste, representatives also from the second and third class,

instruction is afforded in poetry, mathematics, astronomy, history, philosophy, medicine and law. The *text books* are written generally in verse to facilitate their matter being committed to memory. During the first five years the pupil cultivates his powers as a good listener. Thereafter he is allowed to express his opinions and doubts to his teacher and to take part in the school debates. The period of study runs from the boy's twelfth to his twentieth year, during which time he lives with his teacher who like the presiding genius of the lower school is above the accepting of a salary and must consequently maintain himself and his school on the voluntary offerings of his scholars. "He who knows the sacred law must not present any gifts to his teacher before (the Samavartana—i. e. the rite to be performed on returning home), but when with the permission of his teacher he is about to take the final bath, let him procure (a present) for the venerable man according to his ability—(viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain (even) vegetables (and thus) give pleasure to his teacher."*

6. But the highest and most important instruction enjoyed by the Brahman consists in the reading of the Veda. Only, however, after preparatory purification and manifold ceremony may the reading of the sacred books be undertaken. "A student," says Manu, "who is about to begin the study of the Veda shall receive instruction after he has sipped water in accordance with the Institutes of the sacred law—has put on a clean dress, and has brought his organs under control.

*1. c. 73.

"At the beginning and at the end of a lesson in the Veda he must always clasp both the feet of his teacher and he must study joining his hands----

"With crossed hands he must clasp the feet of his teacher and touch the left foot with his left hand, the right foot with his right hand.

"But to him who is about to begin studying, the teacher always unwearied must say: Ho, recite! He shall leave off when the teacher says: Let a stoppage take place!

"Let him always pronounce the syllable Om* at the beginning and at the end of a lesson in the Veda; for unless the syllable Om precede, the lesson will slip away from him and unless it follow, it will fade away. Seated on (blades of Kusa grass) with their points to the east, purified by Pavitras (blades of Kusa grass) and sanctified by three suppressions of the breath, he is worthy to pronounce the syllable Om."† And so on with much of the like which, however, salutary for impressing the youthful Hindoo with deep reverence for the Veda is apt to produce the contrary effect on our less fanciful Western sense.

7. The so-called *laws of Manu* are another source of the Hindoo pedagogical principles. One of the chapters of this famous collection is devoted to "*Studentship*." Apart from much that is puerile and to our standard of measurement quite whimsical or nonsensical, there is many a suggestion and far reaching advice, which educators of every age and land might adopt with advantage. Rooted as are these maxims for the most part in the moral order, their fruit is for that very

reason of soundest educational value. For instance: "Desire is never distinguished by the enjoyment of desired objects; it grows only stronger like a fire (fed) with clarified butter." "Even from poison nectar may be taken, even from a *child* good advice, even from a foe (a lesson in) good conduct, and even from an impure (substance) gold." "Sacred Learning approached a Brahmana and said to him: 'I am thy treasure, preserve me, deliver me not to a scorner; so preserved I shall become supremely strong. But deliver me to Brahmana whom thou shalt know, to be pure of subdued senses, chaste and attentive.'"‡

8. Brahmanism underwent a reform and received some development through the teaching of the *Buddha* in the sixth century before our Lord. His doctrine and maxims seem to have been committed to writing in Ceylon some seven centuries later, so that what measure of genuineness and what admixture of extraneous accretion they possess it is not easy to determine. The *special merit* of the *Buddha* seems to have been his undermining of the Brahmanic *walls of caste*, by his doctrine that all men without distinction of birth or class are equal. He employed the rich fund of adages and proverbs afloat amongst the people to inculcate the repression of desire and passion as the safest way to union with the world-soul, and to impress on his followers the duty of mutual helpfulness by love and gentleness. The fewer desires, the less of pride, hatred, enmity man has, the more perfect he is, the nearer he is to the world-soul, and the more secure he is of the blissful rest that comes of un-

* Name of the Indian Trimurti.

† l. c., p. 43.

‡ l. c., 47-51.

conditional surrender to the Eternal All,—the unending quiescence in Nirvana. It is plain, that on such principles development of robust mental vigor is impossible. Morality itself, the vaunted strength of Buddhism, consists mainly in negation, in not willing, not doing, in passive submission. No more *typical illustration* could be given of this *passivity* of the Indian thought and morality, than the conversation of the Buddha with his disciple Purna, who is about starting on a missionary journey to the barbarians:

"They are men," said Buddha, "who are fiery in temper, passionate, cruel, furious, insolent. If they openly address to you words of which are malicious, and coarse, and become angry with you, what will you think?"

"If they address me to my face in coarse and insolent terms, this is what I shall think: they are certainly good men who openly address me in malicious terms, but they will neither strike me with their hands nor stone me."

"But should they strike you with their hands and stone you what will you think?"

"I shall think that they are good men, gentle men, who strike me with their hands and stone me, but do not beat me with a club nor with a sword."

"But if they beat you with a club and with a sword?"

"They are good men, gentle men, who beat me with a club and with a sword, but they do not completely kill me."

"But if they were really to kill you?"

"They are good men, gentle men, who deliver me with so little pain from

this body encumbered with defilements."

"Very good, Purna! You may live in the country of those barbarians. Go, Purna! Being liberated, liberate; being consoled, console; having reached Nirvâna, thus made perfect, cause others to go there."*

9. However admirable the repression of self involved in a system of morals such as this, the motive or final purpose underlying it vitiates its entirety, whilst its lack on the positive side of proper self-development unfits it to serve as a solid support for the theory or practice of education. Yet on the other hand we may not agree with M. Compayré that the vices which resulted from its practical consequences "were the complete absence of the idea of right and of justice, and no active virtue." No one who is acquainted with Buddhistic ethics as a whole would think of giving it *unstinted* praise. There is but one completely consistent system of morality known to man—the *Christian*. And to it the Buddhistic is opposed in its fundamental postulates, its code, its motives, and its practical working. Yet outside of Christianity Buddhism stands pre-eminent for its wealth of moral teaching of high even though of the purely natural order.

Let us cite a few examples from the Sacred Books: "He who holds back rising anger like a rolling chariot him I call a real driver: other people are but holding the reins."

"Let a man overcome anger by love, let him overcome evil by good: let him overcome the greedy by liberality, the liar by truth."

"Beware of the anger of the tongue

* Burnouf *Introd. à l'histoire du Bouddhisme*, p. 252. Quoted by *Compayré-Hist. of Pedagogy*, p. 5.

and control thy tongue. Leave the sins of the tongue and practice virtue with thy tongue."

"Beware of the anger of the mind and control thy mind. Leave the sins of the mind and practice virtue with thy mind."*

Elsewhere in the Dhammapada we read: Anger, intoxication, obstinacy, bigotry, deceit, envy, grandiloquence,

pride and conceit, intimacy with the unjust: this is uncleanness, but not the eating of flesh.†

Illustrations of this kind might be multiplied indefinitely, showing that the Hindoos, like the other nations of antiquity, were not completely in the dark as to right lines of conduct, and that in the moral as in the physical order God did not leave Himself "without a witness" amongst them.

* S. B. E., vol. x. 222.

† S. B. E., V. X., 41.

THOUGHT IN EDUCATION.

BY M. M.

If a man were to devote ten years of his life to the acquisition of some branch of knowledge or industry, would he not be expected at the expiration of that time, to have perfected himself therein? And when we reflect that most of our children spend about ten years in school, have not their parents a right to expect more from them than they really receive? Ten years spent under the right kind of mental training ought to produce a mind capable of grasping any problem which might be presented to it. Under the present system, such is not the result. The child seems incapable of an independent thought. Word the question differently, and he is completely at sea. An inquiry on a topic of general interest will be met with the response, "We never learned that."

The reason for this is to be found in the fact that teachers are too often treated by school boards and such, as mechanics, whose material is always alike and always to be treated in the same manner. Even in the building world, the element of weather is taken into consideration. But the school-

room atmosphere is supposed never to vary. Whether the children are well or ill, happy or sad, the same amount of mental pabulum (?) must be poured or pounded in, the same daily dose administered to each. Especially is this the case in the lowest grade. The children are suddenly transplanted from a life of happy freedom to one of stern restraint, and so little is done to soften the change, that it is no wonder that the development of the young minds is suddenly arrested, a development which has been steadily going on since the child first became capable of noticing his surroundings. The change is absolute. There is little or no gradation from the known to the unknown.

The requirements of school boards and principals must be met, and to accomplish this, teachers are obliged to sacrifice the children, mentally and morally. Examiners seldom inquire as to the moral cultivation the children have received, nor do they make an effort at ascertaining to what extent they have been trained in habits of thought: their main idea is to know

how many facts have been administered: as a result, all is neglected except the cramming of fact and figure.

The influence for good which the teacher may be able to exert on the future lives of the children is not considered worth cultivating. But the unfortunate individual who is possessed of a conscience in this matter often finds herself tempted to wish she had never entered the profession. The attempt to make ends meet is enough to rend her brain. In the endeavor to train the minds of the children in the way she knows they ought to be trained and at the same time to *cram* the necessary amount of facts to be paraded at stated intervals, both her ingenuity and her patience are severely taxed. To remain faithful to her ideal she must be possessed of an iron will, and also great lowliness of spirit, as she will certainly be esteemed *slow*, perhaps even *lazy*, as for instance she will sometimes *sit* and allow the children to talk to her, the better to know their subjects of thought and to be able to adapt her instruction to their needs. With that class of teachers whose sole aim is a pecuniary one, each child is considered a round in the ladder of fame, on which the teacher mounts to a higher plane in the estimation of her superiors. Those children who are unable to help in the process are rejected as worthless and branded "stupid," thus handicapped at the outset of their careers by a consciousness of their own deficiency, something which a young child should never be allowed to feel. It is beautiful to see with what innocent fearlessness young children relate their experiences, and often with a greater command of language than older

pupils show. The child has been accustomed to expressing himself however and whenever he chose, and if something of this same freedom could be introduced into the school-room, language would be more natural. Owing to the crowded program and the number of pupils, each child receives so small an amount of time for the expression of his thoughts that it is a wonder that some do not lose the power of speech. And then in the grammar grades, it seems like a confession on the part of the teacher, of her utter inability to teach, when a pupil is obliged to spend three or four hours in home study. But in most instances, the teacher is not to blame for this: her scholars come to her crammed with the information which was given them in the lower grades, and there is now no time to devote to the training which should have been begun at the commencement of school life. So she must continue the process of pouring in, of assigning and hearing lessons, or she will fall below the standard.

Under the present regime, the public school teacher is little better than a *cog* in that vast *machine*, which is so often and so unjustly praised. What we need is a system that will require more of mind-training and less of rote-work, and then we will have fewer children with bodies made nervous by constraint, brains confused by a smattering of many subjects and a distinct knowledge of none, and souls dulled by inaction.

However unpromising a child may seem to us, we must remember that the Creator has in His regard a special design, and it should be both our duty and our pleasure to co-operate, as far as we are able, in His plans.

THE STUDY OF MUSIC IN OUR SCHOOLS.

BY SARA J. J. M'CAFFERY.

Principal of P. S. No. 16, New York City.

To think sounds and to name them orally is the keynote to sight-singing, and is within the grasp of any ordinary mind. That the thinking must come first and then the naming is as true in regard to intervals, as it is true in regard to the development of color or number. To apply to the teaching of music the true educational principles known to the best teachers of other subjects, is teaching music as music should be taught. It is only necessary for the class teacher to understand clearly the fundamental principles upon which the Art is based, to realize, that music is no more difficult in the class-room to teach, than any other branch and must be presented through the same unerring principles.

Children and adults as well, are gaining no knowledge of music when they are studying or being taught that which they can see—children are only gaining a knowledge of music when they are being taught that which they cannot see and which can only be heard.

To teach and to name orally the invisible things in music, so that they will be definite and distinct objects of thought, is the great problem that has recently been solved.

The mind first gains knowledge of objects as wholes.

It observes the parts in relation to the whole.

The parts in relation to each other.

Applying these principles to the teaching of music.—The octave is the

whole 1 and 8. The sounds between the two sounds of the octave (1 and 8) are the parts of the whole.

The effect produced upon the mind by comparing these sounds with the outside points 1 or 8, are the objects of thought or intervals.

The importance of teaching and naming orally the relationship of tones cannot be overestimated. The sustaining of tones to fix their effects must also be thoroughly appreciated as of greatest importance. All this is so simple that people cannot see it—if it were difficult children could not do it. Intervals can be taught as mental objects and thinking sounds arouse the same mental activity, as keenly as thinking number. Ten minutes a day, and within two months every interval that a singer will ever use, can be taught, and five and six year olds will name orally the invisible objects of thought and in feeling the effect of intervals, will unconsciously place all the parts in relation to the whole and to each part, and thus can be taught to sing in absolute time.

This is being done to-day by the best class-teachers of other subjects, although they may not be musicians.

After establishing the scale as a whole, a very short drill in concentration on the octave, leading them to hear first the 8 and 1 and then naming the sounds orally, otherwise singing 8 and 1, 1 and 8, will bring the octave every time without any hesitation and in perfect tune. Then the natural

order seems to be 1—7 and naming that as the major seventh, 2—8 the minor seventh, 1—6 the major sixth, 3—8 the minor sixth, 1—5 the perfect fifth, 1—4 the perfect fourth, 1—3 the major third, 1—2 the major second, 1—1 the prime, 8—8 the prime an octave higher, 7—8 the minor second, 6—8 the minor third, 5—8 the perfect fourth from eight, 4—8 the perfect fifth from eight, our old friends by this time, the minor sixth 3—8, minor seventh 2—8, major seventh, 1—7. And seven striving for eight for pure and satisfactory effect, which can readily be named resolution. Then the augmented fourth 4—7 and the diminished fifth 7—4.

It has been said, what folly to burden the little ones with such things as "augmented fourths" and diminished fifths," but if the little ones can once feel and name orally the effects of 4—7, 7—4, why not at once and for all time establish the name? Try it and see how quickly the little ones will think 4—7, never again to forget the effect or the name. How we have been burdened in trying to get tone, time, quality of tone, notation, expression, accent, rhythm, all at once. But the future musicians will get these one at a time and so gradually, that when asked, how and when they learned to read at sight, the answer will be: "Why, we always did it, at no time do we remember that we could not read music."

It is the experience of class-teachers to-day, that music is beginning to be looked upon as a study of the very highest pedagogical value, and that the time is near at hand, when music will be considered as one of the best means of mental discipline. Any one who sings will acknowledge at once, that no problem in arithmetic calls for

a keener use of the perceptive faculty, than does the singing at sight of a difficult piece of music. In the study of harmony continued concentration of the mind is an absolute necessity, and its application to the principles of harmony requires profound thought.

In developing an ear for music, you are at the same time developing the imagination of the pupil. You cannot compare a tone with an object. A person born blind is in this case the equal of a person who has the full use of his eyes.

In taking an interval you fix something which is invisible on the brain of the pupil. It is an idea with which he burdens his imagination. There is nothing like this in the study of the other arts.

For example—there is nothing in the perception of color analogous to the perception of difference in pitch in music. The ear possesses in a more or less perfect form the power of analyzing combinations and hearing the tones separately. In giving expression to a tone or series of tones there is an effort of memory. The pupil cannot call to his aid an object to help his memory. It is all introspective. The strongest power of the mind must be exercised. For this reason the study of music is coming to be looked upon as of the very highest education value.

Mr. H. E. Holt, in the *Normal Review System*, puts the case forcibly, when he says: "Music, when rightly studied, becomes a means of mental discipline, over which mathematics with all its boasted glory can claim no superiority."

When music comes to be a recognized and necessary study in every school in the country, there will be a marvelous change in the musical taste of the na-

tion. Bad singing, bad music, bad methods will no longer be tolerated.

The greatest wonder is, that the proper reading of music has not found its rightful place in the school-room long before this, and that we are only awakening now to the fact, that ten minutes a day (twenty would be better) devoted to thinking sounds, naming them orally, recognizing them when given by others, and associating them with their printed symbols, and feeling the effects and naming them when given by any musical instrument, will

accomplish in the progress and results of accurate musical ability, as good if not better and far beyond one's expectations, satisfactory results greater than the same number of minutes daily assigned or employed in the development of any other branch; and the child who begins his daily musical training at the age of six, will at the age of twelve understand and read the musical thought with as much ease and fluency, as he has learned at the latter age to interpret intelligently his books of travel, history or any author the wise teacher's influence directs.

THE STUDY OF ENGLISH.

II.

BY BROTHER WILLIAM.

The principal Old English texts or literary monuments are those of King Alfred and Abbot Aelfric, but the pre-Alphian texts, or those written before the ninth century that came down to us, are exceedingly important from a linguistic point of view as showing the condition of the language at that very early period. They have been issued by Henry Sweet in one volume under the title of "Oldest English Texts." Many of the manuscripts extant are not written in the form in which they were originally produced, but in the dialects of the scribes of a later period, hence it is not easy for us to know how the language was used when these earlier specimens were first produced. Nevertheless a sufficient number remain to enable philological investigators to reach fairly safe conclusions. Quite a number of volumes have been issued by the Early English Text Society, Camden Society, Chaucer Society, and others, while the many

Old English publications which have appeared in recent years, are encouraging signs of the interest that is being taken in a branch of study which is of such great value to the proper understanding of the source of our own language, and the light which it casts upon others. It is a source of great pleasure to Catholics to meet with so much Catholic thought in these Old English writings, and to note the deep spirit of religion that pervades them, as well as the earnest religious life of which they give evidence. Religion held the first place in the hearts of these rude people in those far-off days. Even the old pagan myths brought from their continental homes, were presented in a Christian spirit as they came from the hands of Christian scribes.

Among the ancient specimens of West Saxon are works by King Alfred, who though not acquainted with Latin until late in life, translated with the

aid of some ecclesiastics, *Orosius' Universal History*, Bede's *Ecclesiastical History*, *The Pastoral Care of St. Gregory*, *The Soliloquies of St. Augustine*, *The Consolations of Philosophy* by Boethius, a number of the Psalms, and according to some, the Fables of Aesop.

The earliest dated manuscript in which English words occur, is a Kentish charter of 679. The oldest West Saxon manuscript is a charter of 778, but the Northumbrians or Anglian dialect was the first in which a literature was produced. "In this dialect," says Professor Emerson, "a rich body of Old English poetry was produced in the last of the seventh and the beginning of the eighth centuries. To this region Caedmon and Cynewulf and Bede belonged, and here Beowulf, the great epic of Old English times, was composed. Their literary ascendancy is, no doubt, closely connected with that vigor and prowess of the Northumbrians, which gained for them the Overlordship of England in the seventh century. But before the end of the seventh century the Northumbrians Kingdom was overthrown, and although literature continued to be produced in the North of England, the language did not long retain its pre-eminence. From the death of Venerable Bede in 734 to the reign of Alfred in 871 none of the English dialects can be said to have established a supremacy over the others.—*History of the English Language*, pp. 46, 47.

Some of the works of King Alfred are preserved in contemporaneous manuscripts, and these, owing to their style and importance, are considered more valuable than all others for a knowledge of the language of the period. There are the translation of

St. Gregory's Pastoral Care, *Orosius' History*, and with these may be united the numerous and still partly unpublished works of Abbot Aelfric, who flourished about one hundred years after the illustrious King. Abbot Aelfric's Old English Grammar has recently been edited, and in the homilies which he preached are to be seen dialectical peculiarities.

By a pure West Saxon is meant so much of the language of Alfred and Aelfric as is common to both, excluding the idiosyncrasies of the scribes who penned the manuscripts. Mr. Wright gives it as his opinion that the translations of King Alfred are the purest specimens of Old English that we possess.

All living languages undergo changes and modifications in being handed down from one generation to another. These changes are going on so gradually that they are almost imperceptible. It is only by looking over past periods that we become sensible of the changes that have taken place. If we look at a book that was published a hundred years ago, we cannot fail to note some changes. In one published two hundred years ago, the changes are even greater. A language that has a literature is enabled to register the changes that are going on in the language. The English language possesses a copious literature which goes back to the eighth century, and it is possible to note with some distinctness in the different periods the growth, changes and developments that have marked the history of the language.

In the early part of the century, it was thought that an immediate and rapid change of the language had been effected by the Norman Invasion. Careful investigations show, that from

a remote period, the Old English tongue had been gradually changing, and gradually losing its inflections, while becoming more copious in vocabulary and expression, and less strict in its adherence to ancient rules and grammatical forms. Even in Old English times these changes may be noticed. A great difference is perceived between *Beowulf* in its primitive forms, and the works of King Alfred; the homilies of Aelfric, and the Saxon Chronicle. The earlier pages of the Chronicle itself, commenced in the ninth century, differ materially from its conclusion in 1154. These progressive changes had begun long before the Norman Conquest. All languages show similar changes though with more or less rapidity and regularity according as the language is more or less disturbed by the people speaking it.

It should not be forgotten that Latin was used throughout the country and exercised a great influence over Old English speech. The Earlier English literature bears the impress of the religious culture under which it was formed and as this culture was principally conveyed through the medium of the Latin language, its influence was widely felt, as may be seen in any of the works translated from that language into Old English. There is another point which should be borne in mind, and that is the importance of the spoken word. We are all familiar with the fact that the pronunciation of words is not always the same, but varies. A change in the sound of a letter in a word may affect a whole class of words having a similar sound. Though the study of English phonology is not as attractive as the purely historical features of the language in

its major changes, still its importance cannot be over-estimated. The study of sound changes is of value in explaining linguistic facts, the regularity of phonetic changes and the relationship of the sounds of which they are composed.

The end of the Saxon Chronicle characterizes the close of the Old English period and ushers in the middle English period. The dialects of the semi-Saxon English period were but the natural development of those existing in Old English times. Various texts remain to us of these dialects. Among the most important is *Anglen Riwle* or *Rule of Nuns*, written in the Southern dialect, and which is most valuable for the insight which it gives in to the language. Many of the prayers it contains are to be found among our collections to-day, but the quaintness of the language and the peculiar modes of expression, though natural and simple, cannot fail to interest the modern reader. It contains a large number of words borrowed from the French and Latin. In the semi-Saxon period the Old English inflections are retained, but there is shown a strong tendency to discard them.

For a long time an undue importance has been attached to the Norman-French element in the language. The French influence did not begin with the conquest. History shows that the connection between the two centuries was close in the seventh century. Though French was largely used, it was not due to the Norman Conquest so much as the constant intercourse which the English had with the French people. This intercourse began long before the Norman Conquest. The French language which was used by the educated finally gave way to

English, which in the fourteenth century, became the spoken language of the court and of the learned. Much of the literature of the time was written in the various dialects, which after a while ceased to be used to any very great extent excepting the midland, which finally became the standard written language of the modern period. But all the while constant changes were going on in the language. The old inflections disappear, new words were introduced, and because the Frenchman could not pronounce some of the English sounds, he adapted English words to his own familiar French. The sounds were thus changed and confused.

Throughout the latter part of the Old English period, usually given from 1250 to 1350, or as some would call it the Middle English period, English was in a state of dialectical confusion. The midland dialect became the standard language of the time. Modern English is a direct descendant not of King Alfred's West Saxon, but of the Old Mercian with some peculiarities of the southern dialect which have not come down to us. In the latter half of the fourteenth century, the Mercian, being the language of London and intelligible to both Northern and Southern Englishmen, was commonly employed. Chaucer having composed in that dialect, stamped it as literary English. From the latter part of the thirteenth century, a great increase of French terms are noticeable.

The century from 1450 to 1550 is considered by some philologists as a distinct period. The unaccented *e* was generally neglected and finally lost in pronunciation as a distinct syllable. The art of printing gave an impetus to literature and helped more than any

other agency to fix the language, and to a certain extent, set up a standard of correctness, and acted as a conservative influence in retarding change and disintegration. In the thirteenth, fourteenth and fifteenth centuries there were no generally recognized systems of pronunciation or orthography. A series of minglings of the people of various parts of the country, the education imparted in the schools and the reading of the literature produced, helped later on an approximate uniformity, and from a carelessness which was general in the matter of spelling, more demand for accuracy arose.

In the modern period which dates from 1550 to the present time, the changes, though great, are not so marked, nor so radical as those which characterized the preceding centuries. Many words, idioms and forms of expression used three centuries ago have dropped out of use, and a large number of new ones have been added to the vocabulary of our language. The foreign words which have been added do not stand as an isolated class, but have become anglicized and made to conform to English usage and analogies and have thus become assimilated to the language, and form an integral part of it. While words found in the literature of Old English number about 30,000, some of the dictionaries of our own times contain from two to over three hundred thousand words. The Old English element in our speech, however, holds a fundamental place not only in the language of common life, but in the language of educated people.

The larger the proportion of native words an author employs, the larger the proportion of short, simple, strong words, and the more clear, concise and

favorable the style. Yet while advocating the use of purely English words, too much stress must not be laid on the importance of using the native element and ignoring the foreign, as is too often done by many teachers. The word that best expresses the idea should be used, be it purely English or derived from a foreign source. The love for words from the parent stock should not be permitted to become a fad. Many Old English words have been revived, and their use is to be commended, but an overfondness for antiquated words is not a healthy intellectual sign. The foreign element in our language is too valuable and too important to be ignored or set aside. To do so would be to act unwisely and to hamper and narrow the expression of thought.

There is no language so full of words evidently derived from the most distant sources as English. Every country of the globe seems to have brought some of its verbal wares to the intellectual market of the English language, Latin, Greek, Hebrew, Celtic, Saxon, Danish, Spanish, Italian—nay, even Hindostan, Malay, Chinese and Indian, are mixed together in the English dictionary. In borrowing words from other languages by far the largest number of such importations are nouns. Verbs are rarely

borrowed except from Latin and French.

"The extension of our vocabulary, by classical and other foreign words," says Bain, "has greatly enhanced the power of brief, and yet adequate expression. Many of the words thus acquired have in themselves a great fullness of meaning in consequence of their being employed in the higher kinds of knowledge and in the complicated operations of society."

In grammar and vocabulary Modern English differs widely from Old English. The former is called a synthetic language, the latter an inflected one. In Old English, the words underwent changes, to express modifications of meaning, but Modern English expresses the relation of ideas by the arrangements of words in the sentences, and by the use of particles. All these changes, as we have seen, took place according to natural laws of development. The conversion of Old English into its modern form was brought about by contracting words, changing the orthography, modifying the pronunciation, leveling out the inflections, especially of the nouns, making more use of auxiliaries and prepositions, and the addition of foreign elements which in time have changed according to the analogy of English and have become an integral part of the language.

TEACHERS' COUNCIL, EDITORIAL.

JOHN H. HAAREN.

The report of the Committee of Fifteen, appointed by the Department of Superintendence of the National Educational Association two years ago, was submitted at the meeting of the Department at Cleveland, O., Feb. 19-21. The names attached to the various divisions of the report certainly demand for it a respectful consideration. The training of teachers, the correlation of studies in elementary education, and the organization of city school systems form the divisions of the work assigned to sub-committees, the chairmen of these being Supt. Horace S. Tarbell, U. S. Commissioner of Education W. T. Harris, and President Andrew I. Draper. The report is published in the *Educational Review* for March, and it promises to furnish material for discussion hardly inferior to the now famous report of the Committee of Ten. Instead of our usual clippings, we print extracts of this latest educational effort.

—It is a widely prevalent doctrine to which the customs of our best schools conform, that teachers of elementary schools should have a secondary or high-school education, and that teachers of high schools should have a collegiate education. Your Committee believe that these are the minimum acquirements that can generally be accepted, that the scholarship, culture, and power gained by four years of study in advance of the pupils are not too much to be rightfully demanded, and that as a rule no one ought to become a teacher who has not the age

and attainments presupposed in the possessor of a high-school diploma.

—The tests of success in practice-teaching are in the main those to be applied in all teaching. Do her pupils grow more honest, industrious, polite? Do they admire their teacher? Does she secure obedience and industry only while demanding it, or has she influence that reaches beyond her presence? Do her pupils think well and talk well? As to the teacher herself: Has she sympathy and tact, self-reliance and originality, breadth and intensity? Is she systematic, direct and business-like? Is she courteous, neat in person and in work? Has she discernment of character and a just standard of requirement and attainment? These are some of the questions one must answer before he pronounces any teacher a success or a failure.

—Teaching does not require genius. Indeed genius, in the sense of erratic ability, is out of place in the teacher's chair. Most good teachers at this close of the nineteenth century are made, not born; made from good material well fashioned.

—Your Committee is of the opinion that psychology of both kinds, physiological and introspective, can hold only a subordinate plan on the settlement of questions relating to the correlation of studies. The branches to be studied, and the extent to which they are studied, will be determined mainly by the demands of one's civilization. These will prescribe what is most useful to make the individual acquainted

with physical nature and with human nature so as to fit him as an individual to perform his duties in the several institutions—family, civil society, the state, and the Church. But next after this, psychology will furnish important considerations that will largely determine the methods of instruction, the order of taking up the several topics so as to adapt the school work to the growth of the pupil's capacity, and the amount of work so as not to overtax his powers by too much or arrest the development of strength by too little. A vast number of subordinate details belonging to the pathology of education, such as the hygienic features of school architecture and furniture, programmes, the length of study hours and of class exercises, recreation, and bodily reactions against mental effort, will be finally settled by scientific experiment in the department of physiological psychology.

—A training for four or five years in parsing and grammatical analysis practised on literary works of art (Milton, Shakespeare, Tennyson, Scott) is a training of the pupil into habits of indifference toward and neglect of the genius displayed in the literary work of art, and into habits of impertinent and trifling attention to elements employed as material and texture, and a corresponding neglect of the structural form which alone is the work of the artist. A parallel to this would be the mason's habit of noticing only the brick and mortar, or the stone and cement in his inspection of the architecture, say of Sir Christopher Wren. A child overtrained to analyze and classify shades of color—examples of this one finds occasionally in a primary school whose specialty is "objective

teaching"—might in later life visit an art gallery and make an inventory of colors without even getting a glimpse of a painting as a work of art. Such overstudy and misuse of grammar as one finds in the elementary school, it is feared, exists to some extent in secondary schools and even in colleges, in the work of mastering classic authors.

—Your Committee has already mentioned a species of faulty correlation wherein the attempt is made to study all branches in each, misapplying Jacotot's maxim, "all is in all," (*tout est dans tout*). A frequent error of this kind is the practice of making every recitation a language lesson, and interrupting the arithmetic, geography, history, literature, or whatever it may be, by calling the pupil's attention abruptly to something in his forms of expression, his pronunciation, or to some faulty use of English; thus turning the entire system of school work into a series of grammar exercises and weakening the power of continuous thought on the objective contents of the several branches, by creating a pernicious habit of self-consciousness in the matter of verbal expression. While your Committee would not venture to say that there should not be some degree of attention to the verbal expression in all lessons, it is of the opinion that it should be limited to criticism of the recitation for its want of technical accuracy. The technical words in each branch should be discussed until the pupil is familiar with their full force. The faulty English should be criticised as showing confusion of thought or memory and should be corrected in this sense. But solecisms of speech should be silently noted by the teacher for discussion in the regular language lesson.

READING CIRCLE UNION.

A COURSE OF STUDY IN ENGLISH AND AMERICAN LITERATURE.

BY CAROLA MILANIS.

III.

SIXTEENTH CENTURY.—(CONTINUED.)

Questions.—Give a sketch of the life and works of Southwell. What was Eutopia? Give a sketch of the life of its author. Who was the "Poet-Bishop" of this century? For what are classical students indebted to him? Give a sketch of the life and works of Spenser. Name his masterpiece. Describe it. Comment upon Spenser's style. Describe the Spenserian stanza. What was Gorbuduc? Who was Ascham? Who was Hooker? Name the seven poets and four prose-writers of the sixteenth century.

THE SEVENTEENTH CENTURY.

General Knowledge.—An age of changes and political revolutions. Five English monarchs. The Commonwealth and the Protector. Puritanism. The Restoration. The Penal laws and Catholics. The Golden Age of English Literature. Twenty English authors. Cotemporary foreign authors: France—Descartes, Corneille, Rochefoucauld, La Fontaine, Pascal, Sevigne, Bossuet, Racine, Fleury, La Bruyere; Spain—Cervantes, Calderon, Sandoval; Italy—Galileo; Ireland—The Four Masters. Saints—St. Jane de Chantal, St. Vincent de Paul, St. Rose of Lima, St. Francis Regis.

Special Study.—Jonson, Bacon and Shakespeare. Milton and Dryden.

Secondary Study.—Raleigh, Drayton, Beaumont and Fletcher, Massinger, Herrick, Herbert, Browne, Walton, Digby, Waller, Davenant, Suckling, Butler, Crashaw, Cowley, and Bunyan.

Special Work.—Write a paper on Euphuism. Discuss "French Influences on English Literature." A paper on "The Drama in the 17th Century." "Shakespeare's Contemporaries."

Questions.—Which is the greatest name in English Literature? Give a biographical sketch of its bearer. Name and classify his plays. Study at least one of each class. What is the secret of Shakespeare's power and universal fame? Comment on his style. Quote various authors regarding him and his style, particularly Whipple. Why is he quoted more frequently than any other author? What phrases and sayings are peculiarly Shakesperian? What did he write besides plays? What are the chief defects of the plays? Was he a Catholic? Who ranks next to Shakespeare as a dramatist? Give an account of Ben Jonson's life. Name and comment upon his finest comedies. Name his two tragedies. Comment on them. Characterize his style. Compare his dramatic characters with those of Shakespeare. Where was Jonson buried, and what is his epitaph? Who is the greatest epic poet of the English language? Give his biography. Comment upon "The Ode to the Nativity." Study "L'Allegro" and "Il Penseroso." Analyze "Comus" and "Lycidas." Describe Milton's "Sampson Agonistes." Which is Milton's best prose work? Name his masterpiece. How is it divided? Tell of what the various books treat. Comment upon "Paradise Lost" from a religious standpoint. Who is the chief personage in it? Comment upon its unity and its language. Compare Milton's work with that of Dante and Tasso. How does "Paradise Regained" compare with "Paradise Lost"? From whom did Milton borrow the "Soliloquy of Satan"? Describe the poem "Hudibras" and tell about its author. Who was the best lyric poet of the 17th century? Did he confine himself to the writing of lyrics?

What defect in Dryden's character? What imperfection in his aims? Why did he write dramas? What grave defect in his dramas? Give a sketch of his life. What literary office did he hold? What famous poem did he write after becoming a Catholic? Comment upon his frequent changes of religion. Name his satirical poems. Which of his lyrics is considered the best in the English language? Which is his best translation? Which of his successors admired him so greatly? What efforts was he accustomed to make to get a look at Dryden as the latter sat in a coffee house? Comment upon Dryden's style. Give a biographical sketch of Lord Bacon. In what department of literature did he excel? Comment upon the value and style of the essays of Bacon. On what work does his fame as a philosopher rest? Who wrote "The Pilgrim's Progress"? Tell about him. Who were the historians of the time? Who wrote religious poetry? Give an account of Sir Kenelm Digby. Of Sir William Davenant.

SHAKESPERIANA.

A SIMPLE METHOD OF STUDY FOR SHAKESPERIAN STUDENTS YET IN SCHOOL.

From an expurgated copy of Shakespeare's plays, read aloud to the pupils, or let them read, each personating a character. Require a reproduction of the story, in original prose. Require a description of the principal characters. Character studies are the best part of the student's work. When the class has become acquainted with several plays, call out the names of the chief characters of those plays, requiring the pupils to assign each to the proper play. Read out familiar quotations, and require pupils to tell who uttered the expression, to whom, and under what circumstances. Require repetition of lines that have become proverbs. Read to pupils analyses of characters and require them to recognize the personage, and to be able to give the name. Make a language study of several plays.

Study "The King and Queen of the Infinite Sphere of Thought," i. e., Shakespeare and his ideal. Show, from the plays, that Shakespeare was keenly susceptible to impressions and retained them; that he

was possessed of imagination and fancy, of ideality and of delicacy of conception, of wit and a true sense of humor, and a clear perception of beauty, of similarity and of dissimilarity.

How is the mind of the reader affected by "the great speech of Gloucester in the play of Henry VI.? Show that ambition, scepticism, illusion and art, are qualities of Shakespeare's mind.

Give interpretations of some of the plays, as—in *Midsummer Night's Dream*, Oberon represents Reason, and Titania Desire. They figure likewise as Law and Force. Note how well this interpretation develops as the play progresses. It adds interest to the reading of a play, and is good mental discipline for the student. Show how differently he portrays the same passion in different plays. For instance, the jealousy of Leontes is very different from the jealousy of Othello, and the love of "Romeo and Juliette" is not the fanciful love of the characters in "Love's Labor Lost."

From a careful study of the plays, portray Shakespeare's inner life. Read Whipple's *Literature of the Age of Elizabeth*.

A STUDY OF MILTON.—LYCIDAS.

On what sorrowful occasion was this poem written? What poem by a poet of later times was written on a similar occasion? Point out the beautiful rhetorical figures with which the poem *Lycidas* opens. Why was a pastoral poem the most appropriate on this occasion? Quote from line 10 to line 15. Point out the figures. Who were "The Sisters of the Sacred Well"? Compare *Comus* and *Lycidas* with Milton's epics.

What is the prime charm of poetry? Do we find it here? Describe the style of the poem *Lycidas*. What beautiful allusion does Milton make to his friend's unripe age? What part of the day does Milton delight to describe? Is there anything pathetic in this?

Give a brief account of each of the following references:—Satyrs, fauns, nymphs, Muses, furies, also of the Druids, of *Amaryllis* and *Damocetus*, of *Orpheus* and *Phœbus*. Locate the *Lesbian Shore*, also the *Mona*, the *Deva*, and the *Hebrus*. Quote from line 70 to line 75. Why should

not the poet appeal to the fountain of Arethuse? Define pastoral and bucolic poetry. Explain the expressions "fellow winds" and "beaked promontory." Explain the formation and meaning of the name Hipotades. Locate the Camus River. Who was the Pilot of the Galilean Lake? Which lines are a reflection on the clergy of the Church of England? Who was Alpheus? Define the following:—"Swartstar," "Laureate's hearse," "monstrous world."

Who was "Bellerus"? Locate the "Giant's Chair." Explain—"Great vision of the guarded mount." Locate Namancos and Byona. What are dolphins? What means "The genius of the shore"? Why is the poem Lycidas called "A Doric Lay"?

A STUDY OF MILTON'S COMUS.

Repeat the fable on which this poem is founded. What is the purpose of the poem? Comment upon its style. What event caused its composition? Comment upon the songs that occur in this poem. Define *vassail*.

What means "swinked hedger"? What was Meander?

Give an account of the following: Narcissus, Circe, Naiades, Scylla, Charybdis, Eliseum, Pan, Echo, Hebe.

MILTON'S ODE TO THE NATIVITY.

Bring to the reading of this poem deep thought, vivid fancy, and lively sensibility. Note the vigor of its conception, the grandeur of the imaginativeness. Reflect that Milton was only twenty-one years of age when he wrote this admirable poem. Note how the meter gains strength as the hymn proceeds. From his *Paradise Lost*, one judges that Milton did not believe in the divinity of Christ, but this hymn gives a very different impression. Point out the expressions that show a faith in the Divinity. Explain, with the aid of history, the 4th stanza. Explain the 19th. In the Catholic historical novel, "Dion and the Sibyls," will be found an account corresponding with that given in the 20th stanza of the hymn.

Give an account of the following: Pan, the Oracle of Delphos, Apollo, Lars and Lemurs, Flamens. Note the beautiful picture presented in the 27th stanza.

A STUDY OF MILTON'S INVOCATION TO LIGHT.

Repeat the opening lines. Name the rhetorical figure. Why does the poet call light "offspring of heaven first-born"? Explain the assertion "Before the sun, before the heavens thou wert." Show the agreement of the Scriptures and of Geology regarding the creation of light. Consult Hugh Miller's "Testimony of the Rocks," Gerald Meloy's "Geology and Revelation," and Hitchcock's Text Book of Geology. Explain the following expressions: "Stygian Pool," "Orphean Lyre," "I sung of Chaos and eternal night." Quote the lines that relate to the poet's blindness. Which lines prove his patient resignation to his affliction? Who are Maeonides and Thamyris? Teresias and Phineus? Did not the poet's petition to Light to "shine inward, and the mind with all her powers irradiate" receive a generous response? As we read his wonderful productions we see that, when God darkened the eyes of his body, He opened the eyes of his soul to the hidden beauties of heaven and earth. Milton had indeed the gift to see and to tell of "things invisible to mortal sight."

PARADISE LOST.

BOOK I.

Describe "Apparitions" and "Scenes." Copy "Passages."

APPARITIONS:—Satan in the form of a serpent. The fallen angels. The leaders among them, named after the idols of Canaan and other countries. Give the names.

SCENES:—The expulsion of the bad angels from Heaven. Chaos and the burning lake. Pandemonium, the palace of Satan.

PASSAGES TO BE NOTED:—Satan's address to Beelzebub. The reply of Beelzebub to Satan. Satan's address to all his hosts.

BOOK II.

APPARITIONS:—Satan and his Council. Sin and Death at the Gate of Hell.—Describe.

SCENES:—Debate among the fallen angels. Satan undertakes the journey to earth. Satan meets Sin and Death at Hell-gate.—Describe.

PASSAGES:—Sin's address to Satan.—Repeat opening lines.

BOOK III.

APPARITIONS:—God seated on His throne; the Son at His right hand. Satan flying to the earth. Uriel, the regent of the sun.

SCENES:—God pointing out Satan to the Eternal Son and giving man's history. The Son offers Himself for man. The angels, at the command of God, adore the Son. The meeting of Satan and Uriel.

PASSAGES TO BE NOTED:—The invocation to Light, "Hail, holy Light," etc. Address of the Father to the Son. The offering of the Son. The hymn of the angels.

BOOK IV.

APPARITIONS:—Satan in sight of Eden. Adam and Eve in original innocence. Uriel descending on a sunbeam to warn Gabriel, guardian of the gates of Paradise.

SCENES:—Satan's first sight of Adam and Eve. The meeting of Uriel and Gabriel. The angelic guard find Satan tempting Eve in a dream. Satan brought before Gabriel. Satan flying from Paradise.

PASSAGES:—Satan's Soliloquy. Satan's words on beholding Adam and Eve. Adam's address to Eve. Eve's reply.

BOOK V.

APPARITIONS:—Adam and Eve chanting their morning hymn. Raphael sent by God. Abdiel, a seraph, who forsook Satan.

SCENES:—Eve relating her dream to Adam. Raphael instructing Adam and Eve.

N. B. PASSAGE:—Morning hymn in Paradise—"Parent of good," etc.

BOOK VI.

APPARITIONS:—Raphael, Michael and Gabriel. The Eternal Father and the Messiah.

SCENES:—The three days of battle in Heaven: 1st, Satan and followers retire; 2nd, Michael and angels in confusion; 3rd, The Messiah, in His chariot, drives the rebellious from Heaven.

N. B. PASSAGES:—Dialogue between Satan and Abdiel. Address of the Messiah to the angelic hosts.

The remaining books of *Paradise Lost* can be studied in this same way.

LITERARY ANALYSIS OF L'ALLEGRO.

1. What is the etymology of the words, "melancholy," "ycleped," "dight"?

2. Refer to classical mythology for the following: "Cerberus," "Euphrosyne," "Bacchus."

3. What figurative use is made of the word "melancholy"?

4. Are there any other words used in a similar manner in this poem?

5. Point out the tautology that occurs in some one of the first twelve lines.

6. Select the epithets, such as "wreathed" and "dappled," and point out their appropriateness.

7. What familiar quotation occurs among the first thirty lines? What expression similar to this is to be found in Shakespeare's *Tempest*?

8. Why is "Liberty" called a "mountain nymph"?

9. Adjective, noun, adjective is a favorite arrangement with Milton; are there any examples of it in this poem?

10. Point out the fine pieces of description and select the most picturesque touches.

11. Are the epithets applied to "morn," "hill," "breast," "clouds," "flail," and "winds" metaphorical or literal?

12. Explain the expression, "Johnson's learned sock."

13. Are the expressions applied to Shakespeare adequate to his greatness?

14. What poet used the name Corydon and Thrysis before Milton?

15. Define the following words, in accordance with the manner in which they are used in this poem, viz.: "uncouth," "crew," "lies," "secure," "junkets," "flings." From what language are nine out of ten of the words of this poem derived? What means Lydian airs?

A STUDY OF DRYDEN'S ODE FOR ST. CECILIA'S DAY.

On what does Dryden's fame as a lyric poet rest? How does the Ode rank? Explain: "Twas at the royal feast for Persia won, etc." and "Their brows with roses and with myrtle bound." What familiar quotation closes the stanza? Who was Timotheus? Note the spelling of choir. Each line in the second stanza presents some special beauty; point it out. Explain "Assumes the god, Affects to nod, And seems to shake the sphere." Give a brief account of Bacchus. Is the sentiment of this

stanza elevated? What practice of Dryden's is herein proved? What trait of character does it show? Quote the last line of this stanza and the first three of the next. Who was the "Master" referred to? Why should a song about Darius have a subduing effect on the king? Show how Alexander's mood changes. Define "Lydian measures." Note how the "Master" leads the king from one passion to another, by the power of his music. Note the exquisite harmony of the stanza,—*"The mighty Master smiles to see, etc."* Keep in your note book: *"Take the goods the gods provide thee."* *"So love was crowned, but music won the cause."* *"If the world be*

worth thy winning, Think, oh, think it worth enjoying!" Is it worth winning and enjoying? Can it be enjoyed innocently? Explain the stanza beginning, *"Now strike the golden lyre again!"* What means the line, *"Like another Helen fired another Troy?"* What power had Timotheus? What musical instrument did he use? Which of the instruments was not yet invented? What means, *"At last divine Cecilia came, Inventress of the vocal frame?"* Express the beautiful rivalry between Timotheus and St. Cecilia. Explain: *"He raised a mortal to the skies; She drew an angel down!"*

[TO BE CONTINUED]

THE FRENCH SALONS.

BY MARY M. DELUHERY.

(Fenelon Reading Circle, Brooklyn, N. Y.)

The French women are noted for their social nature and their conversational ability. Social talent is as distinctive as musical or literary talent, and is the happy possessor of character and intellect. Any one gift is not given the supremacy, but all are made to play an important part; and taste, versatility and the power of sinking one's personality are the key-notes to success. "It is not sufficient to be wise, it is also necessary to please." The Salons of the seventeenth and eighteenth centuries represent the best intellectual life of two hundred years.

Delicacy and sensibility are the traits which strike us the most forcibly in the characters of the women of these salons, which represented centers of literature and art. The women revolted from the coarseness of the court and formed a society upon a new foundation; and the result was a reaction of morality and refinement. They had exalted ideas of the dignity of womanhood, of devotion, purity and loyalty; and notwithstanding the low standard of the age, the woman of society, as well as of literature, was noble, tender and true.

Although these women had the same high literary taste they wrote on different subjects. One of them, Mlle. de Scudery,

never grew tired of writing of love, and her heroines found their originals in living women. "She attached great importance to conversation as the bond of society the greatest pleasure of well-bred people and the best means of introducing politeness into the world." She dwells always upon the necessity of a spirit of urbanity, which banishes all bitter railleries, as well as every thing that can offend the taste. In Mme. de Lafayette's writings duty was always the victor. The salon of Mme. de Rambouillet was noted for its chivalrous men; and all of these women possessed the indefinable charm of real womanliness.

In this century, in the days of Fenelon and Bossuet, society was noted for its simplicity and its sincerity and its chief characteristics were: high sense of honor, gentle manner, chivalrous conduct and amiable courtesy which forgot to consider effects. It was this that made the 17th century stand out upon the pages of history as representing the highest intellectual life of the French nation, the fairest flower of its civilization.

The traits which marked the seventeenth century were lacking in the eighteenth. Delicacy and sensibility were things of the past; everything grew artificial and every-

body self-conscious; the people began to grow lax and sceptical, but were still brilliant and versatile. They ceased though to have lofty ideals either spiritual or moral; and scandal which was not tolerated before, began to creep in. These women dazzled their contemporaries with their fine intellect and the brilliancy of their wit, but often when their defects were exposed they were divested of all charm. They must not, however, be judged rashly, as society was very corrupt at that time. France was without faith and without morals; Fenelon and Boesuet were out of fashion; it was to Voltaire that the people turned, and even he was not radical enough at times. Wit counted for everything; awkwardness and stupidity were the only sins that could not be forgiven; selfishness was the only human basis.

Mme. du Deffand had a life long friend and on the evening of his death she was met at one of the salons, and in reply to a remark made about him, she said: "He died this evening at six o'clock otherwise you would not see me here." The eighteenth century was noted for its heartlessness and its scepticism, but socially it was brilliant and intellectual.

The salons of this century were great political centers, which voiced public opinion like the press of to-day. Ambitious and clever women who did not have devotion or domestic affections now found their opportunity. "The women of the 18th century loved with their minds not with their hearts." They had the faculty of calling out the brilliancy of others, but their education was not profound or accurate. To an abbe who wished to dedicate a grammar to Mme. Geoffrin, she replied, "To me? Dedicate a grammar to me? Why I do not even know how to spell."

Mme. du Deffand said that she did not know a word of grammar, and her manner of expression was always the result of chance.

Although these women only wrote for their own amusement and "the knowledge of books was subservient to the knowledge of life," they had daily intercourse with such men as Fontenelle, Helvetius, Marmontel and others, and consequently were familiar with the works of these writers. The whole literature of the period paid a

tribute to their intellect and critical taste. "To talk wittily and well and make others talk wittily and well, was the crowning gift of these women."

The intellectual comradeship which existed between man and woman did not exist in any other country. It gave the French woman her practical view of life. At this time the woman was the power behind the throne and no movement was carried through without her knowledge.

The word *salon* simply suggests habitual and informal gatherings for conversation and amusement; and harmony, which implies unity, was its chief characteristic. The people were drawn together by ties of congeniality and friendship. It was not a case of debit and credit, of formal invitations given and received; distinctions of wealth were ignored and talent was in most cases the equivalent of rank. Some of the salons were open daily; for instance, a popular man could dine Monday and Wednesday with Mme. Geoffrin, Tuesday with Mme. Helvetius, Friday with Mme. Neckar and afterwards have ample time to visit other salons. At these informal gatherings there would be music, recitations and readings. The popular mania for literary lions and intellectual diversions ran through that society as the craze for culture and clubs, readings and recitations, musicals and amateur theatricals run through the society of to-day. Every one carried out the laws of chivalry and good-breeding.

A social life is a most external one. Ready tact, quick intelligence and the gift of conversation are its charms. "It is the way of putting things that tells, rather than the value of the things themselves." It has little in common with the inner life. Earnest and exalted thoughts do not find any place here. Grief, care and trouble are banished from this Eden and sincerity is not one of its virtues.

Society at times though very frivolous, has also an earnest side. It is through the social evolution begun in the salons that woman has attained the position she holds to-day. Other nations may have had beautiful, clever, poetic women, but the French woman was the forerunner of the intelligent, clear-sighted, independent, modern

woman. The feminine element in literature is traced back to the 17th century. For the past two centuries woman has been a most important factor in literature, not only in her writings, but by her influence. Either it is due to nature or the long process of evolution, but the coloring of woman's mind as a class is different from the coloring of man's mind as a class. The result is that the former's ideas are more exalted and refined. They both write of sentiment, woman does not monopolize this, but her standard is much higher. Woman in this process of evolution has become more liberal, possessing sympathy and a quick insight into human nature. It is this broad humanity which has given life to modern literature and has given the nineteenth century the name it justly deserves—"The Woman's Century."

The salon is an exotic in America, but we account for this by our having no leisure class. Time cannot be given to conversation on account of our feverish civilization. It is not an art here, simply a relaxation. Of course, there are individual exceptions to this; but Americans are not gifted with the art of talking easily and gracefully, particularly the descendants of the Anglo-Saxon race. American social life is a display, a whirl, a duty; it is not the expression of intellectual life.

The sphere of the American woman to-day is much broader than it ever has been. The growth and improvement in taste has been so very great that it has enabled her to find out her natural talents. This improvement is not only due to a good education, but it is the outcome of the womanly nature that is always seeking for refining influences, and which finds outward expression in the love for all things beautiful. As Americans are beginning to appreciate the fact that one cannot accomplish everything in the course of one human life, they are desirous of devoting more time to intellectual enjoyment, and therefore seek those who are gifted with the power of expressing their highest and best thoughts, and exchanging their ideas with others. This gift of conversation is being cultivated, and it is the first stone which is forming the foundation of the American salons that will be the equal if not the peer of those of the 17th century.

"Woman is a natural civilizer." The American women have the power of forming salons where will be found the most interesting society in the world, for as a people we are noted for our individuality.

Marion Crawford says: that the salon is the next distinctive development in American society. Its existence is certainly a sign of a very high development, and is eminently a public good in all respects.

WHEN PASSION DIES.

BY REV. WILLIAM LIVINGSTON.

To-night, in the snow-clad, frozen valley,
 What glittering smiles for the soft-cheeked moon
 Transforms the faces of mound and river,
 That lie in the glory of night's full noon.
 Ah! southland breezes with dewdrops laden,
 And dawn's grey veiling will come too soon.

The young day brought me her morning greetings
 In golden glances and laughter white,
 The passionate noontide glowed and sparkled,
 The sunset clothed me in crimson light.
 Ah! dearer far, in its chastened beauty,
 The calm, pure smile of the nun-robed night.

LOUIS XIV.

BY SARAH J. READ.

(Fenelon Reading Circle, Brooklyn, N. Y.)

The verdict of this age in reference to Louis XIV. is very different from that which his own age pronounced. Two hundred years ago his countrymen called him "Le Grande Monarque," and his glory filled the world. Since Charlemagne, no monarch had been the object of such unbounded panegyric as he, until Napoleon. He lived in an atmosphere of perpetual incense, and reigned in dazzling magnificence.

Although he is not now regarded in the same light as in the 17th century, yet Louis XIV. is still one of the lights of history. His reign was an epoch; it was not only one of the longest in human annals, but also one of the most brilliant, imposing and interesting. Whatever opinion may exist as to his inherent intellectual greatness, no candid historian denies the power of his will, force of character, and the immense influence he exerted. He was illustrious and powerful, he was feared and envied by all nations, even when he stood alone. It took all Europe combined to strip him of the conquests which his generals made, and to preserve the "balance of power," which he had disturbed. With all Europe in arms against him, he an old and broken-hearted man, contrived to preserve, by his fortitude and will, the territories he had inherited. He died peacefully at the age of seventy-six, still the most absolute king that ever reigned in France.

He was such a strong man, so fortunate, until his latter years, so magnificent in his court, which he made the most brilliant of modern times; that he was lauded by the great geniuses who surrounded his throne, and who looked up to him as a central sun of power and glory. His successes dazzled the world; his misfortunes excited its pity, except among those who were sufferers by his needless wars or his cruel persecutions. His virtues and defects both stand out in bold relief; and will make

him a character to meditate upon as long as history shall be written.

The reign of Louis XIV. would be remarkable for the great men who shed lustre on his throne, if he had himself been contemptible. Voltaire doubted if any age ever saw such an illustrious group, and he compares it with the age of Pericles in Greece, with that of Augustus in Rome, and that of the Medici in Italy,—four great epochs in intellectual excellence, which have never been surpassed in brilliancy and variety of talent. No such generals had arisen since the palmy days of Roman grandeur as Conde, Turenne, Luxembourg, Vauban, Berwick and Villars; and the generals with whom the marshals of Louis contended, were such men as William III. Marlborough and Eugene. No monarch was ever served by abler ministers than Colbert and Louvois; the former developing the industries and resources of a great country and the latter organizing its forces for all exigencies of vast military campaign. What galaxy of poets more brilliant than that which shed glory on the throne of this great king!—men like Corneille, Boileau, Fontanelle, La Fontaine, Racine and Moliere; no one of these a Dante or a Shakespeare, but all together shining as a constellation. What great jurists and lawyers were Le Tellier and D'Agnesseau, and Mole. What great prelates and preachers were Bousquet, Fenelon, Bourdelone, Massillon, Flechier, Saurin,—unrivalled for eloquence in any age. What original and profound thinkers were Pascal, Descartes, Helvetius, Malebranche, Nicole and Quesnel! La Rochefoucauld uttered maxims which were learned by heart by giddy courtiers. Great painters and sculptors, such as Le Brun, Poussin, Claude Lorraine and Girardon, ornamented the palaces which Mansard erected; while Le Notre laid out the gardens of those palaces which are still a wonder.

It must be borne in mind that Louis XIV. had an intuitive perception of genius and talent, which he was proud to reward and anxious to appropriate. Although his own education had been neglected, he had a severe taste and a disgust of all vulgarity, so that his manners were decorous and dignified in the midst of demoralizing pleasures. Proud, both from adulation and native disposition, he yet was polite and affable. He never passed a woman without lifting his hat and he uniformly rose when a lady entered his presence. But, with all his politeness, he never unbent, even in the society of his intimate friends, so jealous was he of his dignity and power. He would himself submit to the most rigid formalities in order to exact a rigorous discipline and secure unconditional obedience from others. He had perfect health, a strong physique, great aptitude for business and great regularity in his habits. It was difficult to deceive him, for he understood human nature, and thus was able to select men of merit and talent for all high offices in State and Church.

In one sense Louis XIV. seems to have been very patriotic since he identified his own glory with that of the nation, having learned something from Richelieu. He was supported by the people, if he was not loved, because he was ambitious of making France the most powerful nation in Christendom. The love of glory ever has been one of the characteristics of the French nation, and this passion the King impersonated, which made him dear to the nation, as Napoleon was before he became

intoxicated by power, and hence Louis had the power of rallying his subjects in great misfortunes. "Never," says St. Simon, "has anyone governed with a better grace, or, by the manner of bestowing, more enhanced the value of his favors. Never has any one sold at so high a price his words, nay, his very smiles and glances." And then, "so imposing and majestic was his air, that those who addressed him must first accustom themselves to his appearance, not to be overawed. No one ever knew better how to maintain a certain manner which made him appear great." Yet it is said that his stature was small. No one knew better than he how to impress upon his courtiers the idea that kings are of a different blood from other men. He on one occasion sold service of plate for four hundred thousand francs, to purchase bread for starving troops. If haughty, exacting, punctilious, he was not cold. He seemed to feel that he was playing a great part, with the eyes of the world upon him; so that he was an actor as Napoleon was, but a more consistent one, because in his egotism he never forgot himself. As "Grande Monarque," the arbiter of all fortunes, the central sun of all glory, was he always figuring before the eyes of men. He never relaxed his habit of ceremony nor his vigilance as an administrator, nor his iron will, nor his thirst for power; so that he ruled as he wished until he died, in spite of the reverses of his sad old age, and without losing the respect of his subjects.

Such were some of the traits which made Louis XIV., a great sovereign if not a great man.

THE ROMAN CATACOMBS AND DE ROSSI.

BY MARIE ROCHE.

M. S. H. Reading Circle, N. Y.

"Died in Rome September 20th, 1894, Commendatore de Rossi, aged 72 years." Thus in a line and a half did the cable announce to the American journals a death which is an irreparable loss to the scientific and religious world. It will be felt all the more keenly as M. de Rossi's friends fancied him on the fair way to recovery from the illness which struck him down two years

ago in the midst of his work. Leo XIII. with characteristic recognition of his scientific attainments and personal merits had offered him royal hospitality in the pontifical castle Gondolfo. All hoped that a convalescence passed amid such beautiful surroundings would entirely restore de Rossi's health, and his marvelous energy and strength of soul helped to deceive his

friends. He wrote the minutes for the last session of the Conference on Christian Archaeology founded by him, and had never failed to send, even when stretched on a bed of sickness, one or more written communications to each meeting. On the third of last June, they read in his name a commentary on a Christian inscription found at Constantine, also a note relating to the work of a celebrated French Savant. And some months ago to the joy of European scholars, the publication of the "*Bulletino de Archaeologio Cristiana*," of which de Rossi was sole editor, was resumed after a year of interruption caused by his illness. The words he addressed his readers on this occasion are touching in their simplicity, and show the sense of duty which characterized his every intellectual effort. "Since it has pleased the Lord to preserve intact all the faculties of my mind, I take up again to-day as far as my strength permits, the publication of this work." Not a line in the numerous articles it contained betrayed failing powers; his prodigious memory, universal information, nervous and vigorous style, show no marks of age nor illness. Never was Bossuet's ideal of a soul ever mistress of the body in spite of its infirmities better realized than in the life of De Rossi. What wonder then that the scientific world is plunged into mourning at the sudden news transmitted from Rome to-day.

A few words drawn from his "*Roma Sotteranea*" on the catacombs, to which his life work was devoted, may not be amiss here. The Roman Catacombs, a name consecrated by long usage and having no etymological meaning, and not a very determinate geographical one, are a vast labyrinth of galleries excavated in the bowels of the earth in the hills around the Eternal City; not in the hills on which the city itself was built, but in those beyond the walls. Originally they all belonged to private families or individuals, the walls or gardens in which they were dug being the property of wealthy citizens, who had embraced the faith of Christ and devoted their substance to His service. Hence the most ancient titles of the Catacombs were taken merely from the names of their lawful owners, as that of Lucina who lived in

the days of the Apostles; or Priscilla, also a cotemporary of the Apostles: or from the names of those who presided over their formation as that of St. Callixtus of the Via Appia, or St. Mark of the Via Ardentia: or of the principal martyrs who were buried in them, as Sts. Proteus and Hyacinthus: or lastly by some peculiarity of their position, as *ad Catacombas* on the Via Appia, or *ad duas Lauros* on the Via Labicana. It has always been agreed upon by men of learning who have had an opportunity of examining these excavations, that they were used exclusively by the Christians as places of burial and of holding religious assemblies. Modern research has now placed it beyond a doubt that they were also originally designed for this purpose and for no other. We are struck by the number of graffiti as they are called, which cover the walls of the catacombs. It is comparatively a new thing to pay any attention to these rude scribblings of ancient visitors on the walls of public resorts, and to take pains to decipher them. But of late years many valuable discoveries have been made by means of them, and they have proved to be a most interesting subject of study; whether found on the tombs of Egyptian kings in Thebes, on the walls on the barracks and theatres in Pompeii, in the prisons and cellars of pagan Rome, or lastly in the Christian Catacombs. Here especially they have proved to be of immense importance, being, as De Rossi justly calls them, "the faithful echo of history, and infallible guides through the labyrinth of subterranean galleries." These scribblings may be divided into three classes: they are either the mere names of persons with the occasional adjunct of their titles, or they are good wishes, prayers, salutations, or acclamations on behalf of friends and relatives living or dead, or lastly they are invocations to the martyrs on whose tombs they are inscribed.

On the last day of May A. D. 1578, some laborers who were digging *pozzolana* in a vineyard (now the property of the Irish College) on the Via Salaria, about two miles out of Rome, came unexpectedly on an old subterranean cemetery ornamented with Christian paintings, Greek and Latin inscriptions, and two or three sculptured

sarcophagi. The discovery at once attracted universal attention, and persons of all classes flocked to see it. "Rome was amazed," writes a cotemporary author at finding that she had other cities unknown to herself concealed beneath her own suburbs, beginning now to understand that which she had before only heard or read, "and in that day," says De Rossi, "was born the name and knowledge of Roma 'Sotteranea.'"

Rediscovered by chance, the Catacombs were never again to be closed. They were visited at first by saintly friars, pious pilgrims, and Roman Academicians, who collected many interesting objects, but neglected to keep a record of where they were found or what became of them. "Truly," says De Rossi, speaking of these years of spoliation, "the history which I am relating seems to be but an Iliad of misfortune and irreparable losses." Happily a man was found of whom De Rossi always spoke with deep emotion, as being in some sense an ancestor. This was Antonio Bosio, whom Providence had prepared to be the Christopher Columbus of the Catacombs. He fairly buried himself alive in them for the thirty-three last years of his life, and discovered invaluable treasures. It was reserved however for the late Padre Marchi, S. J., to give the first great impulse to that lively interest in the subject which is now so universally felt. In 1841 he commenced his great work on the monuments of early Christian Art. He had moreover imparted his enthusiasm to one of his scholars, whom he soon recognized as a valuable fellow-laborer, and whom he finally urged in the most pressing manner to undertake the work which he found too great for his own failing strength. This scholar was the young Commendatore Giovanni Battista de Rossi, born in Rome February 23d, 1822. He became celebrated by his discoveries in the Catacombs, an account of which he was publishing in two works at the time of his death. The first he intended to be a complete collection of all the Christian inscriptions amounting to more than 11,000, of which a folio volume containing 1374 appeared in 1861, entitled "*Inscriptiones Christiana Urbis Romae Septimo Saeculo Antiquiores*" the other is a general work called "*Roma*

Sotteranea Cristiana," of which Vol. I appeared in 1866. For De Rossi a catacomb was not a vast and silent subterranean gallery, but a living thing speaking in a language which could be neither disputed nor misunderstood, the history of Primitive Christianity.

"One Sunday evening some years ago, at a meeting of the Christian Archaeologists held in a hall near St. Peter's and presided over by Cardinal Parocchi, Vicar General of His Holiness Leo XIII., I heard De Rossi," says P. L. Connelan, "relate with the simplicity and modesty which characterized him, his first visits to the Catacombs. He was a boy of ten years of age and had found his way into some catacomb, which he visited again and again with ever increasing wonder. On relating the matter to his father, he was formally forbidden ever to enter a catacomb. The Romans, if ghosts entered into their superstitions, would have tenanted these subterranean cemeteries with disembodied spirits. As it was, they regarded them as haunts of thieves and malevolent people, and indeed at that period no one ever thought of going into these dark places. The paternal prohibition weighed heavily on the young De Rossi, who like most boys in Rome, never thought of disobeying a father's injunction. After a long remonstrance on the part of friends the prohibition was removed, and judicious visitation of the catacombs permitted. The desire to penetrate into these recesses which so possessed the young Roman, was indicative of the bent which his genius had taken in these early years, and gave promise of the full fruition that his genius would bring forth in the future. At college after a most brilliant career, he gave his attention to the study of Christian inscriptions, a study at that time so filled with difficulties that it required herculean efforts on the part of the student. De Rossi made the study of Christian inscriptions easy for the scholars of to-day." But it was in the Catacombs that he was thoroughly at home. It may be said without much exaggeration that for 45 years he spent half his waking hours in these labyrinths, and it is by his discoveries there and especially by his creating a scientific method of discovery, that his name will live and be honored by future generations and students.

"He was very young," says Paul Allard, "when with that sure glance which is the mark of genius, he conceived the method which enabled him to make more discoveries in a few years than all his predecessors together in two centuries. His labor was immense. He had to become the cotemporary of the compilers of the martyrologies and acts of the martyrs, of the pilgrims of the 6th and 8th centuries who saw the Catacombs still in a state of preservation, and who have left us their note-books; as well as of the collectors of epitaphs and inscriptions during the same period. In fact the task involved an exploration of all the European libraries before commencing that of Subterranean Rome."

"By his marvelous power of induction united to a profound knowledge of Roman inscriptions, M. De Rossi has succeeded," affirms M. de Segne, "in making his work *"Roma Sotteranea Cristiana"* one of the noblest monuments raised by Catholic science and genius to the glory of the Church and the triumph of the Faith."

However, the century had completed half its course before he made his most important discovery. In a vineyard on the Appian way he found by chance one day a piece of marble bearing the inscription "Nelius, Martyr." De Rossi was convinced in his own mind that this was a fragment of the inscription placed upon the tomb of Pope Cornelius by the restorer of the memorials of the martyrs, Pope St. Damasus, the lettering being in the peculiar style invented by Dionysius Filocalus who was scriptor or writer to this Pope. Thereupon the ardent archæologist visited Pius IX. and laid before the Pontiff all his reasons for believing this spot to be the celebrated cemetery of St. Callixtus where 14 Popes were buried in the 2nd and 3rd centuries of the Christian era. Pius thoroughly appreciated the ardor of the young man, but was for a long time deaf to his arguments in favor of the Pontiff's purchasing the vineyard that excavations might begin, and replied: "Sogni d'un Archæologo!" "Dreams of an archæologist!" But Pius the IX., that other Damasus, finally yielded to his earnest solicitations, bought the vineyard and the work commenced. They soon discovered in a room of the subterranean

cemetery the other half of the marble slab with the letters "Cor. Ep." Imagine De Rossi's joy in recognizing the damasine characters. The papal crypt was re-found, and reconstructed just as it was fifteen centuries before. The fallen corridors were built up again, and in an incredibly short space of time for Rome, the place was rendered approachable to visitors. It is impossible here to describe the rich harvest of findings, the inscriptions on marble, the no less interesting griffiti or scratchings with a knife or nail on the plaster of the chapels, the paintings and the tombs. It was De Rossi's happy lot to conduct Pius IX. through this catacomb, pointing out to him the discoveries made, showing him their importance, and when the Pontiff awed into silence by the solemnity of the occasion and moved by the consideration that it was to a layman he owed its discovery, De Rossi with a smile turned to him, saying: "Behold the dream of an archæologist, Holy Father!"

When Leo XIII. came to the chair of St. Peter, he called the sons of St. Bernard, Trappists, from the diocese of Cambrai to guard the dust of the Saints and honor them by a perpetual veneration. For ten years a colony of these valiant disciples of France, in spite of the unhealthy climate, counting neither illness or death, have lived with the martyrs, enduring themselves a long martyrdom of toil and labor under the burning sky of Italy. It is under their kindly direction that the traveler explores the most interesting and most complete catacomb of St. Callixtus, whose mysterious labyrinths are familiar paths to their humble yet learned guardians.

One day De Rossi conducted an Anglican professor of Oxford University through the catacomb of St. Priscilla. Pointing out an arcosolium ornamented with admirably preserved paintings, the eminent Commandatore said to the stranger: "Could you fix an approximate date to this fresco?" "I think so," replied the Englishman, "I have just come from Pompeii where I studied paintings. They appear to me to be absolutely of the same period." "You are right," answered De Rossi, "the paintings of Pompeii and those of the Catacombs are sisters in art, and consequently we have

before us a decoration of the end of the 1st century, or at least incontestably of the first years of the second." The Englishman made a sign of assent. The well-known date of the irruption of Vesuvius which buried the city of Pompeii under a mountain of lava, is the year 79 of the Christian era. He examined with great attention the curves of the foliage, the flowers that the brush of an unknown artist had capriciously thrown upon the dome of the *arcosolium*. "Look now!" said De Rossi, and lowering the flame of his torch he showed the learned professor on the side of the wall a gracious Virgin holding the Infant Jesus in her arms. "Do you recognize this picture?" he asked his visitor. "It's a painting of Mary," replied the other. "Well three months ago," said De Rossi, "this gallery was entirely obstructed by the sand with which the first Christians themselves had filled it according to their customs when all the tombs were occupied. Behold therefore a monument of the primitive Church, and it attests the antiquity of the devotion to the Blessed Virgin." The Anglican doctor remained silent some time, throwing the light of the torch on each line of the marvelously preserved figure. An interior struggle between incontestable evidence and prejudice was going on. Finally he looked away murmuring "*Antiqua superstitionum semina!*" "*Ancient seeds of superstition!*" "Say rather with St. Cyprian," returned the illustrious archæologist, "*O Tenebras ipso sole luciores!*" "*O darkness made brighter than the sun itself!*"

"Monsieur," said another visitor to the archæologist, "what impression do your words make upon the Protestants whom you conduct through the catacombs?" "I do not know," replied M. De Rossi, "I tell them what I know and do not worry about the result!" "Because I am a Protestant," continued the interlocutor, "I see the seriousness of your work, the sincerity of your science. It is matter for grave reflection." He left saying this. God grant he may follow the light shining from the tomb of those who died for the Faith.

"One of the most brilliant men of the day," relates Paul Allard, "said to me

speaking of De Rossi. 'If the world of science has gained an archæologist, Europe has lost a great diplomatist, he would have been unrivalled.' I know that he possesses this tact, for after the year 1870 it needed all the treasures of his diplomacy, his great knowledge of men and affairs, all the influence of his personality as well as his scientific reputation to defend his dear Catacombs against malicious intrusion or against the consequences of a new legislation. It is related that on the first day after the arrival of the Piedmontese in Rome, he went down alone into the subterranean tomb of St. Cecilia as if to bid a last farewell to the labor of a life time. The trial which he so dreaded was spared him, and the new regime did not add this sorrow to those which already filled the soul of the faithful Catholic and old Roman citizen."

De Rossi's works have been translated into every tongue. As popular in France, in England, in Germany as in Italy, he is so to speak an international scholar. This was easily seen at the time of his double jubilee in 1882-92. No private citizen in Europe has ever inspired such sentiments or been the object of such festivals, and when on the 20th of April 1892, after the inauguration of his bust in the presence of representatives of all the learned societies of Italy, of members of the French, German and Austrian schools in Rome, of delegates from the French Institute and foreign Academies, after the Mass was celebrated for the first time in eleven centuries in the little basilica erected over the cemetery of St. Callixtus, by the Cardinal Vicar, when the multitude of his admirers and friends preceded by the cross-bearer and chanting the litanies, had descended into the illuminated galleries of the Catacomb, one would have said that an aureole encircled the head of the noble archæologist. Too soon, alas, the notes of triumph are changed into mourning, but those who believed that which M. De Rossi believed, those whose faith has been enlightened and fortified by his writings and his example, have the consolation of thinking that the martyrs whose memory he has so honored, will receive his soul, and from the shadows of subterranean Rome guide him to the undimmed splendors of the Eternal Jerusalem.

CULTIVATE A TASTE FOR READING.

BY A. T. R.

Newman Circle, Altoona, Pa.

When we consider the facilities which at the present day are placed at the disposal of the public for the culture of the intellect, does it not seem strange that we find so many who are illiterate, and is it not also rather remarkable that this deplorable condition is predominant among our young men?

To what can this be attributed? Is it the fault of the schools? Is it due to the inability or the incompetency of the instructors? or is it that the boys are taken out of school before they have been sufficiently educated to enable them to appreciate the great advantages of knowledge? A little observation will convince us that the blame cannot be attached to any of these causes. The pupils are provided with the most approved text books. The teachers follow methods which have been carefully planned, and which reduce all difficulties to a minimum. They are fully qualified to explain and make clear to the pupil anything which may be obscure. The boy's record in the school shows that he is endowed with a normal capacity (with some exceptions of course) for learning. The fault then must be with the young man himself. He seems to think that when he has left school he is fully educated; that he has all the requirements necessary to overcome any difficulty which may present itself; that he is able to solve any problem; in short, that any obstacle which he may encounter will not be too great for him to surmount. How short lived must be this illusion; and yet he takes no steps to remedy it.

Of course the education which he has received at school is of great value. He has been taught how to learn and what to learn, but the principal part of his education begins when he leaves the school, and that is the education which he must acquire by his own efforts, and the one from which he will derive the greatest benefit and pleasure;—an education which will make him

skillful in the use of those faculties required in fighting his way through the many opposing forces of life.

"Every person has two educations" says Gibbon, "the one which he receives from others, and one far more important, which he gives himself." How are we to get this education? Shall we find it in the club room, idling the hours of the evening (perhaps far into the early hours of morning) discussing ward politics, or other topics which are neither edifying nor conducive to intellectual development? Shall we find it on the street corner or in the cigar store, or by associating with that class of "good fellows," who are always so ready to entertain us—at our own expense? Very soon indeed will such associations leave upon you a brand of coarseness which no outward polish, no matter how brilliant, will efface, and which persons of refined intellect and manners will readily perceive. Why not spend a few of those evening hours in a library, or at home with some good book? If no library is available, books can be bought at a very small outlay, within the reach of everyone. Franklin says that "what keeps one vice would bring up two children." If so, some very small sacrifice will certainly supply you with books.

Does the young man fail to realize that there is a world beyond all those coarse pleasures, whose beauties can only be appreciated by elevating his mind from the torpor into which it must certainly fall unless he give it exercise?

Life is short and there are many things to which we may devote it; Literature, the Sciences, the Arts, or to whatever our tastes may lead us. We have much to learn and but little time to acquire knowledge. Let us then devote ourselves to the culture of the intellect. It may at first require a great deal of self denial, but think with what a thrill of pleasure we may in after years look

back on that day when we directed our steps into that path leading to Truth and Knowledge, which grows ever more beautiful and ever wider, though it was but uninviting and ill-defined at its beginning, and we shall bless the day when we threw off those chains which had made us slaves in that world of darkness.

We can't study to any advantage with half the mind on something else; we must give our undivided attention to our subject. If we let the mind wander, we shall acquire a very bad habit which must be unlearned before we can concentrate our thoughts, without which we can make but little headway. Make a good beginning and the task will become easier and easier as you advance. Don't get discouraged if you meet difficulties which you seem unable to overcome. Seneca says "It is nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted their ground, and there to stand upright where other men are beaten down,—this is divine and praiseworthy."

Cultivate a taste for reading. The pleasures and enjoyment you may derive from good books, if you only will, are innumerable. You may place yourself in contact with the greatest men of all ages, who will reveal to you treasures of which you never dreamed—great discoveries which they have given to the world, by persistent and unremitting toil.

Let us make an effort to devote one or two hours every day to self-education. Let us endeavor to become familiar with the great discoveries of the past, and to keep up to the rapid advances which Science is making, and by learning what others have done, some of us may leave to the future generations works of the greatest benefit. Let us become thoroughly acquainted with all the beautiful things with which nature surrounds us, and we will then know the real pleasures of life. Let us educate ourselves to understand this world in which we live, and to learn how to enjoy its gifts.

EASTER.

BY THERESA BANNAN.

Burst the clouds, O Spring-time Sun,
Wake the earth, bid waters run
Singing in new life begun
Alleluia!

Spring, sweet violets, where decay
Marks a flower's brief gladsome day
Let your beauty tune the lay—
Alleluia!

Pour forth praise, ye birds, in song
From the waking woods among
Sweet the joyous tones prolong—
Alleluia!

O my Soul, thy homage bring
To our risen Saviour King
O'er thy conquered passions sing:
Alleluia!

CATHOLIC WRITING AND CATHOLIC WRITERS.

BY FRANCES WAITE.

The history of my sallies into the field of literary effort is not so long or thrilling that energetic heads of literary syndicates worry me with telegrams asking for articles on "How I began to write," yet, short as it is, there is a lesson in it for ambitious young Catholics who dream of making a name and livelihood by Catholic writing.

Every friend I had wished me to write, and to satisfy them I began. The first story met a courteous and encouraging refusal from the kindly editor of the *Youth's Companion*, and I decided it was stilted and stiff, and did not send it out again. The next I also retired into oblivion, but the third was accepted by a well-known periodical and paid for so generously that a little money added to the cheque received for the story took me to the World's Fair.

The Fair itself prompted another story which was immediately accepted, and everything else I wrote was published and paid for, until, in an evil day, against the advice of many friends, including some well-known Catholic writers and clergymen, I became ambitious to write Catholic stories.

The first was sent to a Catholic magazine which publishes tales of such supernatural dullness that one might think its readers would sink into a sleep more profound than that of the fabled Sleeping Beauty. The story came back to me without a word. It was sent out again and returned with the statement that it was better than another of mine,—not Catholic—which they had printed and paid for, but it was *too good* for the Catholic public.

It then went to another editorial sanctum whence issues monthly specimens of appalling trash that is certainly not too good for any public. I waited over three months, and in response to a civil note of inquiry received the curt reply "I have never seen the story you mention." This after the receipt of the story was acknowledged and the story approved by the assistant editor.

In an experience of several months I have sent stories to over twenty-five secular or Protestant magazines or papers, and have never lost a manuscript or received anything but prompt and civil answers. The first Catholic story is lost or refused because *too good for Catholics*.

What does the Catholic public think of this sort of talk from those whom it supports? Are not those to whom belongs most of the great literature of the Christian ages good enough for the best?

No wonder Catholic writers say "it does not pay to write as a Catholic."

One successful young writer said to me recently: "I shall never write a line of a Catholic story. I can't afford it."

Another who is more than devout, who is saintly both in faith and feeling, asks "Why should I put Catholicity into my stories when it makes them unmarketable?" I replied, "I thought you had a market with a Catholic publisher." "Yes," she said, "I have, but he sends back the best ones with the complaint that they are over the heads of his readers, and asks me *write down*. Another editor, a priest, writes that they are very poor and would like me to send him a story for nothing." "Tell him," I said, "that you are poor yourself, and that you often wish to have masses said;—that your short stories bring you twenty-five dollars and upwards, but you will give him one if he will say twenty-five masses for your intentions."

There must be a cure for this piracy and "picking others brains" for nothing. We Americans are too patient. In our traditional hatred for John Bull we sometimes fail to take example from what is good in him. He has his faults, but he has also the virtue of self-respect in an eminent degree. If he does not like a thing he has it corrected; if he does not like his newspaper he writes to the editor, "Correct this error or stop my subscription."

Oh, the clinching argument of dollars and cents!

The Reading Circles have already brought together the cultured and talented young Catholics. Why can they not read critically the Catholic periodicals, and write from time to time to the editors, "Such and such a story is good, or this is not true, or that tale is copied."

This criticism would have more the value for Catholic publishers, because they cannot judge of the public pulse by the subscription list, for the reason that many Catholics subscribe to Catholic periodicals not because they want reading matter, but in order to further some Catholic charity or devotion. One able Catholic editor said to me recently, "We can never have high-class and well-supported Catholic periodicals so long as every little charity and devotion in the country has its own little organ."

If you patiently accept good and bad without a word of discrimination, the editors will not pay good money for original stories and articles, but will re-publish what others have paid for or take trash which they can have for nothing, because some one has a vain wish to see his name in print.

And an end will be put to this when you subscribe to the periodicals which you admire, and not because you get it thrown in with other spiritual advantages. When you give, give generously, and do not ask a *quid pro quo*.

I asked a friend for an old coat to give a poor woman, one day.

"What am I going to get for it?" she asked; "any prayers?"

Cannot even an old coat or twenty-five cents be given generously without having prayers or picture-papers thrown in?

I cannot find fault with the papers which are approved by the authorities, nor with

the sharing of masses and good works, only with the spirit which demands a return for every trifle given. It injures the cause of good reading for the whole Catholic public.

Be generous, then when you do pay for things you can demand the worth of your money. Every thing comes as a reward of the generous. Generosity itself is its own reward. It is the first and last lesson of the Passion of Our Lord.

How the terrible procession of sins, of lost souls, of the waste of the Precious Blood which passed before Our Lord's mind in the agony, enhanced the difficulty of His sacrifice. He shuddered, He shrank, yet unhesitatingly offered all with magnificent generosity. And after all was over and the dear generous Heart had ceased beating it poured out its last drop at the touch of the Centurion's spear. Those who are the heirs of this generosity should be generous themselves, and then hold their heads high in full consciousness of their splendid inheritance, and be satisfied only with the best.

Do not read trash because it is Catholic, nor fail to encourage good Catholic writing. It need not be all dogma or lives of Saints. The most telling Catholicity for those outside the Church is that which makes itself felt with penetrating subtlety in a general atmosphere, but not in details. A little convent girl expressed it well to me,—"I do not bring home many books out of the library, for they are all about people's turning Catholic. I just want them to be Catholic all the time and not one word said about it."

It is such books, permeated with Catholicity, charming though silent, that you should demand, then we will not have long lists of so-called Catholic writers who "cannot afford" Catholic writing.

OUTLINE OF REQUIRED READINGS AND PROGRAMS.

APRIL.

Outline of Required Reading.

WEEK ENDING APRIL 8.

1. Birkhaeuser's "History of the Church."
—*Heresies*. Pages 181-189.
2. MacDevitt's "Introduction to the Sacred Scripture."* Chap. VIII.—*Canon of the Sacred Scriptures*, from Epistle of St. James, pages 132 to end of the chapter.
3. Ball's "Starland."—Chap. III., *The Inner Planets*, pages 126-142.

WEEK ENDING APRIL 15.

1. "History of the Church."—*Heresies*, pages 189-198.
2. Azarias' "Development of Old English Thought."—Chap. VI.
 - i. Benedict Biscop.
 - ii. Beda.
 - iii. Alcwim, pages 152-163.
3. "Introduction to the Sacred Scriptures." Chap. IX. *Interpretation of the Sacred Scriptures*, pages 144-152.
4. Ball's "Starland."—*The Inner Planets*, pages 142-157.

WEEK ENDING APRIL 22.

1. "History of the Church."—*Heresies*, pages 199-209.
2. "Introduction to the Sacred Scriptures."—Chap. X., *Authenticity of the Latin Vulgate and the Reading of the Bible in the Vernacular*, pages 153-163.
3. Ball's "Starland."—*The Inner Planets*, pages 157-177.

WEEK ENDING APRIL 29.

1. "History of the Church."—*Heresies*, pages 209-220.
2. "Development of Old English Thought." Chap. VI:
 - iv. Popular Philosophy.
 - v. The Reflective Mood in Poetry, pages 163-174.
3. "Introduction to the Sacred Scriptures."—Chap. XI. *The Book of Genesis and Nat-*

ural Science, page 164 to Section IV., page 175.

4. Ball's "Starland."—Pages 177-197.

Local Circle Programs—Suggestive.

FIRST WEEK.

1. Roll call—Quotations on the observance of Lent.
2. Paper—The religious ceremonies and their significance during passion week.
3. Paper—The Passion Play.
4. Selected readings on the Passion of Christ.
5. Review and discussion of the week's reading.
6. Review of current history and literature.

SECOND WEEK.

1. Roll call—Easter Thoughts.
2. Paper—The Easter Controversy relative to the time of its celebration.
3. Paper—Jerusalem and the scenes of Christ's life on earth.
4. Selected readings on Easter.
5. Review and discussion of the week's reading.
6. Review of current history and literature.

THIRD WEEK.

1. Roll call—Quotations from present number of the REVIEW.
2. Paper—The Drama in the first five centuries.
3. Selections from the required readings on Benedict Biscop, Beda, Alcwim.
4. Heresies—Short papers on the different heresies: Arianism, Pelagianism, Nestorianism, Eutychianism, etc.
5. Review and discussion of the week's reading.
6. Review of current history and literature.

FOURTH WEEK.

A Night with Goldsmith, as suggested in the paper by Carola Milanis, in this issue.

* The English edition of MacDevitt's "Introduction to the Sacred Scriptures" is exhausted. Benziger Brothers, of New York, will soon publish an American edition, which will be cheaper than the English edition. Members of Circles and the R. C. U. will be notified when the book is ready.

QUESTIONS AND ANSWERS

ON REQUIRED READINGS.*

SACRED SCRIPTURE—MACDEVITT.

FIRST WEEK.

1. What is the literal meaning of the word Canon? A. It is a Greek word, meaning a rod by which measurements were made.

2. What is the Sacred Canon? A. The collection of Old and New Testament writings, accepted in the Church as the inspired word of God.

3. Where do we find proof for the existence of this Sacred Canon? A. In Tradition or the unwritten word.

4. What Pope gave the list of books as found in the decree of the Council of Trent? A. Pope Innocent I. in 405.

5. What ancient Councils publish a similar catalogue? A. The Council of Hippo in 393, the Council of Carthage in 397 and of Rome in 493.

6. How do Protestants prove the canonicity of the New Testament? A. By saying that the books were written by Apostles or their disciples.

7. Is this sufficient? A. No. The writings of some disciples are not accepted as Canonical even by Protestants.

8. Can Protestants have a Sacred Canon? A. Properly speaking, no. They deny that any Church has the power to decide *infallibly* in such matters.

9. Does sacredness of doctrine place a book on the Canon? A. No. Many books, such as the Epistles of St. Barnabas and St. Clement are truly sacred and truly genuine, yet they are not on the Sacred Canon.

10. What are the Apocrypha? A. Books originally supposed to be inspired, but rejected from the Sacred Canon.

11. Name some of them? A. (1) The Epistles of St. Barnabas and St. Clement of Rome. (2) The 3rd and 4th Book of Esdras. (3) The 3rd and 4th Book of Machabees.

12. What do Protestants call the Apocrypha? A. The Deutero canonical Books of the Bible.

13. What are these Deutero-canonical Books? A. Those books whose place on the Canon was not universally known before the seventh century. (See *Deutero-canonical* in questions 1 and 2 of second week.)

SECOND WEEK.

1. What are Proto-canonical Books? A. Those books whose inspiration was always known to all the Church.

2. What are Deutero-canonical Books? A. Books ranked in *second* place. (See question 13, first week.)

3. How did such a distinction happen to be made? A. On account of the difficulty during the first five centuries of circulating the Scriptures as a whole.

4. What was the cause of this difficulty? A. The want of printing presses and the consequent difficulty of having many copies.

5. Why were some of these books omitted from the Jewish Canon as drawn up by Esdras? A. For the reason that he did not know of the existence of some of them, and others were written after his time.

6. Why did the Greek Jews accept them? A. Because they were included in the Septuagint or Greek translation.

7. Why did the Hebrew Jews reject them? A. Because they claimed that there had been no succession of prophets from the time of Esdras.

8. Why is there no mention then of these books by some of the ancient Fathers? A. Because in their controversies with the Jews, it was useless to quote from books which these Jews rejected.

9. Why did Luther reject some of the Deutero-canonical Books? A. Chiefly because they did not suit his purpose.

10. How are Anglicans inconsistent? A. Because they reject the Deutero-canonical books of the Old Testament, but accept those of the New.

11. Why has the Second Epistle of St. Peter been rejected by Protestants in gen-

*The questions and answers on "Church History" and "Development of Old English Thought," are unavoidably omitted in this issue.

eral? A. They claim that it is not quoted by any Apostolic writer and that it is not found in the old Syriac version.

12. Is this claim made good? A. It is not a fact, and if it were, would be only a negative argument.

13. How do we explain the difference in style between it and St. Peter's First Epistle? A. It is thought that the Greek in it was that of St. Mark or of Sylvanus, who acted as amanuensis to St. Peter.

14. Why is the genuineness of St. John's Second and Third Epistles impeached? A. Because it is claimed that they are not in the Peschito, and that St. John could not sign himself the *Ancient*.

15. Are these Epistles in the Peschito? A. They are not found in some later copies, but this proves nothing.

16. Why is the signature *the Ancient*, very applicable to St. John the Apostle? A. Because he lived longer and to a greater age than any other Apostle.

THIRD WEEK.

1. To whom is the Apocalypse ascribed in Greek copies? A. To St. John the *theologian*.

2. Why do we consider this simply another name for St. John the *Apostle*? A. Because St. John earned the name *theologian* from the doctrinal character of his Gospel.

3. How do we account for the difference of style between the Gospel of St. John and his Apocalypse? A. By saying that the Apocalypse is a prophecy and the language of prophecy must of necessity be more mysterious, hence different in style, from ordinary narration.

4. Why are the First and Second Chapters of St. Matthew rejected by some outside of the Church? A. They say that these chapters are not found in the oldest copy of the Gospel.

5. Is this true? A. It is doubtful. The oldest copy is that of the Ebionites, who denied the Incarnation. It is quite probable that they omitted these chapters as telling against themselves.

6. Why does St. Mark omit the matter treated of in these chapters of St. Matthew? A. Because he merely wished to give a compendium of St. Matthew for a special purpose.

7. What can be said in favor of the genuineness of the last thirteen verses of the

last chapter of St. Mark? A. (1) The verses are found in the Peschito, Vulgate and in all copies of the Old Latin, except one. (2) There is no contradiction between the 9th verse and the 1st verse of the 28th chapter of St. Matthew.

8. What may be said in favor of the bloody sweat mentioned in St. Luke's 22nd chapter and 44th verse? A. It is not inconsistent with our Lord's divinity, and proves that our Lord had a true human nature.

9. Why do Protestants object to the story of the woman taken in adultery in the 8th chapter of St. John? A. They say it is not keeping with the content, and it does not appear in many ancient copies.

10. How do we answer the objection? A. (1) The first objection is evidently absurd. (2) The second objection is of no value. Some old copyists left out the verses, thinking it might incite to the commission of sin.

11. What sects object to the 7th verse in the 5th chapter of the 1st Epistle of St. John? A. The Socinians and present day Unitarians, who reject the divinity of Christ.

FOURTH WEEK.

1. Who has the power of arriving at the true sense of every Scriptural word and sentence bearing on faith and morals? A. The teaching body of the Catholic Church.

2. What does the Church do in declaring this sense? A. It bears witness that such was the accepted sense received by the entire Christian community from the beginning.

3. Why should this be considered the true sense? A. Because it is a general principle, that what was believed *everywhere, always and by all*, came from the teaching of Christ or the Apostles.

4. How does the Church testify to this true sense? A. *Directly and indirectly*.

5. What is the direct method? A. When the Church solemnly defines, under pain of heresy, the meaning of a certain passage.

6. What is the indirect method? A. It is twofold. (1) When the Church appeals to the unanimous consent of the Fathers as to a meaning. (2) By the *analogy of faith*, which renders false any meaning contradictory to Catholic faith.

7. What constitute the Science of Hermeneutics? A. Purely human critical tests for arriving at the true meaning.

8. What is the literal meaning of this word? A. It means to *explain*, from the Greek "*ermeneus*."

9. What are the chief things to be considered in using this science? A. (1) The usage of language ancient and modern. (2) An examination of the context as to logical order. (3) An examination of parallel passages. (4) The attendant circumstances, such as people, time and place.

10. What is the literal sense of a sentence? A. The simple original meaning conveyed by the words.

11. What is the mystical sense? A. Another meaning often hidden under the literal sense.

12. Have we any Scriptural authority for saying that there is a mystical sense in the Bible? A. Yes, we have the authority of St. Paul.

13. What is Exegesis? A. It is the science of making the true meaning of the Scriptures intelligible to others.

14. What does the word mean? A. It is a Greek word meaning "explanation"

15. What is Protestant teaching concerning interpretation? A. They teach that every man is capable, by his own light, of discovering the true meaning.

LOCAL READING CIRCLES.

PENNSYLVANIA—ALTOONA.—Through the efforts of Rev. Morgan M. Sheedy, Rector of St. John's Church, a branch of The Catholic Reading Circle Union has been established here. It has been named the Newman Reading Circle, having as its motto, "The Torch of the Mind is the Flame of Glory." Meetings are held Monday evening of each week, and the members, of whom there are seventy-five, manifest a deep interest in the course adopted, which consists of "Church History," and "Development of Old English Thought." Part of the evening is devoted to the musical and literary program, consisting of roll call with response from some assigned author, music, two carefully prepared papers, a discussion of some important subject, and an occasional book-review. Rev. Father Sheedy attends these meetings and renders valuable assistance. Under his efficient direction the Newman Reading Circle is so conducted as to accomplish much good.

ELLA KANE, Secretary.

PHILADELPHIA—The second quarterly meeting of the Reading Circle Union of the Archdiocese of Philadelphia was held in the parlor of the Philopatrian Institute, 211 South 12th street, Tuesday evening March 5th.

There were present the Rev. Director, James F. Loughlin, D. D., Rev. M. M. Doyle, Rev. P. F. McNulty and forty-five delegates

representing eighteen Circles. The nineteenth Circle living some miles from the city, in Reading, could not be represented in person. After the roll call and reading of the minutes, the president, Miss Katherine McMenamin, gave an interesting account of the formation of the Philadelphia Reading Circle Union and the good that must come from such a body of workers united in one Faith and working in harmony.

The reports from the Circles confirmed her words and showed, on their part, a universal desire to follow the line of study prescribed by the Summer School Committee.

Early Church History and Sacred Scriptures seems to be the favorite fields for work. In English Literature the range is from the early Saxon remains to Aubrey de Vere, "Paradise Lost," and the "Idylls of the King," occupying the most attention. No matter what are the extras—the Reformation with its history and its notable people, Napoleon and his times, biographies, the varied queries from the Question Box, Elocution, even Physical Culture and Delsarte not neglected, each Circle has adopted one or two of the studies outlined by the Summer School Committee. Four of the Circles have taken up the study of Dante and are trying to learn all they can of the Divine Comedy and of the history and people of this turbulent era. Many of the Circles

have a literary and musical entertainment with each study-meeting. Our Circle has made the study of music a feature and has had lectures on great masters and their works. On the first Sunday of June we will have our general meeting, when the Circles will give a complete report of the session of 94-95. Altogether Philadelphia is doing very well.

At this quarterly another Circle, "Our Lady of Mercy," joined the Union.

MISS M. C. CLARE,
Sec'y. Phila. Union.

PHILADELPHIA—MT. ST. JOSEPH, CHESTNUT HILL.—Though "far from the maddening crowd," the members of the Sedes Sapientiae Literary Circle have not been "wasting their sweetness on the desert air." At present they are enjoying a trip through the "Land of Scott," under the auspices of Professor Frost, whose store of historical legends of castles, abbeys, and battle-grounds would rejoice the heart of the "Wizard of the North," himself.

Our meetings have been mostly taken up in reading "The Lady of the Lake," and "The Lay of the Last Minstrel," as a preparation for the lectures, because we hold the doctrine that "he that addeth knowledge addeth also labor," and that if the auditors wish to reap any fruit, they must at least break the ground for the sowing. Accordingly we rarely fail to do our laboratory work before the discourses, to put our spirits at least in touch with the subject.

The courses on Crystallography and on Astronomy are now completed, but we hope that the stimulus given in both directions will not soon die out. We have derived much edification from the Lives of Rt. Rev. John Carroll, St. Rose of Lima, Commodore John Barry, and Miss Jane Mance, while an occasional article from the *Cosmopolitan*, *Century* or *Atlantic Monthly* has proved both instructive and enjoyable.

The Roll-Calls have been answered by short sketches from the most important councils - that of "Robbers," of Trent, of Pisa, and of the Vatican; the Question-Box has been mainly on the Schism of the West. Father Brann's "Schism of the West" has proved invaluable to us.

The papers promised during the next

quarter are: Extracts from Homer, Scenes from the Bible, Famous Napoleonic Scenes, and Tennysons's "Idylls of the King."

Yours very truly,

KATHARINE F. KELLY,
Secretary of S. S. L. C.

March 14, 1895.

NEW YORK—BINGHAMTON. — The Columbian Reading Circle of this city which has been pursuing a course of English Literature and Church History, made an exception of last week's meeting and held an "Irish Night" in honor of the feast of St. Patrick. They met by invitation at the home of Mrs. P. J. Toohey, on the evening of March 19th. The rooms were prettily decorated with emerald ribbons and shamrocks and upon arrival each member was presented with a badge suitable to the occasion. When all were assembled, little Francis Toohey, dressed in white with an emerald and gold scarf, presented each member with a program of the evening's entertainment. This program consisted of a green leaf in white covers tied with green ribbons and gold cord and on it were the following numbers:

"CAED MILLE FALTHE."

Roll-Call, Quotations from Irish Poets.....
Circle.

Minutes.....Secretary
Irish Literature.....Circle
Song, "Come Back to Erin", Sarah O'Rorke
Humorous Reading from M. J. Murphy,
.....Josephine Foley
Guitar Solo.....Delia Finley
Native Irishmen of Note, Ancient and
Modern.....Anna Foley
Song, "Kathleen Mavourneen".....
Mrs. P. J. Toohey.
Recitation, "Caech the Piper".....
Ella McGowan.
Song, "Dear Little Shamrock".....Circle
Sketch, Life of St. PatrickCircle
Instrumental Music, "Irish Airs".....
Song, "Harp That Once Thro' Tara's
Halls".....Circle

On the back of the programs were the original lines:

Like my native Ireland blest,
Shamrock, underfoot thou'rt pressed,
Lift it, wear it on thy breast,
For this is Patrick's Day.

The program was faultlessly rendered and proved of more than usual interest and pleasure.

During a pause in the program a dainty luncheon was served to the Circle by Mrs. Toohey and at a late hour, after having spent the pleasantest evening of the year's course in honor of St. Patrick, the Circle adjourned.

The Circle in this city has about the same membership as other years and is doing good work in the chosen branches. They hope by another year to either increase in numbers or to have another Circle formed in this city.

Yours respectfully,

THERESA U. GORMAN, Sec'y.

ILLINOIS—CHICAGO.—Enclosed find fees for nine members of the St. Thos. Aquinas Circle. Our Circle is doing the work laid out in Literature and Church History. Our president for this year is Mrs. Colby, treasurer Mrs. Dean, with myself as secretary. Miss Mary E. Vaughan is our leader and also the inspirer of our interest and what little good work we may do. There are twenty members of the Circle, but only these nine have so far desired to receive membership cards. I may send for

more in the future when these are received. I send the address of each thinking you might wish to send notices of the "REVIEW," for I enjoy it so much, and should be glad to have its circulation largely increased.

Yours truly,

MARION H. DYER, Sec'y.

CHICAGO.—Twenty-two members of the Mother Duchesne Reading Circle sent in fees for membership in the Reading Circle Union recently. This is an example other Circles would do well to follow. The expenses of the central office, printing of circulars, etc., are to be defrayed from fees, and it is a serious drawback when members neglect to pay this fee after having received the benefit of such information as is sent out by the Union.

NEBRASKA—OMAHA.—A Reading Circle has been organized in Omaha by Rev. Thomas Walsh, pastor. Twelve members have already sent in membership fees. When fairly started we will be glad to hear from the new Circle, its trials and triumphs.

Prospective Circles: MANHATTAN, Kansas; TOPEKA, Kansas; HART, Mich.; DETROIT, Mich.; JOSEPHVILLE, Mo.; GRAFTON, W. Va.; LACON, Ill.; WEST DE PERE, Wis.

CATHOLIC SUMMER SCHOOLS.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

FOURTH SESSION, LAKE CHAMPLAIN, N. Y.,
JULY 7 TO AUG. 18.

The Board of Studies of the Catholic Summer School of America has completed its schedule of work for the coming session at Plattsburg, and a most elaborate and carefully prepared program is presented to the people. In order to bring the school into systematic study, all the lectures are in courses and no single lecture finds a place in the schedule. Each week has three distinct courses, so that students may find complete courses marked for each week, thus enabling them to make such selections as time and money will permit. The sermons to be preached each Sunday at the 10:30 mass and at the vesper service will consist of a systematic course on the "Church."

The lectures on Science, Biblical Studies Music and Art will all be evening lectures. There are no afternoon lectures, but there will be conferences on several important subjects; such as Reading Circle and Sunday-School Work, and on some social topics. The session will open Sunday, July 7, and the apostolic delegate, Most Rev. Archbishop Satolli, has authorized the President, Rev. Dr. Conaty, to announce that he will officiate, and his grace the Archbishop of New York, the metropolitan of the school, will preach the opening sermon. The session will continue for six weeks and will close August 18.

PROGRAM FOR THE SESSION OF 1895.

FIRST WEEK—JULY 8TH.

Rev. W. O'Connell, of Boston, "The External Relations of the Early Church."

Mr. Condé B. Pallen, Ph. D., of St. Louis, "Philosophy of Literature."

Rev. Thomas J. A. Freeman, S. J., "Mechanics."

SECOND WEEK—JULY 15TH.

Rev. James F. Loughlin, D. D., Chancellor of the Archdiocese of Philadelphia, Pa., "The Internal Development of the Early Church."

Mr. George Parsons Lathrop, LL. D., of New London, Conn., "The Beginnings of English Literature."

Brother Baldwin, "Physiology."

THIRD WEEK—JULY 22D.

Mr. Henry A. Adams, M. A., of Brooklyn, "The Spanish Colonization Period in American History."

V. Rev. John Hogan, D. D., Rector of Boston Theological Seminary, "French Literature."

Rev. Hermann J. Heuser, Professor of Sacred Scripture in St. Charles' Seminary, Overbrook, Pa., "Studies in Sacred Scripture."

FOURTH WEEK—JULY 29TH.

Rev. J. A. Zahm, Ph. D., C. S. C. of Notre Dame University, Indiana, "Modern Scientific Errors."

Mr. Richard Malcolm Johnston, LL. D., of Baltimore, "The Evolution of the Novel."

Rev. H. J. Heuser, "Studies in Sacred Scripture."

FIFTH WEEK—AUGUST 5TH.

Rev. James A. Doonan, S. J., Boston College, "Psychology."

Mr. Lawrence Flick, M. D., President of the American Catholic Historical Society, Philadelphia, Pa., "The Physical Conditions of Happiness."

Rev. Henry Gans, Carlisle, Pa., "The Evolution of Music."

SIXTH WEEK—AUGUST 12TH.

Rev. James A. Doonan, S. J., "Psychology."

Rev. D. J. O'Sullivan, St. Albans, Vt., "The French Colonization Period in American History."

Mr. John La Farge, LL. D., New York, "The Philosophy of Art."

ECCLIASTICAL SERVICES AND SERMONS.

Pontifical Mass.—Celebrant, Mt. Rev. Archbishop Satolli, Papal Delegate.

July 7, morning sermon by Mt. Rev. M. A. Corrigan, Archbishop of New York. Evening sermon by Rev. Thos. J. Conaty, D. D.

July 14, Rev. Clarence P. Woodman, C. S. P., Ph. D.

July 21, morning sermon, by Mt. Rev. P. J. Ryan, Archbishop of Philadelphia. Evening sermon by Rev. P. J. Garrigan, D. D., Vice Rector Catholic University of America.

July 28, sermon by Rt. Rev. Thomas D. Beaven, Bishop of Springfield.

August 4, sermon by Rev. James Coyle, Newport, R. I.

August 11, morning sermon by Rt. Rev. J. S. Byrne, Bishop of Nashville, Tennessee. Evening sermon by Rev. M. J. Whelan, Ottawa, Canada.

August 18, sermon by V. Rev. Joseph F. Mooney, D. D., V. G., New York.

SPECIAL COURSES.

Special Courses may be announced later. As the introduction of special courses for class work will depend upon the demand for particular studies, all those who would desire to follow a special course might communicate with the Secretary at once.

Instructors in special branches for summer courses are also invited to correspond with the Secretary.

Address all communications to the Catholic Summer School of America, 123 East 50th St., N. Y. City.

THE CATHOLIC SUMMER SCHOOL OF AMERICA SENDS CONGRATULATIONS AND BEST WISHES TO THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

WORCESTER, MASS., Mar. 7, 1895.

Rt. Rev. Bishop Messmer, D. D.,

President Columbian Summer School.

Right Rev. Dear Sir:—

At the semi-annual meeting of the Board of Trustees of the Catholic Summer School of America, the President and Secretary were instructed to extend to you and through you to the Western Summer School, their cordial greeting and good wishes. It is our duty and our pleasure to transmit to you this expression of good will and kindly feeling.

The aim of our schools is identical and the good to be accomplished depends upon

our united earnestness. We are both striving under the inspiration of our religion to scatter the fruits of higher intellectuality among our people. In this great country, so dear to us all, the field is a vast one, all the workers are needed, and the truth we are commissioned to teach is the bond to unite us. I need not assure you that from out our experience of three years, we cordially greet you as brethren in the great cause of higher education for the people and we sincerely rejoice in your promise of success while we pray God to bless you beyond your anticipations. The Catholic Summer School of America welcomes its sister school and sends its greetings to trustees and students

THOS. J. CONATY,
WARREN E. MOSHER, President.
Secretary.

HONORARY MEMBERSHIPS.

In order that the many Catholics who are interested in the higher education of our people may actively participate in the development of the Catholic Summer School of America, and that they may thus be brought into closer affiliation with this great educational movement, it has been determined to institute Life and Associate Memberships. This Honorary Membership will consist of men and women whose practical Catholicity, social character and culture are beyond question.

I. HONORARY LIFE MEMBERSHIP.

There shall be an Honorary Life Membership of eligible Catholics, not to exceed 2000 in number.

The fee for an Honorary Life Membership shall be one hundred dollars, payments to be made within a reasonable time and to suit the convenience of members.

When the full amount of membership fee shall have been paid, each member shall be entitled to nominate one person who may attend the lectures of the General Courses free. This privilege shall be granted for ten years. A Life Member may name the same person or a different person each year for this free scholarship. Another privilege of this membership shall be free access to all General courses as well as the privileges of the Administration Building.

II. ASSOCIATE MEMBERSHIP.

The Associate Members will pay an initiation fee of twenty-five dollars, and annual dues at half the regular rates.

They shall constitute an active working body in the affairs of the Catholic Summer School, and shall have free admission to the General Courses, special privileges in the Administration Building, and in such other ways as may be determined by the Board of Trustees.

Should a member be unable to attend the sessions of the School, his annual membership ticket, representing dues paid, may be transferred to another member of his family. This annual fee will remain unchanged for Associate Members in the event of an advance in the price of the General Lecture Courses.

When Associate Members shall have paid one hundred dollars, including initiation fees and dues, they shall have the same privileges as Honorary Life Members, except that which permits the nomination of a candidate for free scholarship.

Special courses, for which special fees may be demanded, are not included in the privilege of either membership.

The Life and Associate Members shall constitute a ROLL of HONOR, and their names shall appear in the catalogue of the School. They shall receive an Honorary Certificate under the seal of the Catholic Summer School of America, on the receipt of which they shall be entitled to all the privileges of their membership.

Full information concerning these memberships will be given on application to any officer or trustee of the Catholic Summer School.

HONORARY LIFE AND ASSOCIATE MEMBERS OF
THE CATHOLIC SUMMER SCHOOL OF AMERICA,
APRIL 1st, 1895.

LIFE MEMBERS.

NEW YORK.—Most Rev. M. A. Corrigan, D. D.; Rt. Rev. Mgr. John M. Farley, V. G.; Very Rev. Jos. F. Mooney, D. D., V. G.; Dr. John Aspell, John G. Agar, Louis Benziger, Nicholas C. Benziger, Major John Byrne, Miss E. A. Birmingham, Miss K. G. Broderick, Miss Margaret Barrett, John D. Crimmins, Rev. Chas. H. Colton, Hon. Burke Cochran, James Clarke, Hon. Joseph

F. Daly, James Doyle, Charles V. Fornes, John T. Fenlon, Edward D. Farrell, Mrs. M. E. Farrell, Rev. James N. Galligan, Rev. Gabriel Healy, Forbes J. Hennessey, Miss Theresa Julian, Miss Mary A. Julian, Rev. Michael J. Lavelle, Rev. William Livingston, Jesse Albert Locke, Marcus J. McLoughlin, James McParlan, Miss Annie Murray, Hon. Morgan J. O'Brien, Daniel O'Day, Mrs. Walter Roche, William M. Ryan, Philip A. Smyth, Charles W. Sloane, John R. Spellman, Frank C. Travers, Mrs. Frank C. Travers.

BROOKLYN.—T. F. Curley, John W. Devoy, Charles A. Hoyt, M. H. Haggerty, John C. Judge, William H. Moffitt, William G. Ross, Marc F. Vallette, LL. D.

PITTSBURG.—F. X. Barr, James Flannery, John Kelly, John Marron, Junius McCormick, C. F. McKenna.

Mrs. A. E. O'Brien, Albany, N. Y.

Mrs. Mary Crompton, Worcester, Mass.

Stephen Moffitt, Plattsburgh, N. Y.

Mrs. Margaret Deering, Chester, Pa.

Miss Sara Dillon, Saratoga, N. Y.

Rev. J. J. Harty, St. Louis, Mo.

Rev. J. T. Tuohy, St. Louis, Mo.

Miss Fannie Lynch, New Haven, Conn.

Frederick T. Driscoll, Everett, Mass.

John Strootman, Buffalo, N. Y.

Miss H. E. Looney, Buffalo, N. Y.

Warren E. Mosher, Youngstown, O.

P. M. Kennedy, Youngstown, O.

J. J. McNally, Youngstown, O.

Miss Charlotte Dana, Boston, Mass.

Robert J. O'Brien, Jr., Troy, N. Y.

George Parsons Lathrop, LL. D., New London, Conn.

ASSOCIATE MEMBERS.

Miss Mary A. Magovern, New York.

Serge A. Deuther, Buffalo, N. Y.

Miss Teresa Cannon, Chicago, Ills.

Mrs. Ella M. Baird, Burlington, Vt.

Thomas P. Mulligan, Brooklyn, N. Y.

Address all communications to Catholic Summer School of America, 123 East 50th St., N. Y.

THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

The Board of Control of the Columbian Catholic Summer School has issued the following letter. The course for the first

session was published in the February number of the REVIEW.

CHICAGO, January 24, 1895.

DEAR SIR—Doubtless your attention has already been drawn to the projected Columbian Catholic Summer School for the west which is to open in Madison, Wisconsin, July 14, 1895, under happy auspices. The preliminary organization to carry out this important work has been effected, and the indispensable sanction and approval of the Most Rev. Archbishops and the Right Rev. Bishops concerned, has been given in letters of sanction and assurances of sympathy and support. The program of studies and lectures for the first session has been determined upon, and the arrangements for carrying same into effect is now fully in the hands of a Committee headed by Right Rev. Bishop Messmer, of Green Bay, President of the Board. The general Committee of Control includes, as will be seen, Bishops, Priests, and Laymen.

The Board is not committed to any one place as a permanent location for the School. The choice of the Capital of Wisconsin for the opening session is regarded on every side as most convenient and appropriate because of its central position, its proximity to the principal western cities, the beauty and attractiveness of its situation and surroundings, and especially on account of the important advantages offered in halls, libraries, museums, and, not least essential, in ample hotel and boarding house facilities and moderate prices. Reduced railroad rates of transportation is also assured to the visitors and patrons of the Summer School. The program of lectures and the order of the Sunday religious services during the session will be found outlined in a separate page enclosed herewith. The active co-operation and cordial support of the Catholics of the west is now invited. The necessity for the establishment of a Catholic Summer School to meet the convenience and demands of the central west is apparent: its importance and value to the literary and educational interests of the country cannot be over-estimated.

In order to place the Columbian Catholic Summer School on a secure financial footing the Board of Control has provided for

a limited number of life memberships in the Association: and for annual memberships.

The HONORARIUM for a life membership has been fixed at FIFTY DOLLARS. This entitles the holder to a voice and vote in the management of the Association, and to the privileges of the Summer School FOR HIMSELF AND FAMILY for all time: the annual membership fee is placed at Ten Dollars, and is good to the holder and family for admission to the lectures, etc., during the year for which issued.

Admission to the Honorary and Annual memberships subject to approval of the Board of Control. The right is reserved to increase the HONORARIUM and Annual fees after the present year to new applicants.

The Board of Control invites you to send in your name and subscription (\$50) for a Life Membership in order that you may be identified with this important Catholic undertaking from the very outset: and also asks your aid in securing a desirable list of annual members from amongst your friends and acquaintances. Upon receipt of your Check for amount required, the Certificate of Life Membership will be duly mailed to your address. Life members and annual members will be entitled to a copy of the printed lectures, etc., which it is the intention to issue at the close of each annual session.

Requesting the favor of an early reply, we remain,

Yours very sincerely,

WILLIAM J. ONAHAN,

CHARLES A. MAIR,

WILLIAM A. AMBERG,

Finance Committee.

Make Check payable to order of

CHARLES A. MAIR, Treasurer.

Applications for Membership may be sent in through any member of the Board.

BOARD OF CONTROL,

COLUMBIAN CATHOLIC SUMMER SCHOOL.

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Rev. Patrick B. Knox, Madison, Wis.

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Charles A. Mair, Treasurer.

H. J. Desmond, Vice-President, and Secretary pro tem.

William J. Onahan, Charles A. Mair,

William A. Amberg, Finance Committee.

The first session of the Columbian Catholic Summer School, to be held at Madison, Wis., beginning July 14, and ending July 28, promises to be very successful. The great enthusiasm and practical support for this School by the people of the west were demonstrated at a large public meeting in its interest on Tuesday evening, Mar. 5, at Madison. A great many distinguished persons were present, and the meeting was addressed by the President, Rt. Rev. S. G. Messmer, D. D., Wm. J. Onahan, Esq., and Rev. Father Agnew, of Chicago, Rev. Father Knox, of Madison, and others. Bishop Messmer felicitously referred to the cordial relations existing between the Champlain and Madison Schools.

The Western Catholics will no doubt attend the session at Madison in large numbers, as they should.

Good boarding accommodations can be had at both Schools for five dollars a week and upward. Information about railroad rates and other matters will be published in a short time. The rates will probably be the same as in previous years, viz: Full fare going and one third of full fare returning.

NOTES—LITERARY AND EDUCATIONAL.

The *Catholic School and Home Magazine* appears in a new spring outfit and reflects the glorious Easter season not only in its contents, but in its outward appearance. Cousin Ruth in Gleanings for the Children is charming in her bird talk, and in all she says. The April number is replete with good things and yet the management want more—*ten thousand subscribers*, and they should have them. Only 50 cents a year and invaluable to the young.

Among the many interesting sketches on Easter one in the April *Chautauqua* on Easter, Its Eggs and Legends, is both instructive and amusing.

The Smallest Republic in the World, by John L. Hurst, and Florence Nightingale, by Harriet E. Banning, are only two numbers from the splendid table of contents.

The *Messenger of the Sacred Heart* for April contains a delightful and soul inspiring article on Mission Life in Summer Land by Rev. P. H. Kelley, S. J. It is of the work of priests and nuns in Jamaica, principally Kingston, and is full of interest. We would wish every member of the League of the Sacred Heart to read it for inspiration as well as gratification.

The Krakatoa Eruption with maps and illustrations in the April *Cosmopolitan* by Jean Theodore Van Gestel, an eye witness to the awful catastrophe, is an interesting most thrilling article. Picturesque Papua is another interesting and instructive article from the splendid table of contents for this month.

With an emblematic cover of lilies and angels in honor of the Easter time, *Donahoe's Magazine* is fresh and beautiful for April, and contains a number of delightful

contributions. A Winter Visit to Ste. Anne De Beaupre will be read with interest, especially by anyone who has had the pleasure of a summer visit to the Shrine.

Wendell Phillips' A Reminiscence, by Jno. Talbot Smith, relating to Phillips' appearance before a Canadian audience composed mostly of Orangemen and Protestants, with Daniel O'Connell as his subject, is exceptionally entertaining.

One of the gems in the *Rosary* for April is a characteristically charming sketch, Our Lady of Good Counsel, by Eliza Allen Starr.

The Expressive Power of English Sounds, by Albert H. Tolman, in *The Atlantic Monthly* for April, is an excellent article, highly entertaining to the teacher, as well as entertaining and instructive to the general reader.

The Easter number of the *Catholic World* in its green and gold cover is pleasing to look at, and it contains much of interest to the general reader. Musings of a Missionary, by Rev. Walter Elliott, will be read with great interest by all, especially those who have had the privilege of hearing the eloquent missionary. Little People and Grand Ideas, by Jno. J. O'Shea, is an article that will appeal strongly to every mother's heart, as well as to the thousands who are actively interested in the great and good work of Day Nurseries and Kindergartens. A New System of Writing for the Blind, is the topic on which Rev. J. A. Zahm, C. S. C., treats in this number, and is exceptionally interesting.

ERROR.—TRANSFORMS IN POEM ON PAGE 62 SHOULD READ TRANSFORM.

BOOK REVIEWS.

The Illustrated Catholic Missions, published monthly in England.—B. Herder, St. Louis, Mo., agent for United States—costs only 75 cents a year, is well illustrated and contains very interesting reading matter. It is a subject for regret that more Catholic families do not subscribe for it, as it perusal

could not fail to stimulate our charity and teach us to appreciate more highly the inestimable gift of Faith. The more generous we are in assisting the self-sacrificing Missionaries, the more blessings we shall receive from on high and the more readily will God's grace be poured out on our own

country, to lead her countless sons and daughters into the one true fold. The reading of such a magazine cannot fail to excite piety and enthusiasm.

The Messenger of St. Joseph for The Homeless Boys of Philadelphia, contains a short article entitled, "If so, Why so?" which would bear re-publication in every Catholic or family paper and if read by all parents, would bear good fruit.

Hamon's Meditations, 5 vols., Benziger Bros., New York, have been so well received and warmly recommended, that it would be superfluous to add anything in their praise. The fact that in France they have already passed through twenty-three editions is the best proof of their excellence, but we may add of these what can not be said of all continental works of piety, no matter how extensive their sale across the ocean, that they are not unsuitable to our times and circumstances, nor in no way out of harmony with our religious views and modes of expression. The second chapter of the second part of St. Francis deSales' *Introduction to a Devout Life*, or the Abbe Courbon's *Instructions on Mental Prayer*, are excellent instructors for those who have never tried mental prayer and desire to begin this most fruitful practice. E. P. G.

BOOKS RECEIVED.

Melodies of Mood and Tense, by Charles H. A. Esling, A. M. LL. B.—Charles H. Walsh, Philadelphia, Pa., \$2.00.

Devotion to God The Holy Ghost, with Chaplet, or Rosary of the Holy Ghost.—P. J. Kenedy, New York.

Dervorgilla, or The Downfall of Ireland, by Miss Anna C. Scanlon; revised and completed by Charles M. Scanlon.—Charles M. Scanlon, Milwaukee, Wis., \$1.00.

State Education for the People in America, Europe, India and Australia, with papers on the Education of Women, Technical Instruction and Payment by Results.—C. W. Bardeen, Syracuse, N. Y., \$1.25.

How to Teach Natural Science, by Wm. T. Harris, LL. D.—C. W. Bardeen, Syracuse, N. Y., 50 cents.

Testa, A Book for Boys, by Paolo Mantegazza. Translated from the Italian of the tenth edition under the supervision of Luigi

D. Ventura.—D. C. Heath & Co., Boston, Mass.

A Short Cut to The True Church, or The Fact and The Word, by the Rev. Edmund Hill, C. P.—Office of the *Ave Maria*, Notre Dame, Ind., 50 cents.

Sacerdotis Vade-Mecum Seu Rubricæ Generales Missalis Romani In Commodiorem Celebrantium Usum, by Rev. J. L. Andreis.—John Murphy & Co., Baltimore, Md., \$1.25.

Selections from Browning. Edited and arranged for school use, by Charles W. French.—A. Lowell & Co., New York, 50c.

Home Geography for Primary Grades, by C. C. Long, Ph. D.—American Book Company, New York, Cincinnati, Chicago.

Little Nature Studies for Little Children. From the essays of John Burroughs. An introduction to the study of Science and Nature. Edited by Mary E. Burt.—Published by Ginn & Co., Boston, U. S. A.

Riverside Literature Series. No. 68. The Deserted Village, The Traveller, and other Poems by Oliver Goldsmith. No. 69. The Old Manse and A Few Mosses by Nathaniel Hawthorne. No. 70. A Selection from Child Life in Poetry. Edited by John Greenleaf Whittier. No. 71. A Selection from Child Life in Prose. Edited by John Greenleaf Whittier. No. 72. L'Allegro and other Poems by John Milton.—Houghton, Mifflin & Company, Boston, New York, Chicago.

Army Boys and Girls. A series of short stories for our young people, the scenes of which are laid at U. S. military posts, garrisons and camps, and the characters drawn mainly from U. S. soldiers and their children, by Mary G. Bonesteel.—John Murphy & Co. Baltimore, Md., \$1.00.

An Exposition of the Acts of the Apostles. Consisting of an analysis of each chapter, and of a commentary, critical, exegetical, doctrinal and moral, by His Grace, The Most Rev. Dr. MacEvilly, Archbishop of Tuam.—Net \$2.00.

The Jewish Race in Ancient and Roman History, from the eleventh revised edition of A. Rendu, LL. D., translated by Theresa Crook.—Net \$2.25.

Little Merry Face and His Crown of Content, and other tales, by Clara Mulholland.—Benziger Brothers, New York, Cincinnati, Chicago.

THE CATHOLIC Reading Circle REVIEW.

DEVOTED TO

History, Science, Religion, Literature, Art, Philosophy.

VOLUME VI.—MAY, 1895—NUMBER 2.

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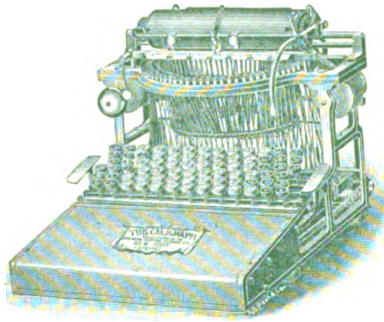
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VOL. VI.

YOUNGSTOWN, O., MAY, 1895.

NO. 2.

HISTORY AND BIOGRAPHY

CONTROVERTED POINTS IN CHURCH HISTORY.

Annotations and Reviews on Parsons' "Studies in Church History."

IV.—THE ORIGIN OF CHRISTIAN RITES AND CEREMONIES.

That the rites of the Church are deeply impressive, many outsiders admit; that some of them are eminently beautiful, all agree; why and how and when they originated, is a matter of dispute. It is not within the province of the historian to illustrate the meaning of the Church's liturgy, but it is his office to investigate a charge of unworthy origin brought against her rites. In his carefully elaborated chapter on this subject, Dr. Parsons shows that the Protestant theory concerning the pagan origin of most Catholic ceremonies is both false and absurd. From the large number of Protestant polemicists who have treated of this matter, and whose arguments he proposes to refute, he selects the eminent Lutheran chancellor of the University of Gottingen, Mosheim, (b. 1694), as an opponent worthy of respectful consideration, and to whose reasonings no later Protestant controversialist has added one corroborative item. This author, when

treating of the third century, reduces the origin of Christian rites to the following causes. The primitive worship of Christians was distinguished by simplicity; in fact, it was so void of ritualistic tendencies, that it seemed to the pagan mind to even ignore the existence of God. To avert, therefore, the charge of atheism, the Christians introduced external paraphernalia of which the pagans were fond. Again, among the apparatus of the Greek and Oriental worship, the chief respect was paid to the *mysteries*: to draw, therefore, the Gentiles more easily away from the temples, our forefathers in the faith introduced their mysteries and sacred rites. To these alleged causes, which in last analysis are based upon a mere "perhaps," and might, therefore, be dismissed by a "perhaps not," Mosheim assigns a more specious one. "To these causes, add the study of the Platonic philosophy, or, if you prefer, the popular superstition of the Orientals

about demons, which the Platonists had made there own, and which the Christian teachers had received from these latter. From this opinion as to the nature and propensities of the genii, the origin of many rites is to be sought. This idea called forth public exorcisms, frequent fasts, the avoidance of marriage. This idea dissuaded companionship with those not yet admitted to the sacred font, or with those who were excluded from communion in divine things, since all such were regarded as subject to the dominion of some evil genius. This idea, to say nothing of other effects, increased the annoyances and punishments generally imposed upon sinners." And in another place Mosheim says: "The Christian bishops slightly changed the institutions and rites with which the Romans, Greeks, and other people showed their devotion and reverence towards the false gods, and introduced them into Christian worship, and therefore at that time there was but little difference between the public religions of Romans, Greeks, and Christians. All possessed showy vestments, mitres, tiaras, wax torches, trumpets, supplications, purifications, golden and silver vases, etc."

As to the desire of the Catholic clergy to attract the pagan Greeks and Romans (who were used to *mysteries*), being the cause of the introduction of rites and ceremonies, Dr. Parsons says: "Were such a reason given for the present use in this city of New York of a certain pomp and ceremonial, supposing of course that they were of late introduction, it would not lack a certain speciousness, although it would be little complimentary to the intellectual calibre of our Protestant friends, and would display very little confidence in their religious sincerity. But

when it is assigned to the third century as a motive of Christian action, we are asked to believe too much. At that time the Church was in hiding. Of what use to the object in view would have been the introduction of rites when the pagans were excluded, not merely from the spectacle, but in most cases even from a knowledge of the place where it was given? Is it not more logical to admit that as the Church ever taught that God was to be adored in external worship, as well as by internal obsequiousness, so she furnished her children with the means of fulfilling the obligation? And this, from the very nature of her doctrine, she was compelled to do, so far as circumstances would permit, even though there had been no calumny as to her atheism. Puerile, indeed, is the charge of imitation in the matter of mysteries. Mosheim could scarcely have intended to descend to a play upon words when dealing with so important a matter. And yet, outside of the mere verbal analogy, there is no similarity between the pagan mysteries and the hidden dogmas and sacred rites of the Christians. In what were these like unto the Eleusinia, the Thyestea, or the Lupercalia? But rooted deeply into the Christian religion there were certain heads of doctrine, real mysteries, so called because they were too sublime for the caption of human understanding. No need had the Christian pastors to go outside of their own communion for what they had within in such abundance; no need to go to the decrepit and sensual systems of paganism for what the Redeemer had given them in all purity and sanctity."

As to the assertion that the Platonic proclivities of the early Fathers of the Church account for our rites, Dr.

Parsons well remarks: "Deep indeed and all-powerful would that affection have been, and weak indeed their respect for Christianity, if the Neo-Platonist fathers had been led to so radically vitiate the faith. But the theory of demonology as understood by the Church, and with her by these Neo-Platonists, was far different from the superstition of genii, etc., encouraged by ancient paganism and by modern Mohammedanism. Her exorcisms, etc., are based upon her own theory derived from her Founder, and of the truth of which both the Old and New Testament furnish abundant proof. As for the frequency of fasts having any connection with the Platonic philosophy, we are at a loss to account for it, as all pagans extolled the system of Lucullus as above that of the Baptist. But there is a way of accounting for the introduction of any rational system of mortification into the Christian discipline, if we reflect upon the example and teaching of Christ. As for avoidance of matrimony, the idea of which Mosheim derives from the Platonic affiliations of the early Christians, the veriest tyro in sacred science knows that the Church holds marriage to be a sacrament, and therefore holy, but that, with St. Paul, she teaches that in particular cases the celibitic state is preferable. Nor is there any Platonic sympathy displayed in the discontinuance of association with the excommunicated, which the ancient discipline so rigidly inculcated; it is rather in accordance with the command of St. Paul whereby we were not even to give the compliment of salute to a heretic." The entire theory of Protestant polemics in this matter is based upon the supposition that because there exists a similarity between the Christian rites

and those of paganism, therefore the more modern system drew such institutions from the other. "Similitudes are not to be urged in all points" is a very good maxim, Dr. Parsons admits; "but the points of assumed similarity should at least be tangible, and not merely fancied. Now there is no more likeness between the rites of Catholicism and those of paganism as practised in Rome, Greece, and Egypt, especially when we consider the symbolic meaning of the ceremonies, than exists between them and those which were once in vogue in the temples of the Montezumas. And even if we discovered a well-founded similarity, we could not logically infer a connection, if there were other ways of accounting for the origin."

Our author regrets to notice that some Catholic writers, such as Gerson, Petavius, and Alexandre, admit that some of our ceremonies were adopted from the pagans; but as he observes, these writers were not prompted by the spirit of contempt for the Catholic ritual which actuates our Protestant adversaries. And all of these Catholic writers rely merely upon the similarities between the Christian and the pagan ceremonies. "As well might it be said," insists Dr. Parsons, "that since both pagans and Christians eat and drink, live under roofs, and cover their bodies, therefore the latter do so in imitation of the former. There are some things which men are impelled by nature to do, and in which they need no teacher. Just so, many of the sacred ceremonies come into use instinctively, without any example being necessary from the more ancient religions. Thus nature prompts men to use for the honor of God those things of earth which seem to speak of goodness,

of purity, and of glory. Hence in nearly all religions the use of flowers and lights. Even Puritanism sought, for a time, to manifest by external signs the spirit of its doctrine. The very simplicity of its worship, the barrenness of its temples, the primness of countenance and severity of costume of its followers, all were so many ritualistic expressions of the sombreness of the Deity it adored. On the contrary, the Catholic religion, being pre-eminently one of joy, of love, and of filial confidence, in a God who had given so many and such proofs of love to man, naturally sought to express its feelings by the use of everything in nature and in art which, otherwise legitimate, might enhance the devotion of its children. Nature, and not paganism, was its teacher."

Dr. Parsons contends that those who assign a pagan origin to a single one of the Christian rites must lay aside any acquaintance with the feelings of our ancestors in the faith toward the Gentiles. "It is no exaggeration to say that they held the pagan system in utter execration, and that they harbored a holy fear lest by any contact with anything belonging to the pest, they should contract some deadly evil. How then are we to suppose that they would willingly incorporate into their very economy of worship the rites of the priests of Baal? Again, we know that of old the fathers had to bear the reproach of having no temples, no images, no altars; that Origen, Clement of Alexandria, Athenagoras, Minutius, Arnobius, Lactantius, all seem to concede the truth of the accusation. Did they really possess no temples before the year 230, as Tillemont contends, and no images, as Petavius and Alexandre hold? Then why did they not

have those things which so soon afterward came to be regarded as useful to the service of God? It must have been because they wished to have nothing in common with the Gentiles, whose temples, altars, and sculptured ornaments were everywhere visible. As Petavius rightly observes, "Since as yet the pagan superstition was navigating under full sail, in those first days of the Church, it was deemed better to suppress and omit many things, which were in themselves not useless, and were even proper; for there was danger less the parade of certain rites would give offence, bearing, as they did, some similarity to those in use by the pagans." If this be so, can we believe that the fathers deliberately adopted the Gentile ceremonies? And how stands the case if we partly differ from Petavius, and hold that in many churches the use of images was known? How is it, if we hold with Medus and Bingham that temples existed before the year 230? And how, when it is contended that the existence of altars flows necessarily from the Catholic dogma of the Eucharistic Sacrifice? Surely in this supposition, there must be some way of accounting for the silence of the Fathers when accused of having no temples, altars, or images. Bona thinks it was because the sanctuaries of the Christians were hidden and modest. Petavius holds that they were silent as to the altars because these were temporary, not permanent. Alexandre finds a reason in the repugnance of the early Christians to the theory of the pagans that an image, when consecrated, became the god himself. We can only believe, in the supposition that our ancestors in the faith were possessed of temples and images (of altars there can

be no doubt), that so profound was their detestation of everything Gentile, they wished, as far as possible, to remove from their rites every similarity

to those of the hatred superstition. We cannot therefore suppose them guilty of the adoption of pagan ceremonies."

ANCIENT CHURCH HISTORY STUDIED IN THE ORIGINAL DOCUMENTS.

IV.

BY REV. JAMES F. LOUGHLIN, D. D.

Trajan's instructions to Pliny determined the policy to be pursued by the Roman authorities during the rest of that Emperor's reign, viz., until A. D. 117. It was, indeed, a very illogical course, inasmuch as it branded the profession of Christianity as a felony punishable with death, whilst it forbade the "felons" to be sought after. It deserved, therefore, Tertullian's indignant sarcasm. "Why dost thou play a game of evasion upon thyself, O Judgment? If thou condemnest, why dost thou not also inquire? If thou dost not inquire, why dost thou not also absolve? Military stations are distributed through all the provinces for tracking robbers. Against traitors and public foes every man is a soldier; search is made even for their confederates and accessories. The Christian alone must not be sought, though he may be brought and accused before the judge; as if a search had any other end than that in view! And so you condemn the man for whom nobody wished a search to be made when he is presented to you, and who even now does not deserve punishment, I suppose, because of his guilt, but because, though forbidden to be sought, he has been found!"*

However, Trajan's bad logic was

fortunate for the Christians, as the Emperor's principles, logically applied, would have led him to a war of extermination from which his better nature revolted. Surely it did not improve the situation of the Christians, when the philosophic Marcus Aurelius abrogated Trajan's veto and renewed the license to informers.

Trajan was succeeded on the throne by his cousin Hadrian (A. D. 117-138), who was by nature less inclined to cruelty and violence than his predecessor. Hadrian, corrupt in morals and a confirmed "agnostic," held all forms of religion in supreme contempt. Whilst, therefore, he refused to reverse the attainder attached to the Christian name, possibly, owing to popular hatred, could not have done so if he had wished, he yet placed one further restriction upon the persecution of the Christians, as is evident from the following document. It is an epistle addressed by the Emperor to Minucius Fundanus, proconsul of Asia, in reply to an application for instructions from Granianus the predecessor of Fundanus, as to whether the Christians ought to be condemned without the formalities of law. The poor Christians, thankful for slight favors, often afterwards appealed to it as a sort of Magna Charta.

*Apologeticus, Ch. 2.

V.

EPISTLE FROM EMPEROR HADRIAN.

"I have received the letter addressed to me by your predecessor, Serenus Granianus, a most illustrious man; and this communication I am unwilling to pass over in silence, lest innocent persons be disturbed, and occasion be given to the informers for practicing villany. Accordingly, if the inhabitants of your province will so far sustain this petition of theirs as to accuse the Christians in some court of law, I do not prohibit them from doing so. But I will not suffer them to make use of mere entreaties and outcries. For it is far more just, if any one desires to make an accusation, that you give judgment upon it. If, therefore, any one makes the accusation, and furnishes proof that the said men do anything contrary to the laws, you shall adjudge punishments in proportion to the offences. And this, by Hercules, you shall give special heed to, that if any man shall, through mere calumny, bring an accusation against any of these persons, you shall award to him more severe punishments in proportion to his wickedness."

Remarks: 1. Trajan had already removed one source of danger from the Christians, that of malicious anonymous libellers. Hadrian here seeks to avert another danger from his subjects, that of popular outbursts of hatred. The reader will recall the graphic words of Tertullian. "If the Tiber overflows

its banks, or if the Nile does not overflow, if the heavens give no rain, if there is an earthquake, famine, or pestilence, straightway the cry is 'The Christians to the lions!'"†

2. Tertullian's words also remind us that, with all Hadrian's good will, he was not able to eradicate this great abuse, for the popular prejudice remained too strong to be overcome by imperial edicts.

3. We can name a larger number of martyrs under Hadrian than under his predecessors. But the reason obviously is, that the contemporary records of the Christians were growing ever more abundant, the duty of drawing up the *Acta Martyrum* being referred to ecclesiastical officials appointed for that purpose.

4. As intimated above, Hadrian's comparatively mild measures against the Christians were in force only in his reign and the succeeding reign of Antonius Pius (A. D. 138-161). Marcus Aurelius adopted more vigorous methods; but soon discovered that the despised Christians had grown too strong for him.

5. After the Antonines began the decline of the Roman Empire. The brutal military chiefs who succeeded each other amidst scenes of blood and violence had each his own method, or lack of method, in dealing with the Christians. Hence the interest in the subject of the persecutions materially wanes.

†Apol. 40.

THE MIDDLE AGES.

BY REV. JOHN T. POWER.

CHAPTER III.

THE MONKS OF THE WEST.

Besides slavery and the degradation of woman, Catholicity had to contend against universal idolatry, the incursions of the wild barbarians from the North, the attacks of the Saracens on the East and South, and the feudalism and condition of the serfs in the Middle Ages. It is such an evident fact that idolatry in Europe has been destroyed, that woman has been elevated to her proper sphere, and that the wild Hun, savage Goth, and fierce Lombard have given place to the civilized German, Frank, Spaniard and Italian of modern times, that prejudiced writers pass over in silence all these achievements of the Church in the Middle Ages, and accuse her of wanton ignorance, superstition, priestcraft and an intolerance that provoked the many wars of the Crusades. Then they assert that she kept the masses of the people in abject ignorance and slavery, lest being enlightened they would throw off the galling yoke and proclaim themselves intelligent freemen. This is a tremendous array of accusations, to answer which each one must be taken up separately and discussed thoroughly before the impartial student can fully grasp the situation and decide for himself whether the Church of Christ in these particulars was at fault or not.

First: the Church is accused of fostering and promoting ignorance. Hence these are called the Dark Ages by bigoted writers. According to Worcester

ignorance means utter want of knowledge; hence the ignorant man is more unfortunate than the illiterate, unlearned and unlettered. We speak of an ignorant savage, an illiterate preacher, an unlearned or unlettered man. It certainly would be folly to assert that the barbarians who in the earlier period of the Middle Ages devastated the empire, were learned men. They were ignorant savages. They were the progenitors of most of the European nobles, the transition from the state of savagery to that of nobility was onward and upward, hence some force must have been at work by which learning and refinement were communicated to these descendants of ignorant savages, so that in the course of time they became the learned and refined, polite and cultivated nobles of the courts of Europe. What was this force? Was it the Rome of the Cæsars? It was undermined by slow decay within, and invaded by open violence from without. Was it the literature of savage seers and philosophers? They had none, Ulfilas the Goth was not a savage but an Arian. Was it by reading the Scriptures of Luther and Calvin? The printing press was not yet invented, and Luther and Calvin were not born. What then caused the dark cloud of ignorance to be dissipated and the bright sun of learning and refinement to shine in its place? We do not want any vapid assertions now. We want a few plain facts. According to Hallam's and the generally accepted division, the Middle Ages

is a term applied to that period of intellectual depression in the history of Europe from the establishment of the barbarian supremacy in the fifth century to the revival of learning in the fifteenth. And as the Rev. Mr. Milner, Canon Farrar, James Anthony Froude and a host of other writers gratuitously assert, the clergy systematically kept the laity in ignorance. It may seem strange to some of these gentlemen yet it is a fact that much of the enlightenment of Europe is due to the self-abnegation, the sanctity, learning and missionary energy of Irish monks. The general conversion of the Irish nation was reserved for St. Patrick; he landed in Ireland as a missionary in A. D. 432, and died its apostle in 493 A. D. This period corresponds exactly with the establishment of the barbarian supremacy in the fifth century. St. Patrick, besides being assiduous for the conversion of idolators and the erection of churches, was instant in prayer. He recited the whole psalter daily together with the canticles and hymns and two hundred other prayers. Nor was the night given over wholly to repose. He divided it into three parts. During the first, he recited one hundred of the psalms of David; during the second, he finished the last fifty, and during the third part, stretched upon the ground, with a bare stone for his couch he sought repose.—*Roman Breviary*.

His spirit of prayer, his self-denial, his love of labor, both manual and intellectual, was transmitted like the cloak of Elias to his disciples and became the palladium of the Irish Church from Armagh to Bobbio. A copious literature under the inspiration of Irish Monks consisting of monastic rules, tracts on ritual and discipline, homi-

lies, prayers, hymns, genealogies, martyrologies in prose and verse, and lives of saints, written in Latin, the Vernacular and the Gaelic soon sprang up. The Venerable Bede, the English historian of the seventh century, the best and most trusted authority on the early period of which he treats, bears ungrinding testimony to the high character of the Irish monks who had labored in Northumbria. "The whole solicitude of these teachers," he says, "was to serve God, not the world. Their one thought was how to train the heart, not how to satisfy the appetite."—*Historia Ecclesiastica* III., 26. Thus the missionary spirit of the Irish monks did not confine itself to the Emerald Isle. It commenced with the little island of Iona, which it made the base for further operations, and comprised France, Germany, Switzerland, and even Italy, within the scope of its charity. Montalembert in his "Monks of the West," graphically tells us how St. Columba, in A. D. 563, founded the monastery of Iona, with a view to the conversion of the Picts dwelling in the north of Scotland. For more than 230 years Iona flourished and was the center of pure religion, education, art and literature to all the surrounding countries until it was destroyed by the Danes in A. D. 795. It would be unfair to the character of St. Columba not to give a brief history of his life and labors in the cause of Christianity. He was born of a royal family at Garten, in Donegal, A. D. 521, became the Apostle of Caledonia, and died at Iona A. D. 597. His own wealth enabled him to found in Ireland thirty-seven monasteries before he was twenty-five years old, hence his name Columbkille, or the dove of the cells, as the monasteries were called. He resided at

Derry, superintending these buildings, encouraging manual labor, the study of sacred and profane literature, and translating the Old and the New Testaments. Angered at the king for violating the sacred precincts of his monastery and taking therefrom and executing a young prince whom he had shielded, Columba with his kinsmen took the field against the royal aggressor and defeated him in a pitched battle at Cool-Drewny. Excommunicated for this bloodshed, and commanded by his confessor to leave Ireland forever, Columbkille with twelve companion monks left his native land for Iona, where they built cells and devoted themselves to the spiritual and corporal works of mercy among the inhabitants of this and neighboring isles and the mainland. Subdued with true repentance for the blood he caused to be shed in battle, Columba sought out guilt and suffering in order that he might purge away the one and alleviate the other. His reputation for sanctity grew apace, and churches and monasteries sprung up on every side. Columba and his monks pushed their missionary labors into the adjoining districts inhabited by the heathen Picts. Their king was converted by a miracle, while miracles of patience and devotion overcame the opposition of the Druids until all Scotland was Christian, and the monastery of Weir arose on the remotest shore of Buchan, where it flourished for one thousand years. Modern research has discovered and identified the existence of no less than ninety churches whose origin dates back to him, while monasteries without number were founded by him. Columbkille maintained the strictest discipline in all his houses. The time not given to missionary labor, prayer, and the

chanting of divine offices, was devoted to manual and intellectual labor: out of doors he and his monks labored in fields, built or repaired monasteries and churches, and constructed wicker boats covered with hides in which they ventured as missionaries to the Faroe Islands and to Iceland. Indoors they transcribed the classics, and copied and illuminated the Bible. The Saint was always foremost in all these labors and in self denial. His cell remained until his last breath what it had been at first, made of willow rods and of hay, and, like St. Patrick, he made the bare ground his bed and a stone his pillow. For a fuller account of the life of St. Columbkille, the devout reader is referred to the second volume of Montalembert's "Monks of the West." To the monk Aidan and his successors the conversion of the Northern English was chiefly due. Aidan came from Iona in 633 A. D., at the invitation of King Oswald to Northumbria, and founded a monastery on the Isle of Lindisfarne. Lindisfarne in its turn became a great school of sacred learning and art. In East Anglia the Irish Saint, Fursey, assisted Felix, the Burgundian, in the conversion of the natives. In Wessex the Irish monk, Maldulf, founded what afterwards became the great monastery of Malmesbury. In the sixth and seventh centuries Irish missionaries were active in France. Fridolin restored religion in Poitiers, St. Fursey founded a monastery at Lagny, St. Piacre settled at Paris, while St. Columbanus founded in Burgundy the historic monastery of Luxeuil, and of Bobbio in Italy. A passing notice would not do justice to St. Columbanus. Montalembert says: "She (Ireland) received Patrick from Gaul, in return she sent back Columbanus."—*Monks of th*

West, Vol. I., Book viii. St. Columbanus was born in Leinster, Ireland, A. D. 543. Instructed from his infancy in the Latin and Gaelic literature, and the liberal arts, grammar, rhetoric, geometry and the Holy Scripture, he fled from his native land in order to escape the dangers to which his great personal beauty exposed him. He became a monk in the famous monastery of Bangor, and finally obtained permission from the holy Abbot Comgall to spread monastic virtue and ecclesiastical discipline in Burgundy. Here, at the invitation of King Gontran, he chose the site of an ancient Roman castle of Annegray, near Fancogney, as his residence. In the forest nearby a monastery was built, the ground cleared, and a large community sprang up. The increasing numbers of his monks soon forced him to beg another residence from the king, and he was given Luxeuil, the site of another castle, and another at Fontaines. Nobles flocked in such numbers to him that Columbanus was able to establish the *Laus perennis* or perpetual praise to God; successive choirs of monks kept chanting unceasingly day and night the holy psalms and scripture lessons. His rule of life was very severe. The first of the ten chapters which form the *Rule of St. Columbanus* treats of obedience. It was to be absolute and passive. The second imposes perpetual silence upon the monks, except for useful or necessary causes. The third reduces their food to the lowest possible quantity. He allowed only pulse, meal moistened with water, and a small loaf to all alike. They were to eat only in the evening, fasting was to be a daily exercise like work, prayer or reading. The order of exercise for the choir consisted of seventy-five psalms and twenty-five

anthems for the great feasts and half that number of each for lesser feasts. The other chapters treat of poverty, humility, chastity, prudence and mortification, all virtues essential to the monastic life. The tenth and last chapter prescribes penalties for the least irregularities; these were very severe and manifest the rigid discipline in monasteries under control of Irish monks. The most insignificant omission demanded instant punishment. The number of blows inflicted on delinquents varied from six to two hundred. The maximum of two hundred was regarded as the equivalent of two day's fasting on bread and water. These excessive severities discouraged no one. Columbanus saw an army of disciples in the sanctuaries which he had founded gather around him up to the last day of his life. Inspired by the spirit of this great Saint, pervaded by the vigorous life which flowed from him, like him, ardent, dauntless and unwearied, his monks gave to the monastic spirit the most powerful, rapid and active impulse which it had yet received in the West. King Gontran, his friend and admirer, died in 593 A. D. without issue. The king's nephew, Childebert II., who succeeded him, died shortly after, leaving two sons under age, Theodebert II. and Thierry II., to succeed him. The kingdom was divided between them. Theodebert had Austrasia and Thierry Burgundy. Their grandmother, Brunehaut, constituted herself their guardian and took possession of the royal power in the two kingdoms, whilst her terrible enemy, Fredegonde, queen regent of Neustria, held the reigns of government for her son, Clotaire II., who was also a minor. The whole of Frankish Gaul was thus

in the hands of two women, who governed in the name of three kings, all minors. The great feudal lords of Austrasia obliged Theodebert to banish Brunehaut from his kingdom. The other grandson, Thierry, of Burgundy, made her regent of his affairs. Ambitious to rule, Brunehaut could not brook the idea of a rival in the affections of the king. Power and honor were her mania and her curse. Thierry had religious instincts. He rejoiced to have in his kingdom a holy man like Columbanus, and often went to visit him. Brunehaut sacrificed everything to a passion for rule. When Thierry determined to give up sinful liaisons and marry a Visigoth princess, Brunehaut, although the daughter of a Visigoth king herself, succeeded in disgusting her grandson with his bride, and made him repudiate her at the end of a year. The Bishop of Vienne, St. Didier, who persuaded the king to reform his morals and marry the princess, was murdered by ruffians whom the queen grandmother had hired to assassinate him. Columbanus, indignant that such atrocities could be perpetrated, wrote Thierry a stinging letter full of vehement reproaches, in which he threatened him with excommunication. He openly denounced the king for his scandalous life and the queen grandmother for pandering to the king's vices in order to rule in his stead. This thirst for sovereignty led Brunehaut so far as to encourage her grandsons in that polygamy which seems to have been the melancholy privilege of Germanic and Merovingian princes. Columbanus having gone to visit Brunehaut at the manor of Bourcheresse, she presented to him four sons whom Thierry begot outside of lawful wedlock. "What would these children

with me?" said the Saint. "They are the sons of the king," answered the queen; strengthen them by thy blessing." "No!" said Columbanus, "they shall not reign, for they are of bad origin." From that moment Brunehaut was his most bitter and determined enemy until the day of her frightful death when she was tied to the tail of a wild horse. Excited by all he heard, Thierry went to Luxeuil to demand a reckoning with the abbot, why he opposed the customs of the country, and why the interior of the monastery was not open to all Christians, and even to women? for it was one of the grievances of Brunehaut, that Columbanus had interdicted even her, although a queen, from crossing the threshold. The King went as far as the refectory, saying: "he would have the entrance free to all or they must give up all royal grants." Columbanus, with his accustomed dignity, answered: "If you would violate the severity of our rules, we have no need of your gifts: and if you come here to destroy our monasteries, know that your kingdom shall be destroyed with all your race." This prophecy was fulfilled within three years. The King was frightened and went out, he soon returned and said: "Thou art in hopes, perhaps, that I will procure thee the crown of martyrdom; but I am not fool enough for that; only since it pleases thee to live apart from all relation with the world, thou hast but to return to thy own country." Banished from Burgundy with all his Irish monks, St. Columbanus started out for his native land. The history of his journey, carefully recorded by his disciples, is full of information respecting the places and customs of Frankish Gaul. He was taken through Besancon, then through Au-

tun, Avallon, along the Cure and Yonne to Auxerre, and from thence to Nevers, where he embarked on the Loire. He marked each stage of his journey by miraculous cures and other wonders which, nevertheless, did not diminish the rancor of Brunehaut. On the road to Avallon he met an equerry of King Thierry, who attempted to pierce him with a lance. At Nevers, when embarking, a cruel hanger-on of the escort struck with an oar Lua, one of the most pious of Columbanus's companions, to hasten him into the boat. At Orleans, in obedience to the king's orders, no one would either sell or give them anything to eat. They were treated as outlaws, these saints of God. At Tours they were not allowed to visit the tomb of St. Martin; churches even were closed against them. From Nantes, on the eve of his departure from Gaul, St. Columbanus sent a letter to his beloved community at Luxeuil, over which he had presided as an Abbot for twenty years. In this letter he pours out his heart in some of the finest words which Christian genius has ever produced. At the risk of being too profuse, let us read an extract from this gem. He says: "I had at first meant to write thee a letter of sorrow and tears, but knowing well that thy heart is overwhelmed with cares and labors, I have changed my style. I have sought to dry thy tears rather than to call them forth. I have permitted only gentleness to be seen outside, and chained down grief in the depths of my soul. But my own tears begin to flow! I must drive them back; for it does not become a good soldier to weep in front of the battle. After all, this that has happened to us is nothing new. Is it not what we have preached every day? Was there not a

philosopher of old wiser than the others who was thrown into prison for maintaining against the opinion of all that there was but one God? The Gospels are full of all that is necessary to encourage us. They were written for that purpose, to teach the true disciples of Christ Crucified to follow Him, bearing their cross. Our perils are many: the struggle which threatens us severe, and the enemy terrible; but the recompense is glorious and the freedom of our choice manifest. Without adversaries, no conflict; and without conflict no crown. Where the struggle is, there is courage, vigilance, fervor, patience, fidelity, wisdom, firmness, prudence; out of the fight, misery and disaster. Thus, then, without war, no crown! And, I add, without freedom no honor! While I write they come to tell me that the ship is ready—the ship which is to carry me against my will to my country. . . . The end of my parchment obliges me to finish my letter. Love is not orderly; it is this which has made it confused. I would have abridged everything that I might say everything: I have not succeeded. Adieu, dear hearts; pray for me that I may live in God."—*Epist. IV., ap. Gallandus, Bible, Veter, Patrum, t. xii., p. 347, translated by Montalembert. Vol. I., Book vii., pp. 564, 565, 566.*

St. Columbanus never reached Ireland; he was cast by a tempest on the shores of Brittany. Thence he proceeded to Laon, where the king of Soissons and Neustria, Clotaire II., held court. He reproved this ruler and his mother, Fredegonde, for the disorders of their reign. Notwithstanding this castigation, he was honored and respected by them. Having made up his mind to pass over into Italy, he set out with his companions from Laon to

Metz, the capital of Theodebert, King of Austrasia. On his way through Paris, Meaux, Champagne and Brie, the people, the nobility and the clergy flocked from every side to do him honor. His journey to Metz became an unbroken series of preaching, conversions and foundations. Encouraged by the promises and protection of Theodebert, he resolved to preach the Gospel in the Rhine provinces of Austrasia. The Alemanni and Suevi who held all eastern Helvetia, were worshippers of Woden, and violent and cruel in their disposition. He ascended the river, landing and preaching on his way, and finally established himself at Bregenz on lake Constance. Here a monastery was built, and for three years our Saint labored to make the idolaters give up their false gods. His very zeal excited the enmity of the natives, and exposed him and his companions to great dangers. They had to flee to Zug, from which they were expelled with blows. Starvation threatened the little colony also, as the natives would not give them anything to eat. For some time they subsisted on wild birds, woodland fruits, and whatever fish they were able to ensnare in their nets. After a time they had their own garden and fruit trees. At length his protector, Theodebert, fell into the hands of the cruel Brunehaut, who put him to death and forced Columbanus to fly. By crossing the St. Gothard pass, he soon arrived in Lombardy and immediately commenced to preach against the Arian heresy. King Agilulf, whose amiable wife, Theodolinda, was the noble rival of Clotilde in good works, gave St. Columbanus the territory of Bobbio. Here an old church dedicated to St. Peter was in existence. It was situated in a gorge of the Apennines between Genoa

and Milan and not far from the shores of Trebbia. He undertook to restore this old church and add to it a monastery. Despite his old age, he shared in the workmen's labors, and bent his old shoulders under the weight of enormous beams of fir-wood. This abbey of Bobbio was his last resting place. Clotaire II., after his victories over Thierry and Brunehaut, sent hither a deputation to the venerable exile begging him to return to Gaul, but in vain. In order to prepare himself for a good death, St. Columbanus withdrew himself from all human intercourse and passed his last days in a cavern which he found on the opposite shore of Trebbia. This cave he transformed into a chapel and dedicated it to the holy Virgin. Here he spent his time fasting and praying, returning to the monastery only for Sundays and Holy-days. Wasted away to a thread by his constant vigils, long prayers and excessive austerities, St. Columbanus passed to his reward at Bobbio, Nov. 21, A. D. 615, aged 72 years. He was neither the enemy of kings nor bishops. He expressly entitles the Pope the prince of pastors, and the prince of chiefs. He was the friend of Clotaire, king of the Neustrians, of Theodebert, king of the Austrasians, of Agilulf, king of the Lombards. But he knew that virtue and truth were made for kings as well as for their subjects. History should admire in him, monastic integrity struggling against the retrograde paganism of Merovingian polygamy, and the foreign missionary and exile taking up at once, in the face of the conquerors of Gaul, the bold freedom of the prophets of old against the crowned profligate. His memory has not been forgotten, but there were others, yea hundreds, no less worthy of remembrance.

In Germany the Irish monk Fridolin was probably the first Apostle of the Alemanni in Baden and Suabia. In the eighth century the Danes swept down on the Irish coasts. Wherever they appeared, they desecrated churches, burned monasteries, destroyed books, pictures and sculptures, and murdered poets, monks and priests. But the work of civilizing the West begun in Ireland went on in other countries where the good seed had taken root. In 529 A. D. St. Benedict, the Patriarch of the Monks of the West, removed his order from Subiaco in Italy to Monte Cassino, on which the pagans still worshipped Apollo. The rule which he compiled eventually took the place of the rule of St. Columbanus, and ordered that the monks when not employed in chanting the divine praises or in taking necessary food and rest, should be engaged in useful works, such as manual labor, study, copying books and teaching. Every monastery was to have its library and every monk his pen and tablets. St. Maur, a disciple of St. Benedict, founded the first Benedictine monastery in France at Glanfeuil near Angers, during his master's life-time. In Spain, the Benedictines were introduced about the year 633. The monastery of Monte Cassino was destroyed by the Lombards towards the end of the sixth century. But Pope Gregory the Great gave them St. Andrews Church in Rome, whither they came and took refuge. The Pope was most anxious for the conversion of the Angles, and the Abbot of St. Andrews was the person chosen by the Holy Father to head the mission to the court of Ethelbert, and will be remembered through all times as St. Augustin, the Apostle of England. Benedictine monks from England, St. Willibrod

(690) and St. Boniface (750), introduced Christianity into the Netherlands and Rhineland. St. Boniface at his baptism was called Winfred. He was born in Devonshire and educated by the Benedictines at Exeter. Ordained a priest, he was at one time professor of theology, history and rhetoric in their college at Nutcell. In 718 he went to Rome and received from Gregory II. the apostolic mission to Germany. He preached for three years in Friesland, founded a monastery at Hesse around which, in the course of time, grew up the city of Marburg, the present site of a university. In 732 Gregory II. consecrated him a bishop and changed his name to Boniface. In 732 Gregory III. made him Archbishop and Primate of Germany, and in 738 papal legate. He founded the celebrated abbey of Fulda and also those of Fridislar and Hamenburgh. In 745, he chose the city of Mentz as his episcopal see, and Pope Zachary subjected to this new metropolitan church the bishoprics of Tongres, Cologne, Worms, Spire, Utrecht and the suffragans who formerly were subject to the see of Worms. Since that time Mentz, in honor of St. Boniface, has always retained the primacy. To assist him in planting the spirit of meekness and Christian piety in a fierce and uncivilized nation, St. Boniface invited over from England many holy men and pious women. Among these were St. Wigbert, St. Burchard, bishop of Wurtzburg; St. Willibald, bishop of Eichstad, and St. Lullus, his successor in the see of Mentz. Among the holy virgins were St. Lioba, St. Thecla, St. Walburge, Bertigita and Contruda, to whom he committed the direction of several nunneries which he erected in Thuringia, Bavaria and other places.

He was an ardent student. He often desired books to be sent him from England, especially the works of Bede, whom he calls the lamp of the Church. He begs a copy of the Epistles of St. Peter written in letters of gold, to inspire carnal men with the greater respect for and to satisfy his own devotion to that Apostle whom he calls the patron of his mission. In one letter he mentions how much he had to suffer from pagans and false Christians. Pope Stephen III. confirmed his nomination of Lullus as his successor, and accepted his resignation of the see of Mentz, in order that he might go and preach the gospel to those nations which still remained unconverted. Having put all things in the best possible order, he set out with a few companions to preach to the savages in the northern parts of East Friesland. He converted and baptized thousands of them and appointed the eve of Whitsunday to administer to the neophytes the sacrament of confirmation in the open fields in the plains of Dockum near the banks of the little rivulet Bordne. He pitched there a tent and was awaiting in prayer the arrival of the new converts, when behold, instead of friends a band of infuriated savages appeared on the plain, and armed rushed into his tent. He forbade his companions to make use of any defense, saying the day he had longed for, which was to bring him the eternal joys of the Lord, had come. While thus exhorting his companions, he fell by the sword of the assassins, on the fifth of June, in the year of Christ 755, in the seventy-fifth year of his age. With him were martyred fifty-two companions, of whom the principal persons were Eoban, bishop; Wint-rung, Walter and Adelhere, priests; Hamond, Strichald and Bosa, deacons;

Waccar, Gundehar, Williker and Hadulph, monks; the rest were laymen. Among the relics found on the field after the martyrdom were three books still preserved in the monastery of Fuld or Fulden, namely: A book of the gospels written in St. Boniface's own hand, a copy of a Harmony, or canons of the New Testament; and a third book which is stained with the martyrs blood and contains the letter of St. Leo to Theodorus, bishop of Frejus, and the two discourses of St. Ambrose, one on the Holy Ghost and the other on the Advantage of Death. The body of St. Boniface was first carried to Utrecht, thence to Mentz, and lastly to Fulda where it was deposited by St. Lullus as the Saint himself desired. And to this day, it is regarded as the greatest treasure of that monastery.—Alban Butler, *Lives of the Saints*. Vol. VI., pp. 498 to 505.

About the time St. Columbanus died at Babbio, the Arian Visigoths of Spain were converted to Catholicity by a remarkable martyrdom. Hermenigild, son of Leovigild, the Gothic king of Spain, although an Arian, married Ingondes, a zealous Catholic and daughter of Sigebert, king of Austrasia in France. In spite of the cruel treatment which Ingondes received from her mother-in-law, Gosvint, also an Arian, she adhered strictly to the Catholic Faith. And such was the force of her example and of the instructions and exhortations of St. Leander, bishop of Seville, that Hermenigild became a convert. Leovigild, when informed of this open profession of faith on the part of his son, in a transport of rage, divested him of his title of king and resolved to deprive him of his possessions, his princess and even his life, unless he forthwith abjured the Catholic Faith

and returned to Arianism. Hermenigild was steadfast and Leovigild took the field against his son, defeated him in battle, made him captive and led him loaded with chains to the town of Seville where he was stripped of his royal robes. Here confined in a frightful dungeon he was treated with all the indignities of a common malefactor. But he never wavered in his allegiance to God, nor in his filial duties to his father. Saying to the latter: "I confess your goodness to me has been extreme; I will preserve to my dying breath, the respect, duty and tenderness which I owe you; but is it possible that you should desire me to prefer wordly greatness to my salvation? I value the crown as nothing. I am ready to lose sceptre and life rather than abandon the divine truth." The prison was to him a school of virtue. He clothed himself in sack-cloth and added other austerities to the hardships of his confinement, and with fervent prayers begged of God to vouchsafe him to strength necessary to be his support in his combat for the truth. Angered at such constancy, his unhappy father sent a band of soldiers to dispatch him. They found him fearless and ready to receive the stroke of death which was instantly inflicted by the blow of an axe. His head was cleft in twain and his brains scattered on the floor of a dungeon on the eve of Easter Sunday, April 13, A. D. 586. Leovigild was stung with remorse for his horrible crime and though by God's secret but just judgment he was not converted, on his death bed he recommended his son Recared to St. Leander, desiring him to instruct him and make him a Catholic. And in three years after, under Recared, the Arians embraced the Catholic Faith. Thus when the Bene-

dictine monks were introduced in the seventh century, the work of conversion was accomplished. Their work was comparatively easy to preserve the Faith, to cultivate the minds and soften the manners of the inhabitants. A long line of churches and monasteries now extended North and South, East and West, throughout Christendom. Amid the snows of the North they labored for the salvation of souls as well as in mere sunny climes. In A. D. 725 Irish monks reached Iceland. They were called *papar* by the Norsemen and left behind them bells, crossers and Irish books. We saw in the life of St. Columba how they sailed in boats made of wicker rods covered with skins far to the North, to the Faroe Islands and to Iceland. The Norwegians came in 874, as elsewhere they devastated holy places and burnt or destroyed churches and monasteries. But the faith of St. Columbkille could not be eradicated, and Christianity was voted the national religion in the year 1000 of the Christian era by the *Althing* or general council of the nation. With the renewal of Christianity came the knowledge of Latin literature. Monasteries, hospitals and schools were re-established. And Benedictine monks of Thingeyra monastery contributed largely to the literature of Iceland's golden era. Iceland remained Catholic until 1551 A. D.

Hacon the good, educated by the Benedictines at the court of Athelstan in England, introduced Christianity into Norway, and in 995 A. D. Olaf I. destroyed all pagan temples in the kingdom. The wild Danes, renowned for their piracy and maritime expeditions against civilized and Catholic countries, became Christians in 1017 A. D. under St. Canute, their martyred

king. But the conversion of Sweden was reserved for sometime later, until after the death of St. Aeschild, the English monk. In the twelfth century Greenland was erected into a bishopric, churches and monasteries were built, and the faith flourished for two centuries. Seventeen successive bishops held the see of Gardar, and the last of these was consecrated in A. D. 1406. A letter of Pope Nicholas V., written to the Bishop of Iceland in 1448 may account for the loss of Greenland to the Church. In it the Holy Father mentions the descent of a hostile fleet on that coast about thirty years before. These pirates laid waste the country with fire and sword. Under the "Apostolic King" Stephen I. and his father, Geysa (972-1038), who married a Christian princess, the faith was firmly established in Hungary through the active ministrations of Roman monks. And in the tenth century into Poland by means of these same monks who converted Miecslas I., who had previously married a Christian princess. Thus we see that the whole of Western Europe, from Poland on the East to dear old Ireland on the West, from Greenland on the North to Spain on the South, before the end of the twelfth century were entirely converted to the faith of Jesus Christ through the ministrations of the Monks of the West. Were these ages Dark when the light of Faith burned so brightly? Were these monks indolent, when every hour of the day was regulated minutely? When the Praises of God were said seven times a day, seven hours a day were devoted to manual labor. Were they illiterate or the exponents of ignorance, when they preserved from the ravages of savage nations the ancient classics and transcribed and illuminated the Holy

Bible? Were they slothful when they gave themselves to constant prayer chanted aloud by the whole community, first in the night at vigils which begun at two o'clock in the morning and continued until dawn, then six times a day, at prime, tierce, sext, none, vespers and compline? Were they proud and presumptuous, when they served each other by turns at table, eating in silence, listening to the reading of a pious book; abstaining from all flesh of quadrupeds and increasing the number and severity of the fasts appointed by the Church? Did they sleep in the lap of luxury, when they lived in one general dormitory, sleeping but little and always in their clothes and shoes? Such were the minute and salutary rules which authorized St. Benedict to declare that the life of a monk ought to be a perpetual lent. Less than a century after his death, St. Benedict in heaven had the happiness of seeing all that barbarism had won from Christianity reconquered, and more still, his disciples carried the Gospel beyond those limits which had confined the first disciples of Christ. After Italy, Gaul and Spain had been retaken from the enemy; Great Britain, Germany and Scandinavia were in turn invaded, conquered and incorporated into Christendom. The West was saved. A new empire was founded. A new world begun. As Montalembert truly concludes the life of St. Benedict: "Come now, O Barbarians! The Church no longer fears you. . . . You have vanquished everything, conquered everything, overthrown everything; . . . Men are born who shall become your masters. They shall take your sons, even the sons of kings, and enroll them in their army. They shall take away

your daughters, your queens, your princesses to fill their convents. They shall take your *souls* to inspire them; your imaginations to delight and puri-

fy them; your courage to temper it by sacrifice; your swords to consecrate them to the service of Faith, the Weak, and Justice."

[TO BE CONTINUED.]

A WAYWARD SCIENTIST.

BY THE REV. REUBEN PARSONS, D. D.

In the year 1681 there was published at Cologne a curious book, entitled "The Key of the Cabinet of the Chevalier J. F. Borri, by Means of Which We May Inspect Various and very Curious Scientific, Chemical and Political Instructions, and Many Beautiful Secrets." Among many of the learned of the time this work procured for its author the credit of being the "Phoenix of nature, and the glory of all Europe."* It is indeed a peculiar production. Elemental spirits and cosmetics; the philosopher's stone, and nostrums not unlike those of our day; sublime theology, puerile spiritualistic speculations, and very comprehensible magic; form an *olla podrida* of science which would gratify even Pico della Mirandola, who could discourse learnedly on every subject, "and on some others." The author is evidently proud of his learning; but he naively avows that he is a charlatan, and that the credulity of the masses is his plaything and his means of subsistence. He shows us how his successful chicanery made him "a great man," and he boastfully says: "My companions were princes and nobles, ladies both beautiful and ugly, physicians, prelates, friars, and nuns. Some of these yearned for the friendship of devils, and others preferred that of the angels. Many were investigators of the diseases of humanity, many also were indagators of the mysteries hidden

in the stars. There were those who wanted to penetrate into the secrets of the Deity; but nearly all sought for the philosopher's stone."

Joseph Francis Borri was born at Milan in 1625, and was the son of a famous physician, who arose to senatorial rank in his native city. His early studies were prosecuted at Rome, under the guidance of the Jesuits; and after he had completed a course of chemistry and medicine at the *sapienza*, then at the height of its fame, his reputation merited for him an appointment in the pontifical household. Dissolute conduct, however, soon entailed the loss of this position, and in 1654 he was about to receive condign punishment, when he suddenly manifested what seemed to be unmistakable signs of amendment, and even of an approach to holiness. According to his own account, frequent heavenly visions soon signalized his advance on the road to perfection; and in these he was inspired by God to reform the world by a restoration of the Catholic faith to that fervor and purity which, long centuries before, it had so unfortunately lost. Nor was he himself simply the physician Borri; he was a "Pro-Christ," that is, pre-eminently the defender of the Saviour, and ere twenty years passed, he would establish "the reign of the Most High." By his exertions, all men were to be brought into one

*Borch; "De Ortu et Progressu Chimiæ."

fold. Some, quite naturally, would resist his merciful efforts in their behalf, and would deride his saving doctrines; but all these, even the Roman Pontiff, if he presumed to be of their number, would be exterminated. The new reformer, like most of that ilk, was a firm believer in the efficacy of the material sword as an instrument for the furtherance of spiritual progress; and his chief means of converting the world to his peculiar development of Catholicism was to be the Papal army, which would receive him as its commander. While pursuing his military vocation, he was to be girt with a sword presented to him by St. Micheal the Archangel. The funds necessary for the great enterprise would not be wanting, he confidently declared, thanks to his alchemical knowledge. With a select body of his invincible soldiers, he would march on the Eternal City, and sweep from the earth the defilers of the Holy of Holies. Then a new Pontiff, one friendly to Borri, and therefore acceptable to God, would occupy the Chair of Peter.

Probably no heresiarch ever evolved from his own imagination such extravagancies as those conceived by Borri; but many of his halucinations would imply that he fancied himself, in turn, Arnold of Brescia, Cola di Rienzi, Savonarola, Luther, Zwingli, and—if his knowledge of the future was real, the red-shirted Nicene filibuster of our day. His theological notions were, to a great extent, peculiarly his own.* He taught that the Son of God, from all eternity, was not content with His glory; and therefore He induced the Father to create *ad ex-*

tra. The essence of the Word is generated; the divinity of the Holy Ghost is inspired; both Persons are inferior to the Father. The Blessed Virgin is a goddess; she is the daughter of the Father, and an incarnation of the Holy Spirit. In everything she is the equal of the Son. She is styled "full of grace," because she was born of a virgin. She is present in the Holy Eucharist. In the Canon of the Mass and in the "Ave Maria" we should entitle her, "*Unispirata Filia Altissimi*." The Eternal Father having commanded Lucifer to adore Jesus and His mother, the proud spirit refused to obey, and, together with many of his companions, was thrust into the abyss of hell. Some other angels, however, secretly sympathized with Lucifer, although they did not openly defy the Eternal; and these were exiled from heaven to the atmosphere around the earth. It was through the instrumentality of these spirits that God created matter and the irrational brutes, but man came directly from God, and has a divine soul. Creation, thought Borri, was compulsory on the part of the Deity; and neither is God a free agent when he confers grace on man, for if man has faith, God must grant His grace to him.

It will be at once perceived that Borri was a thorough believer in the Protestant theory of private and independent interpretation of the Bible. He styled his disciples Reasonables and Evangelicals; and he imparted to them his own divine mission by the imposition of hands. They were bound by vows of fraternal love, inviolable secrecy, obedience to Christ and the angels, and

*Gregorio Leti, the author of that buffoonesque "*Life of Sixtus V*" which is so much quoted by credulous Protestants, gives us, in his "*Life of the Chevalier Borri*," an account of his client's theological speculations. Leti was also the author of the "*Embassy of Romulus to the Romans*," a rare work printed at Brussels in 1671, which was falsely attributed to Borri. This book was reproduced in the "*Amoenitates Literariæ*," Vol. V.

poverty. This last vow implied the renunciation of all property into the hands of the hierophant. When success crowned the labors of the new reformer, the Church would enjoy peace during a thousand years. The soldiers whom Borri would have led from victory to victory until this devoutly desired consummation was reached, would celebrate their final triumph by forming a new monastic Order, which would far excel in worth and influence those founded by Sts. Augustine, Basil, Anthony, Benedict, Francis, or Dominic—all very holy men, but not so prudent and perspicacious as Borri. Meanwhile not a few presumed sane persons devoutly believed in the audacious charlatan, and these he initiated into his mysteries with solemn incantations and other paraphernalia calculated to impress the imaginations and exalt enthusiasm.

On the death of Pope Innocent X., Borri thought that the time had arrived for the actuation of his grandest scheme, especially as many members of the Sacred College were notoriously favorable to a policy which would subvert the Spanish domination in Italy. But not until 1659 did he dare to commit any overt act of sedition; and then he was impelled by a wish to anticipate the Milanese authorities, who had been made cognizant of his designs, and were about to undertake an investiga-

tion. How Borri succeeded in avoiding trouble with the civil power for so many years, is a mystery; still more wonderful it is that he did not fall into the hands of the Inquisition, if, as is popularly supposed, the familiars of that dread tribunal were omnipresent and almost preternaturally sagacious in tracking the scent of heresy and insubordination. Probably the agents of the Holy Office, that bugbear of Protestant imagination, were less ubiquitous and less alert than were their brethren of the Spanish royal tribunal.* Be this as it may, the machinations of Borri had been known to many for nearly five years, when he resolved to strike his initiatory blow for the reformation of Christian doctrine and the happiness of mankind. Hastily summoning his most trusted adherents, he unfolded his programme. His partisans were to assemble in the great Square of Milan, and reinforced by the mob, whose leaders he had prudently secured, they were to raise cries of "Hurrah for Calvin!" "Death to the priests!" "Down with Spain!" The archiepiscopal palace and that of the governor were then to be stormed, the prelate and the principal clergy were to be slaughtered, and Borri himself was to be proclaimed Duke of Milan. Then were to begin the salutary campaigns against the other Italian governments, especially that which ruled from the

*King Philip II. greatly feared that his Lombard subjects might imbibe heretical opinions from their intercourse with the neighboring Swiss and the Valdest of Piedmont. To obviate this danger, the Spanish monarch begged Pope Pius IV. to allow him to introduce the Spanish Inquisition, that is, a tribunal independent not only of the ordinary civil magistrates, but independent also of the bishops. For a long time the Pontiff refused, but in 1563 he consented, to the dismay of the Milanese, who sent a commission to Rome to implore the Holy See to allow Lombardy to remain, as to religious matters, subject to the supervision of the Roman Inquisition. At the same time another commission was sent to the Council of Trent, then in session, to represent to the synodals that "if the Spanish inquisitors, under the very eyes of the king, often abused their office, what might they not do when far removed from his inspection?" St. Charles Borromeo was also besought to use his influence against the introduction of the obnoxious tribunal into his archdiocese, especially as it was notorious that whenever heresy had raised its head in Milan or its Duchy—which was not often—the culprit was not a Milanese, "and because a healthy body needs no medicine, nor is rigor needful where there is no superstition." These and other reclamations resulted in a suspension of the royal decree, and it was soon forgotten, Lombardy being allowed to remain, as ever, subject to the ordinary inquisitorial direction of each bishop, and of the lenient Roman "Holy Office"—a tribunal which must not be confounded, as is frequently the case, with the Spanish Inquisition. For this necessary distinction, see our article on the "Inquisition" in the *Ave Maria*, Vol. XXXII., Nos. 7 & seqq.

Seven Hills ; then, at length ! the lion and the lamb were to lie down together, and perennial joy was to be the lot of man.

But the millenium had not yet arrived. By some means the Milanese governor was informed of the plot, and many of the conspirators were arrested. To us who are accustomed to tales illustrating the extreme severity of the penal codes of that period, and who have often shivered with horror, especially at the thought of the English method of punishing high-treason which was in vogue even at the dawn of the nineteenth century, it must seem strange that these wretches escaped with an exceedingly light penalty. Only seven were punished in any manner. After a solemn abjuration of their errors in religious matters, they were sent to Rome to be judged by the Inquisition, and this fearful tribunal condemned them to wear, for a short time, a yellow mantel as a sign of their guilt. Then they were dismissed to their homes. Borri the firebrand, however, was not to escape so easily. He had succeeded in avoiding arrest, and in finding safety in Switzerland, where he was welcomed and feasted as an escaped victim of the Inquisition. Meanwhile his trial, *in contumaciam*, was pushed at Rome, and his condemnation ran as follows : "All his heretical writings are to be burned ; all his goods, movable and immovable, are confiscated. Under pain of excommunication, to be incurred by the very fact, all persons are forbidden to have any relations with him ; and we order all patriarchs and primates to arrest the said Borri, and to inform us when he is arrested, so that we may decide as to the ulterior disposition of his case." In accordance with this decree, on Jan.

3, 1661, a portrait of Borri was carried by the public executioner to the Campo di Fiore in Rome, and hung from a gallows, after which hanging "in effigy" it was burnt, together with copies of his writings. When the news of this *auto da fe* reached Borri, then at Strasbourg, he retaliated on the Holy See by inducing the Protestants of that city to burn, with much parade, a statue of the Pontiff. Then he proceeded to Holland, and laying aside his religious speculations, he set to work to accumulate wealth by means of his legitimate medical and chemical knowledge which was undeniably profound, and, for that time, exact. From all parts of Europe the great and wealthy came to consult him, and his coffers were soon replenished ; but the charlatan persisted in rivalling the sage, and ere long his credit so diminished, that he deemed it well to cultivate a new field in Hamburg. Here he met the celebrated Queen Christina of Sweden, and her vivacious intelligence was not proof against the wiles and unscrupulous science of the pretended theurgist. Having fleeced her Majesty out of much money with the pretext of consummating his nearly finished "great work," the transmutation of metals, he experimented on the gullibility of the Danes. King Frederick III. bowed to the superior wisdom of the Milanese, and not only aided him peculiarly in his presumed efforts to manufacture gold, but made him his chief, though secret, political adviser. But on the demise of this monarch, his successor, Christian V. gave him some money to leave the kingdom. Borri now determined to court the smiles of fortune in the Ottoman Empire, but while journeying through Moravia, he was apprehended by the imperial au-

thorities, and sent to Rome. His trial by the Inquisition resulted in his being adjudged to beg pardon of Christendom for the scandals he had given, and to be taken to the Holy House of Loreto, there to beseech the Blessed Virgin to pardon his insults to her; after which he was confined in Castel Sant' Angelo. The sentence decreed his imprisonment

for life; but after a few years, he was allowed to leave the fortress whenever a sick person desired his attendance; in fine, providing that he returned at night he was free during the day. Certainly, the supposed wonted tortures of the Inquisition were not very trying to the health of this victim, for he withstood them for twenty-three years, dying in his seventy-first year, in 1695.

NIGHTS WITH FAVORITE AUTHORS.

V.

TOM MOORE.

BY MARY JOSEPHINE ONAHAN.

A wealth of love and understanding is often put into the abbreviation of a name. It is only in print that one ever descends to the commonplaceness of dignified "Thomas Moore." To all who really know and love him this bard of love, of joy and of youth is always familiar, gay "Tom Moore."

There are two word pictures of the poet which are not easily forgotten, one given by Willis of Moore's appearance at a dinner at Lady Blessington's: "Mr. Moore," cried the footman, at the bottom of the staircase; 'Mr. Moore,' cried the footman at the top; and with his glass at his eye, stumbling over an ottoman between his near-sightedness and the darkness of the room, enters the poet. Half a glance tells you he is at home on the carpet. Sliding his little feet up to Lady Blessington he made his compliments with a gaiety and an ease combined with a kind of worshipping deference that was worthy of a prime minister at the court of love. * * * * Nothing but a short-hand report could retain the delicacy and elegance of Moore's language, and memory itself cannot embody again the kind of frost-work of imagery

which was formed and melted on his lips. * * * * He makes no attempt at music. It is a kind of admirable recitative, in which every shade of thought is syllabled and dwelt upon, and the sentiment of the song gets through your blood, warming you to the very eyelids, and starting your tears if you have a soul or sense in you. I have heard of a woman's fainting at a song of Moore's, and if the burden of it answered by chance to a secret in the bosom of the listener the heart would break with it. We all sat around the piano, and after two or three songs of Lady Blessington's choice, he rambled over the keys awhile, and sang "When first I met thee," with a pathos that beggars description. When the last word had faltered out, he rose and took Lady Blessington's hand, said good night and was gone before a word was uttered. For a full minute after he had closed the door, no one spoke. I could have wished for myself to drop silently asleep where I sat, with the tears in my eyes, and the softness upon my heart—

"Here's a health to thee, Tom Moore!"

This is Moore, the pet of London

society, hero and lion of the hour. The other picture is a simpler one but equally characteristic and given in a few words, naively enough, by himself. While living in the country his wife Bessy and he had been one day invited to a dinner at a neighboring great house (and how Bessy hated those dinners of great folk!). They started from their modest little cottage but on getting near the place found they were half an hour too early. "So," says Moore, "we set to practicing country dances in the middle of a retired green lane." The gay little poet balancing and whirling and Bessy with skirts plucked up and cheeks aglow must have been a sight for the birds indeed. Doubtless the lamest and most impotent of them must have sat on the edge of their nests to watch, possibly to point a moral for their young offspring in this charming conjugal scene. *Certes* Bessy got more enjoyment out of the dance than out of the stately dinner that followed.

These two scenes give the two sides to the character of Tom Moore. His enemies, though he had but few, sometimes sneeringly said of him, "Tommy dearly loved a lord." The sneer was undeserved, but he was certainly at home in the highest society; yet he always left it gaily to return with renewed ardor to Bessy and to home. The poet of Love, he was always (O shade of Ovid!) the devoted lover of his wife! If in lighter moments he sang:

"'Tis sweet to think, that, where'er we rove,
We are sure to find something blissful and dear,
And that, when we're far from the lips we love,
We're but to make love to the lips we are near!
The heart like a tendril, accustomed to cling,
Let it grow where it will, can not flourish alone,

But will lean to the nearest and loveliest thing
It can twine with itself, and make closely its own.

Then oh! what pleasure, where'er we rove,
To be sure to find something, still that is dear,
And to know, when far from the lips we love
We've but to make love to the lips we are near.

'Twere a shame, when flowers around us rise,
To make light of the rest, if the rose isn't there,

And the world's so rich in resplendent eyes,
'Twere a pity to limit one's love to a pair.

Love's wing and the peacock's are nearly alike,

They are both of them bright, but they 're changeable too,

And, wherever a new beam of beauty can strike,

It will tincture Love's plume with a different hue!

Then oh! what a pleasure," etc.

If this was the song of his lighter moments to his serious ones we are indebted for that beautiful melody:

"BELIEVE ME IF ALL THOSE ENDEARING YOUNG CHARMS."

Believe me, if all those endearing young charms

Which I gaze on so fondly to-day,
Were to change by to-morrow, and fleet in my arms

Like fairy gifts fading away,
Thou wouldst still be ador'd, as this moment thou art,

Let thy loveliness fade as it will,
And around the dear ruin each wish of my heart

Would entwine itself verdantly still.

It is not while beauty and youth are thine own,
And thy cheeks unprofaned by a tear,
That the fervour and faith of a soul can be known,

To which time will but make thee more dear;
No, the heart that has truly lov'd never forgets,

But as truly loves on to the close,
As the sun-flower turns on her god, when he sets

The same look which she turn'd when he rose."

These songs run the gamut of the Irish heart; all lightness, gallantry and fickleness on the surface, all tremulous feeling and constancy below.

Born in Dublin, May 28th, 1779, Moore was the son of a wine merchant. At a very early age he was sent to school to a wild fellow named Malone, who used to spend the greater part of his nights drinking at the public houses, and would appear at the school in a cocked hat (cocked presumably on one eye) about noon. He would then generally whip the boys all round for disturbing his slumbers. This was certainly not the best mode of inculcating youth with a love of the Muses, but Moore was a bright little chap, and the favorite of the master, so that doubtless he escaped at least some of the drubbings. When he was older it was determined that he should go to the best school then in Dublin, that of the well known Samuel Whyte. It was Mr. Whyte who had at one time pronounced Richard Brinsley Sheridan "an incorrigible dunce," nevertheless he was a good teacher, and Moore made steady progress to the envy of his comrades, who deemed it a disgrace to have so little a boy at the head of the class.

He was good at recitation and acting, and was always brought forward at the school exhibitions to the delight of his mother and the chagrin of all the other mothers. "Oh he's a little old crab," said a rival Cornelia on one occasion. "He can't be less than twelve." "Then, madam," said a gentleman who was near, "if that is the case, he must have been four years old when he was born."

Moore tells us himself that his youth was in every respect a most happy one. To his mother he owed much, for she was his constant adviser and ever-ready confidant through life. It was

through her efforts that he began the study of music on an old lumbering harpsichord, taken as part payment of a debt, a study, however, which did not seem to be entirely profitable, at any rate in a musical sense, as he tells us that his instructor being young himself, was a good deal more given to romping than to music, and their time together was chiefly spent in vaulting over the tables and chairs of the drawing-room, which was certainly an original way of learning the art of Mozart and of Hayden. The musical genius which had shown itself by the playing of a small barrel organ when still a lad in frocks concealed under the tea table at one of his mother's parties was, it is to be presumed, at this time in a state of eclipse. At any rate the high jump was far more important than the scale. He must have already shown some skill in verse making, for he had for some time been carrying on a vigorous rhymed correspondence with a lady who visited at his house, his senior by a good many years, and the signature he made use of was Romeo,—an anagram of Moore (some one will be claiming the Montague for an Irishman yet!). Moore's first appearance in print was on this lady's charging him with writing too much on love, a charge which was indeed prophetic of the future.

In 1794 Moore entered Trinity College, and it is in connection with his entry into the University that he first touches in his Memoirs on the subject of religion. Though by the bill of 1793 Catholics had been admitted to the University, they were still excluded from scholarships, fellowships and all honors connected with emoluments. Moore tells us, with a good deal of simplicity, that the family being poor

it was for a moment a tempting consideration to enter him as a Protestant, but it was only for a moment. His mother was too sincere and warm a Catholic for such a subterfuge, and his father, if much less devout, was at any rate an honest and worthy man. So as a Papist Moore entered Trinity, though how much or little of a Papist his after life was speedily to show. There seems to have been in him from the very first a strain of antagonism and disbelief. Let him speak for himself:

"I cannot exactly remember the age at which I first went to confession, but it must have been some three or four years before I entered the University; and my good mother (as anxious in her selection of a confessor for me as she was in every step that regarded my welfare, here or hereafter) committed me to the care of a clergyman who bore a very high character. Of this venerable priest, and his looks and manner, as he sat listening to me in the confessional, I have given a description, by no means overcharged, in the first volume of my *Travels of an Irish Gentleman*. It was, if I recollect right, twice a year that I used to sally forth, before breakfast, to perform this solemn ceremony, for solemn I then certainly felt, —and a no less regular part of the morning's work was my breakfasting after the confession with an old relation of my mother, . . . and a most luxurious array of buttered toast, eggs, beefsteak, etc., I had to regale me on those occasions. To this part of the morning's ceremonies I look back even now with a sort of boyish pleasure; but not so to the trying scene which had gone before it. Notwithstanding the gentle and paternal manner of the old confessor, his position, sitting there as my judge, rendered him awful

in my eyes; and the necessity of raking up all my boyish peccadillos, my erring thoughts, desires and deeds, before a person so little known to me was both painful and humiliating. We are told that such pain and humiliation are salutary to the mind, and I am not prepared to deny it, the practice of confession as a moral restraint having both sound arguments and high authority in its favour. So irksome, however, did it become to me, that about a year or two after my entrance into college I ventured to signify to my mother a wish that I should no longer go to confession; and after a slight remonstrance she sensibly acceded to my wish."

This it will be observed is more the aversion of a small boy than the conviction of a man. One can only regret that Moore should dismiss so important a subject with an indifference bordering on flippancy. There is no record of his ever going to Confession again.

Trinity College was, at the time of Moore's entry, the scene of many a plot and conspiracy hatched by youthful patriotism. Robert Emmet, chivalrous and fated, was the leader of the Historical Society and already in high repute not only for his learning and eloquence, but also for the blamelessness of his life and the grave suavity of his manners. Fealty to the crown was certainly not the dominant tone of that band of brilliant young Irishmen of whom Emmet was the head, and Moore tells that on one occasion as he was playing some old Irish airs Emmet, who had seated himself beside him, suddenly started up as if from a reverie at that spirited tune "Let Erin remember the days of old," exclaiming: "Oh, that I were at the head of 20,000 men, marching to that air!"

LET ERIN REMEMBER THE DAYS
OF OLD.

Let Erin remember the days of old,
Ere her faithless sons betray'd her;
When Malachi wore the collar of gold,
Which he won from her proud invader,
When her kings, with standard of green unfurl'd,
Led the Red-Branch Knights to danger;—
Ere the emerald gem of the western world
Was set in the crown of a stranger.

Oh Lough Neagh's bank as the fisherman
strays,

When the clear cold eve's declining,
He sees the round towers of other days
In the wave beneath him shining;
Thus shall memory often, in dreams sublime;
Catch a glimpse of the days that are over;
Thus, sighing, look through the waves of time
For the long-faded glories they cover.

But though a warm friend of Emmet, Moore's leanings were more to literature than politics and so he escaped being drawn into that vortex in which perished so many of Ireland's sons. When the explosion came and Moore was called upon to give his testimony at the formidable Inquisition held by Lord Clare he did so sturdily, with credit to himself and without injury to his friends.

After taking his degree in 1798 Moore set out for London to be entered at the Temple and at the same time to endeavor to get a publisher for his translation of the Odes of Anacreon which the college authorities had commended for its style and condemned for its too great conviviality and freedom. His mother, he tells us, had sewed two treasures in the waistband of his pantaloons, a small stack of guineas which she had carefully hoarded and—significant is the combination!—a scapular which, the young scapegrace remarks, "she fondly hoped would keep me from harm." He took a room in Marylebone up two pair of stairs at six shillings a week and dined at a neighboring restaurant in the midst of a

colony of French emigrés. His next room neighbour was a good French bishop who, being servantless, was accustomed to hang out a small placard at his door with the information: "The Bishop's at home" or "The Bishop's gone out," to save his friends tiresome climbing. The wooden partition which divided their rooms, by no means deadened the snores of the worthy man nor the angry objurgations of the poet thereat.

Moore's first work, the Odes of Anacreon, appeared in 1800, dedicated to the Prince of Wales, against whom in after years he aimed so many of his brilliant, laughing satires. His diary informs us of the fact that his introduction to the Prince cost him a new coat for which extravagance he made many apologies to the home circle. The Odes were extremely successful as was also a little volume of amatory trifles under the name of Thomas Little. One of the most important events in Moore's early life in London was his meeting with Lord Moira through whose influence combined with the good will of His Royal Highness he was admitted to the inner circle of London society. For some time thereafter his letters are a record of such gayeties, balls and routs as must have dazzled the modest household in Dublin. Nevertheless such sentences as "I wish prudence did not keep me away from you, dearest mother, and I should exchange all my fineries for Irish stew and salt fish," gave proof that love of home and country was still strong in his heart.

It was through the influence of Lord Moira that Moore obtained, in 1803, the comparative sinecure a treasure-ship of Bermuda, but slight as were the duties they were not to his taste; he appointed a deputy and proceeded

on a tour through the United States. The pictures he drew of American society and manners at that time are not very flattering; the change from the circle of Lady Blessington and His Royal Highness to that of early Jeffersonian times was doubtless a great one, nevertheless the airy young Irishman might have been a little less caustic in his comments. Here is what he says of the then capital of Virginia: "Norfolk is a most strange place, nothing to be seen in the streets but dogs and negroes, and the few ladies that *pass for white* are to be sure the most unlovely pieces of crockery I ever set my eyes upon."

The publication of two volumes of Odes and Epistles followed Moore's return to England and brought upon him a savage onslaught from the Edinburgh Review. So enraged was the poet that he challenged Jeffrey to a duel although he was so hard up as to be unable to get to Edinburgh. His adversary, however, being shortly after in London and "quite convenient to be shot at" the duel was on the point of coming off, when the two combatants were interrupted by the police, bundled into a coach and while waiting in an ante-room to be bound over before a magistrate, to keep the peace, they started a conversation which soon made them fast friends. Thus did what promised to be a tragedy evolve into a comedy and the would-be belligerents fall in love at first sight. About the same time and in a very similar manner Moore formed a friendship with Lord Byron, a friendship which lasted through life. Byron's title clings to him still, "the poet of all circles and the idol of his aim."

In 1810 the first edition of the work on which Moore's reputation largely

rests appeared, i. e., the Irish Melodies, a work which he himself tells us is "the only one, as I sincerely believe, whose fame (thanks to the sweet music in which it is embodied) may boast a chance of prolonging its existence to a day much beyond our own." Of those Irish Melodies it would be but painting the lily to speak. In them is Ireland's history, at one time buoyant with hope, at another weighted by despair. The battle call of her chieftains is answered all too soon by the wall of her vanquished, the eloquence of her patriots silenced all too soon by the quietus of the grave.

THE HARP THAT ONCE THROUGH TARA'S HALLS.

The harp that once through Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls,
As if that soul were fled.—
So sleeps the pride of former days,
So glory's thrill is o'er,
And hearts, that once beat high for praise,
Now feel that pulse no more.

No more to chiefs and ladies bright
The harp of Tara swells;
The chord alone, that breaks at night,
Its tale of ruin tells.
Thus Freedom now so seldom wakes,
The only throb she gives,
Is when some heart indignant breaks
To show that still she lives.

The music of Ireland, as Moore remarks, is the truest comment upon the history of Ireland. The tone of defiance is succeeded by the languor of despondency—bursts of turbulence die away into softness—the sorrows of one moment are lost in the levity of the next—from the effort to shake off the wrongs so deeply felt comes that mixture of mirth and sadness characteristic of Celtic history and Celtic song.

Moore has sometimes been found fault with for the sensuousness of his verse, a sensuousness more apparent in his poems of the East than in the Irish Melodies. One may perhaps regret,

though upon the score of art, not morality, that there was not sometimes in his verse a glimpse of Love, purged of self and of sense, glowing not with the rosy hue of passion, but with the pure white light of sacrifice. Moore seldom rose to the heights which said :

"I had not loved thee, dear, half so well
Loved I not honour more."

Nevertheless his was by no means the philosophy of the garden, neither was it, as one critic charges, a cool and calculating sensualism, rather it was the exuberance of an Irish heart which finds "Nothing half so sweet in life as Love's Young Dream."

LOVE'S YOUNG DREAM.

Oh! the days are gone, when Beauty bright
My heart's chain wove ;

When my dream of life, from morn till night,
Was love, still love.

New hope may bloom,

And days may come,

Of milder, calmer beam,

But there's nothing half so sweet in life

As love's young dream :

No, there's nothing half so sweet in life

As love's young dream.

Tho' the bard to purer fame may soar,

When wild youth's past ;

Tho' he win the wise, who frown'd before,

To smile at last ;

He'll never meet

A joy so sweet,

In all his noon of fame,

As when first he sung to woman's ear

His soul-felt flame,

And, at every close, she blush'd to hear

The one lov'd name.

No,—that hallow'd form is ne'er forgot

Which first love trac'd ;

Still it lingering haunts the greenest spot

On memory's waste,

'T was odour fled

As soon as shed ;

'T was morning's winged dream ;

'T was a light, that ne'er can shine again

On life's dull stream :

Oh ! 't was light that ne'er can shine again

On life's dull stream.

His wildest verses were probably a great deal more innocent than the imaginations of those who criticised them. "I always consider my friend Thomas Moore" said one of his contemporaries, "as an infant sporting on the bosom of Venus," a metaphor which, though mixed in chronology, was not without its point.

In 1811 one of the happiest events in Moore's life occurred, namely, his marriage. Of it Lord John Russell says : "From the year of his marriage to that of his death his wife received from him the homage of a lover enhanced by all the gratitude, all the confidences which the daily and hourly happiness he enjoyed were sure to inspire. Thus, whatever amusement he might find in society, whatever literary resources he might seek elsewhere, he always returned home with a fresh feeling of delight."

Unfortunately his wife was not a Catholic, and on this fact doubtless hinged some at least of Moore's carelessness in regard to the religion of his childhood. The question of Moore's religion has always been a mooted one, some critics holding that he not only did not practice his own faith, but that he actually adopted the Protestant faith. That the latter statement was not true is shown by his "Travels of an Irish Gentleman in Search of a Religion," a work in which he tears Protestantism to shreds and which, as one learned theologian says, is as able a tract in defence of Catholicity as had been published in many years. Nevertheless, if he was not a Protestant, neither was he much of a Catholic, for he had his children baptized and brought up in their mother's faith, and if he, as Lord John Russell, to whom he confided the editing of his Memoirs, claimed, while in

London attended the Roman Catholic chapel in Wardon street, he seems, from his own statements, to have done so more from a desire to hear fine music than from any interest in religious truth. It seems clear that though he never actually abandoned the Catholic faith, he was neither consistent nor manly enough to live up to it. It is the one blot on an otherwise spotless career. His answer to a person who tried to convert him to Protestantism was nearly in these terms: "I was born and bred in the faith of my fathers, and in that faith I intend to die." Alas for intentions! There is on earth no record that he ever fulfilled that intention; let us hope that there may be in heaven.

Some late documents, and especially a letter from the Protestant Rector of Chippenham, go to prove that Moore did make some attempt in his later years to return to the practice of his faith. He attempted to prepare for Confession. A priest called on him several times during his last illness—Father Lacock—but alas! for the love which had been his guiding star through life—the priest was not allowed to see him.

In 1817 appeared *Lalla Rookh*, one of the first of a new school of poetry entirely Oriental in character. Moore had spent many years in preparation for this work, and so completely is it imbued with the spirit and the imagery of the East that critics could scarce believe it possible that Moore had never traveled in the Orient. Earl Russell says of it: "Such charm of versification, such tenderness of womanly love, such strains of patriotic ardour, and such description of blind and fierce fanaticism, are seldom found." Indeed, its chief fault is that it is overloaded

with ornament; one cannot see the green turf for roses, nor the blue heaven for stars. It met with immediate success, and was even translated into the Persian. Jeckyll says: "Reading *Lalla Rookh* is as good as riding on the back of a camel." And Tuttrel:

"Its lays are sung
By moonlight in the Persian tongue
Along the streets of Ispahan."

At the zenith of his popularity Moore met with painful reverses. The deputy whom he left in his place in Bermuda proved faithless and the poet was called upon to pay a very large sum. It was only after many years and by the aid of his friends that he was enabled to straighten out the difficulty.

In 1825 he published a biography of Sheridan, followed five years later by his well-known "*Life of Byron*." Of this Macaulay says: "Considered merely as a composition it deserves to be classed among the best specimens of English prose which our age has produced." In 1827 he published that gorgeous romance illustrative of Egyptian life, entitled *The Epicurean*, and in 1831 the memoirs of that ill-fated patriot Lord Edward Fitzgerald.

The latter years of Moore's life were clouded by loss of memory and a helplessness that was almost childishness. The death of his sister Ellen, of his two sons and his daughters, seem to have not only saddened his heart but obscured his intellect. The wit which sparkled so brightly, the gaiety which threw sunshine over every circle in which he moved, the readiness of reply, the quickness of recollection, all that marked the Poet and the Wit were gone. But the love of music was still alive and to the day of his death he continued to sing or asked his wife to

sing to him his favorite Irish alrs. He died in England at Sloperton Cottage, the well-known home of his later years, Feb. 26, 1852, and by his death Ireland lost the sweetest of her bards, best beloved of her sons. Well may we join with that farewell of Lord Byron, written as he was setting out for Italy :

"My boat is on the shore,
And my bark is on the sea,
But before I go, Tom Moore,
Here's a double health to thee.

* * * *

Though the ocean roar around me,
Yet it still shall bear me on,
Though a desert should surround me,
It hath springs which may be won.

Wert the last drop in the well,
As I gasped upon the brink,
Ere my fainting spirit fell,
'Tis to thee that I would drink.

With that water as this wine
The libation I would pour,
Should be—peace with thee and thine
And a health to thee, Tom Moore."

We may drink it in *liqueur* that sparkles, we may drink it in Irish *poteen*, we may drink it as the great Dominican drank it in the waters of the Mississippi, but whatever the fluid the toast will be the same and it will be echoed the world over by all lovers of Poetry and all lovers of Ireland :
Here's a health to thee, Tom Moore !"

THE REVIEW TOURIST CLUB.

V.

THROUGH MERRY ENGLAND.

BY ANNA E. BUCHANAN.

"The views here, although very fine, are not to be compared with those to be seen from the top of the so-called ruin near the house."

"What is that ancient looking place if not a ruin?" "A modern ruin, if you like, but it is only a landmark. If we can climb up the broken steps to the top, we shall find the view magnificent—let us try it."

"There is the bay, hemmed in by by the Staddon Heights, by the breakwater which lies across the sound—the shape of which resembles a great E reversed—by Plymouth with its splendid Hoe, and the docks as well as the harbor of Cattewater. In the sound, you observe, is a little island—Drake's Island—with its fortress; and away beyond the breakwater, are to great rocks; these are called the Shagstone and the Mewstone. How many fortresses there are ! Two on Staddon

Heights, Breakwater Fort, Mount Batten's old round tower, and the Citadel of Plymouth. Beyond Cattewater, with our telescopes, we can see villages as far as the Dartmoor tors. Hill, river, sea, town, and dockyard : here one has them all, and looks at them from a southern woodland, where rhododendrons bloom in mid-winter and camellias flourish in the open air."

"From the terrace, our next halting place—there it is, above the slope of the hill—you should particularly notice the variety of color. There are the black rocks, which we have noticed before, and the white foam, and the exquisite green of the sea—add to these the red bracken, the hawthorn trees, and dark Scotch firs. On the southern side of the hill which runs down to the sea, there are beautiful evergreens. The zig-sag paths in the cliffs give one an opportunity to see still more, for

there are seats from which one can look out upon the sea and away to the Eddystone Lighthouse, to Picklecombe Fort, and to the stone piers."

"From another place, higher up, and from the white seat, nearly at the summit of the park, we can see Milbrook village and Lake, and Torpoint townlet—on returning we shall walk along the borders of the lake. Here is an interesting lesson in Geography, viz. the junction of the Cornish river Lynher with the Tamar, lake beyond lake showing the points of union of rivers and sea. The great waterway runs northward—the noble harbor, Hamoaze, Devonport dockyard, and the Tamar bringing down its rapid current from the far hills. There is no more splendid sight than the great ships lying there, quiet on the shining water."

"The tomb of the first Lord Edgcumbe is in Maker Church—the church of St. Macra—Macaulay describes the place, but, as has been remarked by a modern writer, one would feel inclined to rewrite the line :

• The beacon blazed upon the roof of Edgcumbe's lofty hall,

and add, "the tower of Maker's lofty church, if "church" would not spoil the rhyme," because it was that tower which was used for signalling in time of war."

"Now, we must go through the pretty gardens, for that which is called Italian, with its great orangery and statues and fountain, is very inviting. Notice the way in which the flowers are grouped. These are southern evergreens; they are arranged very beautifully, and there is quite a dignified look about them. The French garden is pretty, too, but here is the English, and the cedar—grand old tree—with a

big history. It was under this tree that William IV. held a *levee*." "Here are some lines written on the seat beneath it, from Cowper's "Task."

"Yes the poets are largely recognized here. There is a temple to Milton, a Thomson's seat, a tablet to Ariosto; and we are told that Garrick and Lord Lyttleton have been inspired by Mount Edgcumbe. Many of the statues are put under huge boxes in winter time."

"We have the privilege of seeing the library and one or two other rooms, so that we will enter by the north front door—or rather by one of the two doors, the other being labelled "Royal". There are several fine family portraits among which we can distinguish those by Sir Joshua Reynolds. As we enter the hall there is a painting of the present Earl and Countess in front of us; the others are William III. and James II. In the gallery leading out of this, in a sort of drawing-room; Van de Velde's painting of Dutch and British men-of-war are prominent. Here, in the dining room, is the first Lord Mount Edgcumbe and other members of the family, by Reynolds, and the Earl of Sandwich and Sir Richard Edgcumbe by Lely. Reynolds was a painter who did obtain honor in his own country; he is the painter pre-eminent of Mount Edgcumbe. While he was a lad at Plympton his pictures were accepted by the Edgcumbes, and in Queen Victoria's journal we may read that there are now here "pictures by him when he first began to paint, which have kept their colour; then when he made experiments, and these are quite faded; and again of his works when he discovered his mistakes, and the colour of his pictures is then beautiful."

"What a quaint, oddly shaped room this dining room is!" "It is shaped like an egg. The pictures are all interesting, but the portrait of the Duke of Monmouth appears to be the finest; it is Lely's."

"This is the billiard room, with a picture of Lord Valletort, the son of Lord Mount Edgumbe; and another of Margaret Edgumbe, maid-of-honour to Queen Elizabeth; this portrait has the inscription placed there by herself, that it was painted "in the sixty-eighth year of her age and the forty-eighth of her widowhood."

"We come next to the library. Here we are told there are records of half the crowned heads of Europe. This is Virgil—seventeen editions. "Mt. E., MSS," and "London Letters from Philip Edgumbe 1660-1685. They must be interesting. There are a great many huge volumes, and much that is in manuscript, but our view of these things is limited, as we quite realize when we feel disposed to sit down and read for an hour or two. Over the bookshelves are portraits of the Edgumbes around Charles I. and his Queen."

"Suppose we now go through the china-room on our way back to the grounds. Here we see a great deal of old Plymouth ware. The weight of the plates is beyond anything you would imagine from their appearance, but some of these pieces are very handsome—the jars for instance. You may form an idea of what the art of that period was, when you look at these jars and the greyhound so elaborately designed." "This is the way back to the grounds. The house would have quite satisfied the Duke of Medina Lidonia no doubt. It is one of the loveliest places in the kingdom." Now we return to our starting point in order that

we may see more of the Tamar. Maker Heights, Rame Head and fortifications; by the Cornish shore of Plymouth Harbor, are places we have noticed before. We now go up the Hamoaze under the gigantic bridge at Saltash, and on, a few miles up the river, until we come to the Tudor mansion of Cothele. Here you have a beautiful view of the great bridge; the river widens and resembles a lovely lake. St. Burdeaux Church—which was a garrison for the Royalists when Plymouth was besieged—looks down upon us. On the Cornish side of the river you see the little hamlet of Cargreen. The church is said to contain the remains of Theodore Palæologus, descendant and representative of the Christian Emperors of Constantinople, who died there in 1636."

"If we intended to land, here is Cothele Quay. The Edgumbes own this estate also, for in 1353 William of Edgumbe married Hilaria, heiress of the Cotheles. House, pictures, arms, tapestry, furniture—all are old and have grown old together, till Cothele, embosomed amidst its stately chestnuts, seems like a region where the world has stood still for the past three centuries. There is a small votive chapel on the precipitous bank of the river at Cothele, a witness of the dangerous times in which religion lived there. Sir Richard Edgumbe joined the Duke of Buckingham, and being unsuccessful, had to fly. 'When hard pressed he escaped by throwing his cap with a stone in it into the river, while he lay perdu above. The splash was heard, the cap was seen, and so, in the idea that the hunted man had drowned himself, the chase was given up.' He afterwards went to Brittany, but returned in a short time and built the

little chapel on the woody bank." Although Calstock looks a little uninviting village, it is not wanting in good inns, and we will stop here for some refreshment. This is a capital spot; we shall very soon be served by the healthy looking, neat little attendant—our aged visavis companion seems inclined to talk to us."

"Thee be strangers, be sure, not but mony comes here in the winter."

"Can you tell us anything about the country around here?"

"Yees, lady, I'm well knawn all aboot, but I'm not very larned. We shall soon have a change o' waither; early in March there coomes a dry wind soometimes, from the aist, as makes uns face an fingers burn when a mon be doin ditchin; lilacs and 'oodbines cloze kernellin ther blozzom. Nootice the peartrees—Devonshire's nooted for 'em—my grandfather got the graftens from Shelan a poor Italian sooldier in the reign of James 1st. Its a faine climate an there be people noo as wize as Maple Durham as coom when the woods grew damp at the fall o' the leaf, to the warmer cliffs o' the channel. But soometimes her lived in a cave cloze above Tarr Steps, a woonderful crossin o' Berle river, made, as everybody knaws, by Zatan for a wager, and every woon was afraid o' her. Been to Morwell Rocks, ladies?"

"We are going there this afternoon. Shall we be likely to find any ferns or wild flowers in that direction?"

"Rare good uns. Zee there to the left yander—her be goin that road—then mind thee a turnin to the raight and thee can zee the blozzums an the fearns—I did hear o' the names o' soom o' them but memory's laift I. Wull, there's the gooldylocks be praitty flowers an the columbaine, and willy herb,

and beech fearn, an zweet mountain fearn, an I ized to knaw a saight of 'em."

"That's good, and we'll go and hunt some now."

"Naw, naw, there be na huntin here, its Exmoor where the huntin' is!"

"Well, then, we'll go and look for some wild flowers and ferns, and thank you, Nicholas, for telling us all about them."

"Now, we must remember the old man's directions. Here is the road that "her" took—the woman we saw going along. The Devonshire brogue is certainly very odd, and when the people talk fast it is almost impossible, sometimes, to understand them. We shall have more of it further north, and in perfection near Exmoor. Here is the turning, and there are the flowers in all their beauty,—this little briar with a small flower is the *Rosa macrautha*, actually in bloom now. Here are the goldylocks that Nicholas mentioned, and here is St. John's wort *Hypericum linariifolium*—this is the narrow leaf, but you have a specimen of the waved leaf *Hypericum undulatum*. The white rock cistus! this is very pretty. Here is the columbine, and the bell-flower; they generally grow near streams. Farther on is the place for ferns, on the hedge banks. The *Osmunda regalis* sometimes grows as high as five feet in this climate. Here is the *Polypodium*—the beech fern—the broad shield fern *Aspidium spinulosum*, and the *Aspidium oreopteris*, the sweet mountain fern, yes, and the beautiful little *Athyrium filia-femina*—indeed we have been lucky to find so many good specimens.

"It is only fair that our botanists should have a good turn. There are other rare Devonian species, such as

purplesurge, *Euphorbia peplis*; autumnal squill, *Scilla autumnalis*; the sun-dews; strapwort, very rare; and others, to be found in this county; but we shall not be so likely to meet with "clumps in the scoops of the hedgerows" in many other parts of England, as we do here. This evening these specimens will give us enough to do, therefore we had better now retrace our steps. To-morrow, on our way from Tavistock to Exeter, we shall see more of the blue hills of Dartmoor, colored, as in Scotland, by the fern and heather, purple, green and gold in summer, veiled in their atmosphere of blue even when clothed in their browner tints, or in their rich olive and russet, as in autumn. No one knows Devonshire who has not seen something of Dartmoor. It is described by poets as, like Exmoor, composed of "wastes and wilds, of crags of granite, views into far-off districts, and the sound of waters hurrying away over their rocky beds," but Dartmoor is very beautiful, although as the poet Carrington wrote:

"It is a spot almost unknown—untrod," and the "traveller must turn him from the beaten track of men" to find it; and it will probably be all the more delightful to us on account of these characteristics. It is twenty-five miles in length and twenty in breadth, and it rises at its highest point to 2000 feet above sea level, and higher, for, recently, by the Arduance Survey, Yes Tor is 2029.555 feet, and High Willhayse is 2039.437 feet high. The tors—there are four of them at least—are of granite, and assume many grotesque forms; sometimes they appear like a race of giants. No vehicle can go over the most approachable part of Dartmoor, indeed, one would need a pocket compass as well as a map and a good share

of physical endurance to attempt it. Where the river Tavy rises, it is so utterly lonely that there is not a trace of man or his works; oftentimes no sign or sound of animal life—beast, or bird, or insect; a solemn stillness reigns unbroken. One might be utterly alone in an unpeopled world. Artificial rock basins—Druidical remains—have been found on every tor. There are some quaint old almshouses and picturesque 17th century farmhouses at Widdicombe Vale which one sees after crossing the Moor—but, while we have been describing Dartmoor, we have been spinning down the river so rapidly as to be at Plymouth again before we had thought of it. These people, in the fore, are evidently going to Torquay. They have a consumptive patient with them. Torquay has no rival in winter; its atmosphere is so balmy and its aspects so genial that life to an invalid can be very pleasant there. Breezy on the cliffs, sheltered in the valley, sea air at one turn and balmy fragrance of gardens at another, it has a peculiar advantage from the character of its site. Then there is the Devonshire marble work, the fossil varieties of which have the name of madreporæ; and Torquay is famous for very fine *Terra-cotta* ware, the finest now produced. As to antiquities, there are but few—a curious little chapel on the top of a hill, dedicated to St. Michael, with a vault of solid stone, and the ruins of Torre Abbey, which was founded in 1196, the Premonstratensian house.

"If we could only go across the country as the crow flies we might soon be in the north of the county; but, for our next excursion, we first go by rail from Devonport to Tavistock. All the scenery now is fine. We cross the Tavy by a handsome bridge; a lit-

the way up the river are the woods of Maristow, or Martinstow, the seat of Sir Marsey Lopes, Bart. As we reach the next station we may see the church—decorated and perpendicular—in which are several effigies. This is also a great fruit-growing district; apple, cherry and plum orchards abound. After Beeralston we come to Tavistock."

"Devon has few more notable, and pleasanter towns, than Tavistock. In the Abbey one of the earliest printing presses was set up, and in the 16th century "Dan Thomas Rychard emprinted a copy of Boethius." Sir Francis Drake was here, and there is a very fine bronze statue which the Duke of Bedford presented to the town. The Abbey dates from 961. Unfortunately scarcely anything remains of what must have been a noble edifice—we will go through the ground. Over the gateway is the town library; here—the refectory—is a Unitarian chapel! The old porch is used as a dairy for the Bedford Hotel, and there are a few other portions in the garden on the other side. A part of the church has floated into the churchyard. When we come to the public buildings, we shall find that the Guildhall was built to match, in style, the remains of the Abbey. For some of the buildings, such as the Kelly College founded by Admiral Kelly for the sons of officers, a greenish free-stone has been used. This stone is described as a volcanic ash, and where it is found in the remains of the Abbey scarcely a sign of decay is apparent. The Vicar has several antiquities in his grounds near the Abbey, and some stones of early British date—one from Buckland on Dartmoor is inscribed SABINI FILI MACCODECHETI. Another from the same place, bears the words DOBUNNI FABRII FILI RNNA-

BARRI or NABARRI, and an another NEPRANI FILI CONBEVI or CONDEVI. The tower of Tavistock church, you observe, is a true campanile, and stands on piers. The Glanville monument is a fine piece of sculpture. There is another church at the west end of the town in the Romanesque style, which was built at the cost of the then Duke of Bedford; Clutton was the architect.

"On our way to Exeter we must look out for the Tors of Dartmoor. Here, igneous rocks have left their mark throughout the district. Brent Tor, in this neighborhood, is a peak of them. On the top of it is a little church with sturdy walls and battlemented parapet; it is only 37 feet 6 inches, in length, and 14 feet 9, wide, and is said to have been placed there in fulfillment of a vow to St. Michael, by a merchant who was saved from shipwreck. There are many of these votive churches about Cornwall and Devon, reminding us of true piety of the early days.

"We are going to Exeter via Okehampton the town from which tourists visit Yes Tor and Willhayse in the warmer weather; the latter is the highest mountain south of Cumberland. We can see them in the distance. There is the range of hills and the first Tor; a little farther near Stourton is Yes Tor. Of course there must be a magnificent view from such a height; even better than from Willhayse which is ten feet nearer the sky but not so well situated. If we can come back this way as we go to Exmoor, we may be able to attempt a climb. There are the ruins of Okehampton Castle which was dismantled and disparked by Henry VIII. It has a true, quadrangular, keep. With hills on every

side it could hardly be defended in these days, but in the time of Baldwin de Brioniis, William the Conqueror's, Earl of Devon, it was an important stronghold. The chapel is the best part of the ruins, and contains a piscina. The oldest portion, the keep, may be of the 13th century."

"Now we are nearing Crediton, a curious old place, challenging notice. Its name was Kirton and it is called so in common parlance still. It was the first seat of the See of Devon, and until 1050, when it was moved to Exeter. Catholics made it their headquarters in the 16th century, till the Carews drove them out of it. The church of the Holy Cross—a cruciform structure with central tower—is a noble looking old "minster" which it absolutely was until dissolved by Edward VI. Crediton was once in the fore as the old rhyme from time immemorial tells us :

"Kirton was a borough town
When Exon was a fuzzy down."

"Exon is the Latin for Exeter. There are some of the ancient families in Devon still, though not all in their olden seats.

"This is Newton St. Cyres adjoining Exeter. Sir Stafford Northcote, Earl of Iddesleigh, the late Chancellor of the Exchequer and leader of the House of Commons in Lord Beaconsfield's time, lived at Pyne close by. Now, when we have crossed the Exe, we are in the fine old modernized city of Exeter. It will be a paradise for you, antiquarians. There seems to be ample accommodation for us—here is a conveyance to the Half Moon, we will take this in order that we may look around upon the lions of the town from a good situation. In history we read of this Exeter as having been the stronghold of every race holding rule in England.

It can be traced back to the Keltic hill-fort on the marches of the Exe, and it has had its turn with the Roman, Saxon and Norman. In High street, old times are well represented by the houses, gables and galleries, projecting stories, and carved corbels at every turn. Although more modern in the suburbs, the town is without rival—as regards its antiquated aspect—in the kingdom. We go through Castle street to the remains of the Castle of Rougemont. The wall which encloses the ancient rampart of the old hill-fort of the Britons is of Norman date and is 5 feet thick at the gatehouse. Rougemont is so-called from the natural color of the hill which is formed of a reddish-brown trap. There is a house in High street with a statue of Henry VII. which stood on the outer face of one of the city gates and was taken down in 1784. The gates of the Cathedral close by are also gone, but walls are traceable in some parts of the town; they are in fair preservation at the back of Southernhay. In the grounds of the Bishop's palace are the remains of a barbican; and near that is another tower and four embrasures. In Bedford House, which was probably a religious house, the Russells took up their residence. The youngest daughter of Charles I. was born there; it stood where now we see Bedford Crescent. There are the twin towers and long roof of the Cathedral; we will go there next.

"Happily no attempts at restoration have removed some of the most noble portions of this grand church, which, although not as it was when the first Bishop of Exeter was solemnly consecrated—Edward the Confessor being present and the queen by his side—is still the Norman structure found in

1107. The foundation charter which Edward the Confessor is said to have laid on the altar of the church of St. Peter, at the monastery, is still preserved among the archives of the Dean and Chapter. We will first notice the architecture of this cathedral. Archdeacon Freeman's account of it tell us that it exhibits "perhaps the most perfect specimen in the world, of bilateral (or right and left hand) symmetry." Not only does aisle answer to aisle, and pillar to pillar, and window tracery to window tracery, but also chapel to chapel, screen to screen, and even tomb to tomb and canopy to canopy.

"We can join the party going round with the guide and so gain the benefit of the man's oratory—they are looking at the columns, listen to his discription:

"The transeptal towers are arranged in a manner to be found only in one other church in England, viz. that of St. Mary Attery built on the cathedral plan. The magnificent perspective of fluted columns and richly ribbed roof more than 300 feet in length, and the long unbroken stretch of vaulting of nave and choir, are beyond what we ever find, or very rarely find, in any other country. With the exception of the Nor.towers, and and a few minor points, the cathedral throughout is decorated of the purest type—the Geometrical. It was completed in 1369. In restoring any portion, Sir Gilbert Scott has aimed at preserving its pristine beauty. In 1206 the nave was finished, the choir was lengthened and the Lady Chapel added, as well as some other portions in which the pointed arch appears. The most notable detail of the nave is the *minstrel's gallery* in the central bay, a very beautiful work. It has been associated with the Black Prince, Duke of Cornwall, Exeter be-

ing parcel of the Duchy. The carved heads of Edward III. and Queen Philippa are, you observe, on the corbels. The chapels of St. Paul and St. John the Baptist are in the N. and S. transepts. The fine triforiated galleries were made to project in that way because there was a difficulty in hewing a passage through the Nor.walls."

"Whose is this extraordinary effigy?"

"William Sylke, subchanter, was buried here in 1508—this is the chantry. Now, please ladies, look at this clock; it shows the age of the moon on this dial, which depicts the earth as the centre of the universe, with both sun and moon circling around."

"That is worth seeing, certainly. It must be as old as the Abbey itself. Did you say we could ascend the tower?"

"Yes, for the sake of the view over the city as well as to see the great Peter bell which is up there. It was brought from Llandaff by Bishop Courtenay, in 1478, recast 200 years later, and it weighs 12,500 pounds. Hugh Courtenay, Earl of Devon, is buried in the S. transept, his monument is there. Now, there is the chapel of the Holy Ghost, 'a relic of Bishop Leofric's minster,' they say, but of course I don't know about that."

"This is curious carving!"

"It is early English. The Bishop's throne is magnificent—it is medieval. Some artists of note have pronounced this carving on the Bishop's chair to be 'of unrivalled excellence.' You see the foliage with knops or finials—beautiful they are—surmounting tabernacled niches.

"The stone carving of the *Sedilia*, too. You will please, ladies and gentlemen, notice Stapledon's work here,—above each of the seats is a head, the

central one, of a bishop who is, of course, Leofric, the other two are King Edward and Queen Edith.

"The *revedos* is made of alabaster and various beautiful marbles, and richly jeweled. The representation of the ascension was very nearly removed some time ago, because it was thought that such figures were too papish to stay here; but if they once begin to pull down the *figures* they might as well destroy the whole place.

"Now we come to the chapel of St. Andrew in the N. choir aisle, and that of St. James in the S. The two chantries are the *Speke*, or St. George's chapel, and the *Oldham*, or St. Saviour's. The choir aisles were placed here by Bishop Bitton in 1292, or perhaps a little later.

"The Lady chapel and the chapels of St. Mary Magdalen and St. Gabriel, are the works of Quivil, whose memorial is in the centre of the elegant tile and marble pavement."

"Whose tombs are those?"

"On the S. side of the chapels is the Bronescombe tomb, the other on the N. is the Stafford, both the tombs of bishops. I think I have shown you all there is to see in the interior, now."

"There is the chapel of St. Edmund here, is there not? We entered by the N. doorway but did not see it."

"There is, but excepting the font which was made specially for the baptism of the Princess Henrietta, the youngest daughter of Charles I., who was born in this city, there is only an ugly monument to some officers and men of the 9th Lancers who fell in India. It was put there in 1860. You will like to see the W. front. I can go there with you as no one is waiting for me. This is the work of Bishop Brant-yugham in 1394."

"What a magnificent screen!"

"Yes, the figures of prophets, saints and kings are very old, and crumbled somewhat, so that you can't see who they are. There are sixty statues in the two rows. St. Radegunde's tomb is in the screen. Bishop Grandissan had it restored that he might be buried in it. The recess in the S. doorway contains the remains of two pieces of sculpture, "The Appearance of the Angel to St. Joseph," and the "Shepherd's Adoration." The two statues above the upper row are supposed to be Æthelstan, who built the walls of Exeter, and Edward who founded its bishopric." You can distinguish the angels in the third row supporting the figures above. Time has certainly done its work here, and perhaps the fine old carvings have had to take a considerable share in the stormy conflicts of the past.

SACRED SCRIPTURE.

THE HEBREW TEXT OF THE BIBLE.

We have seen in our last paper that the Hebrew written language retained practically the same form in which it had been moulded as it flowed from the pen of Moses. That the text of a work, which had passed through so many vicissitudes and had been copied so frequently in the long course of its existence, could come down to us without any changes, variations or errors, is more than anyone now-a-days could reasonably expect. For the present we omit all consideration of any special providence exerted to secure its safe transmission into the hands of the Church. We regard it simply as a human work, subject to all the accidents and adventures and consequent imperfections which usually attend the productions of men. Professor Sayce the eminent English scholar is correct when he writes: "It is as historians and not as theologians that we must investigate the records of the Old Testament, if we are to obtain results that will satisfy the great mass of reasoning men."*

"At every transcription it was possible, to say the least, for slight mistakes to creep into the copy, and what was possible has happened,

This ancient Book
Would lack its quaint, old, honest look,
If on its pages
Were scattered nothing of the dust of ages."†

As a rocky coast retains its configuration under all the assaults of wind

and wave, though the sand be heaped up in varying shapes and forms along the beach and in many a nook, so the Hebrew Scripture in its substance remained the same though some letters, words and sentences underwent considerable modifications. But these variations, we repeat, did not destroy the substantial integrity of the book.

The integrity of a book can be either *critical*, *textual*, which means the uncorrupted preservation and transmission of the very text, or *substantial*, *dogmatical*, that is the preservation and transmission of the true sense of the text. Textual integrity regards then the mere letters words and sentences; the substantial regards the meaning of the text, the signification of its doctrinal, moral and historical parts. These two integrities are so related that the substantial is dependent upon the textual because no substantial or dogmatic error could creep in, except through defects in the critical integrity, as for instance John x., 30, "I and the Father are one" cannot be twisted from its evident meaning without violently altering the text. The critical integrity however might be wanting without removing the substantial integrity, since words or sentences may suffer some changes and yet their signification remain the same. Thus it matters little whether we read Gen. xix. 3, "And he pressed them very much &c." (Douay) or "and

* *The Higher Criticism and the Monuments*, 4th Ed. 1894, p. 25.

† *Cath. University Bulletin*, Jan. 1895, p. 42.

he pressed upon them greatly," (King James') or "and he urged them greatly," (Revised Version). Of course the text may be so altered as to destroy the dogmatic integrity. Thus to quote a well known example, if in Ps. xxi. 17, *Ka'ari* 'as a lion,' be read* instead of *Ka'aru* 'they dug,' the text would read: "as a lion my hands and feet," which makes nonsense, even if we supply a word, "they encompassed as a lion my hands and feet," it would still make but little better sense and certainly would not be a very correct expression.† What alteration did Luther introduce into the III. chapter of St. Paul to the Romans, and which integrity did he thus impair?

If we wish to prove that the Scriptures are worthy of credence, we must demonstrate that the textual variations have never been serious enough to injure their character as reliable historical records of facts, thoughts and sentiments, in other words that the text is sufficiently accurate to form a solid basis for its substantial integrity. That the Hebrew Scriptures possesses this textual integrity may be shown first, from the history of the text itself; second, from the investigation of the general charge made against the Jews that they corrupted the text, and third, from the examination of each verse and of each book in particular. This division if not scientifically exact will serve our purpose. The history of the text and the investigation of Jewish corruption must be treated here at least briefly, but the actual examination of each word—a gigantic task—forms a science by itself called *Textual Criti-*

cism, whose object is, to eliminate the errors introduced by the human elements of transmission, to ascertain the original condition of the text and to reproduce one as conformable as possible to the primitive autograph. The materials available for the detection of errors and the correction of texts are the manuscripts in the original language, the ancient versions, the writings of the early Fathers and of other authors who quoted Scripture extensively. In due time a few texts will be selected and examined so as to exemplify the methods adopted by textual critics, both trustworthy and untrustworthy, but beyond this, we can use in a work of this kind only the conclusions which their labors justly entitle them to draw.

Errors in a text may be either *intentional* or *unintentional*. The question of intentional errors belongs to the examination of the alleged Jewish innovations. The sources of unintentional errors are manifold and in consequence, the number of mistakes is very great, yet as will be evident, they are all very unimportant. They can creep in through defects of sight, hearing, understanding, memory, writing, knowledge, etc.‡

The irate critic condemns loudly and frequently the negligence of sleepy copyists "*dormitantes librarii*," but it was very human to err in such work. No matter how keen the eye, how easy, when weary with transcribing page after page, to confound letters so much alike as ב (Beth) and כ (Kaph); ד (Daleth) and ר (Resch); נ (Nun) and י (Yod); ה (He) and ח (Cheth). Sometimes letters now bearing very little re-

*As in Hahn's *Biblica Hebraica* ps. xxii., 17, an edition in frequent use in this country.

†Cf. Corluy's *Specilegium Dogmatico-Biblicum*, 1884. Tom. II., p. 121. Vol. II., Schilling's *Chrestomathix Hebraica*, 1884, p. 103. This text is of importance in theology.

‡Cf. Reinke's *Beiträge zur Erklärung des Alten Testaments*, Muenster 1866, Vol. 7, pp. 59 et seq.

semblance to one another were evidently mixed up, such as ש (sin) and י (Yod); ה (He) and י (Yod), and at first sight the *librarii* or copyists here seem inexcusable. But were these letters always so dissimilar in appearance? If you will turn to the older alphabets, the Phœnician or the ancient Hebrew, some of these letters will appear as much like twins as the examples given above from the square or quadrilateral alphabet. If the transcriber read quickly and gave more attention to the words than to their sense he was liable to *transpose* letters without noticing his mistake, the more especially if the new word thus introduced made good sense with the others. How much alike are ויחגר (vichgru) they trembled and ויחגר (vichgru) they girded themselves! Entire words were thus transposed and even apparently entire sentences. Sometimes letters and words were *omitted*. Again words sounding alike or badly pronounced are easily and as a consequence were frequently *confounded*.

If the copyist trusted too much to his memory, an easy entrance was furnished to errors and as the words in the ancient manuscripts were written practically without any sign of separation, many abbreviations used and not a few notes written on the margins, variations could also slip in through the *wrong division of words*, the false interpretation of *abbreviations* and the admission of *glosses* or marginal notes as parts of the text. Again the originals may have been so old and worn by time and usage that many letters and words had become *illegible* or had entirely disappeared and thus another

way was opened for the entrance of error. When parts of sentences were similar how easy it was for the eye to fall on the same word but in the wrong place and then the writer would add what followed and omit what preceded. Finally some transcribers relying too much on their own knowledge and judgment would alter the text by substituting *modern words*, changing *grammatical forms*, etc. When we consider how very numerous were the possible sources of errors, how natural it is for human fragility to err, we need not be astonished that the "dust of ages" is scattered pretty thickly over the pages of the Hebrew Scriptures and that as a consequence, errors, variations and discrepancies abound in luxuriance.

We have pointed out these faults because things should be recognized as they are, and that our opponents may not charge us with suppression of the truth.* Many have been accustomed to look so long and so steadily at the divine side of the Scriptures, that this glimpse of the human side and its imperfections may at first startle them a little. This knowledge, however, is bound to come sooner or later, since scriptural questions and biblical are discussed not only from the platform and in the monthly or daily output of the public press, but also in works ostensibly written to amuse yet designedly intended to propagate agreeably new and dangerous theories in morals and theology. Better learn the presence of these defects from friends than from foes. Better understand the true state of the case.† The more readily the existence of these blemishes are admitted, the less formidable be-

*Cf. Preface, pp. xii, xiii, of Huxley's *Science and Hebrew Tradition*, 1894.

†Cf. p. Li. of Preface to Vigouroux's *Dictionnaire de la Bible*, Fascicule vii. This preface is from the pen of the Bishop of Toulon and is remarkable in many ways.

come the attacks based on them. Notwithstanding their great number they are but an army of Lilliputians incapable of tearing out even a single leaf from the Bible. They can annoy the student but they cannot destroy his confidence. May their very abundance and yet the evident limit placed to their advance like the waves of the ocean that can go so far and no further, serve to make the absence of substantial errors the more noticable and striking. The substantial integrity remains untouched. This truth though it is sufficiently clear to those who accept the authority of the Church, on the ground that providence watched over the divine revelations, can also be triumphantly vindicated by the means usually employed to establish the integrity of any human work. This latter way of proceeding is the only available method when we have to deal with those who do not bow to the decisions of any spiritual authority on earth. It is also the most satisfactory one for ourselves when we wish to investigate the grounds of our "reasonable service" (Rom. xii. i.) and to give "the reason of that hope which is in us." (St. Peter III. 15.)

There were then many sources of error but there were also causes and influences at work which prevented these errors assuming dangerous proportions. Before touching on these in particular we may notice one fact which our own experience vouches for and which has considerable weight on the point in question. Who will refuse to admit this assertion, that a work may be read and re-read and many slight mistakes be passed over almost without comment, but let a mistake of consequence occur and immediately a shock would be felt, an investigation demanded and

a rectification made? For instance the discrepancy between pps. 17, 48 and 2 King 22, 48 might or might not be remarked and anyhow might be permitted to pass without further notice by all except a special critic. It makes not the slightest difference which of the two texts is the more correct. But if we found the little word "not" omitted in Exodus 20, 14, notwithstanding its littleness what a disturbance would arise. It was actually omitted in an English Bible published in 1632, which on this has ever since been styled *The wicked Bible*. The first example may serve to illustrate a violation of the mere textual integrity, the second a violation of substantial integrity. Besides this general safeguard we will see from the history of the text that there were learned men who labored with the greatest care and solicitude to weed out the errors which from time to time sprang up, and we will also see that there were special ways and means of detecting and correcting them.

THE HISTORY OF THE HEBREW TEXT.

The history of the Hebrew text divides itself readily into five periods, of which the first, the *Age of the Authors*, reaches from the time of the composition of the text down to the days of Esdras; the second, called the *Age of the Scribes or Enumerators*, extends from Esdras to the Age of the Talmudists, that is from the fifth century B. C. to the end of the second century A. D. *The Age of the Talmudists*, or third period, runs from the beginning of the third century to the end of the sixth century A. D. The fourth period, or *Age of the Massorites*, continued to the ninth or tenth century, and the fifth period, or *Age of the Conservators*, comes down to our times.

QUESTIONS ON THE TEXT.

1. What of the probability of minor errors in the Hebrew Scriptures?
2. What is textual integrity—substantial integrity?
3. What relations exist between these two integrities?
4. What degree of textual and of substantial integrity must be proved?
5. How may we prove this textual integrity of the Hebrew text?
6. What is the object and materials of textual criticism?
7. Explain how unintentional errors may have occurred?
8. Is it useful to know of the existence of these errors?
9. What general proof might be given against the possibility of substantial error?
10. How may the history of the Hebrew text be divided?

The Acts of the Apostle, the last of the historical books of the New Testament, which was to furnish Scriptural reading for last month, though written in chronological order, may be divided into the two following parts:

Part First, Chap. I. to Chap. IX., 43, treating of the beginning of the Church and its propagation among the Jews.

a. Foundation of the Church at Jerusalem, I, I—ii., 47.

b. Propagation and confirmation of the Church in Jerusalem, iii., I to vii., 59.

c. Propagation of the Church in Palestine, Samaria and Syria, viii., I to ix., 43.

Part Second, Chap. X., I to Chap. XXVIII., 31, treating of the beginning of the Church among the Gentiles and its propagation by St. Paul.

a. Beginning of the Church among the Gentiles, x., I. to xii., 25.

b. Discord between Jewish and Gentile Christians settled, xiii., I. to xv., 35.

c. Spread of the Gospel in Macedonia, Asia Minor &c., and St. Paul's captivity, xv., 36 to xxviii. 31.

QUESTIONS FOR RESEARCH.

1. What does Theophilus signify, and is it here a proper name?

2. What is the first recorded act showing St. Peter's primacy?

3. What means "having loosed the sorrows of hell," Chap. ii., 24?

4. Who are the Greeks and Hebrews of Chap. vi., 1?

5. Why is the miraculous conversion of Cornelius a strong argument against indifferentism?

6. What verse of Chap. xii. indicates belief in Guardian Angels?

7. Explain verse 16 of Chap. xvi.? Read Isaias viii., 19.

8. How could Paul claim to be a Roman citizen? (xvi., 37.)

The Scripture portion of this month will be St. Paul's Epistle to the Romans and the First to the Corinthians. The Epistle to the Romans may be divided into two parts.

Part First Chap. I., to Chap. XI., 36, is *dogmatic*, and after an introduction extending to verse 15 inclusive, it aims to prove that.

a. Christian Faith is a necessary means of salvation, i. 16—iv. 25.

b. The effects of faith are shown, v. 1—viii., 39.

c. Objections to his doctrine by some of the Jews answered. ix. 1—ii. 36.

Part Second, Chap. XII., I. to Chap. Chap. XV., 13 is *exhortatory*, embracing:

a. General admonitions of private and public life. xii. 1—xiii. 14.

b. Special counsel about the weak in faith. xiv. 1—xv. 13.

c. An Epilogue explaining why he wrote and containing many salutations. xv. 14—xvi. 27.

The first Epistle to the Corinthians may also be divided in two parts.

Part First, Chap. I. to Chap. VI., 20, after a short introduction rebukes the Corinthians for their discord and sins.

Part Second, Chap. VII. I to Chap. XVI., 24, solves various difficulties proposed by them concerning marriage, celibacy, eating of meats offered to Idols, decorum in religious ceremonies, diversity of spiritual gifts, resurrection of the dead and epilogue.

QUESTIONS FOR RESEARCH.

ROMANS.

1. Which verse in Chap. I. proves that the existence of God can be demonstrated by reason?

2. Which verse of Chap. ii. proves that Gentiles could be saved?

3. What is the meaning of verse ii., Chap. xiv.?

4. Which verse in Chap. x., condemns all teachers not lawfully ordained?

5. Was Abraham saved by faith alone? (iv., 1-3.)

I. CORINTHIANS.

6. Which verse in Chap. iii. favors doctrine of purgatory?

7. Explain verse v. of Chap. v.

8. Which verse in Chap. x., proves the real presence?

9. Explain verse 51, Chap. xv.

CURRENT HISTORY AND LITERATURE

BY REV. MORGAN M. SHEEDY.

THE ANTI-SOCIALIST BILL AMENDED.

The Anti-Socialist bill before the German Parliament has been so amended in Committee as to provoke the violent opposition of the promoters of disorder. Through the influence of the Centre or Catholic party such changes have been made in the original bill as will safeguard the interests of sound morality and religion. We are somewhat surprised at the angry tone of some of our American papers over those changes. They argue that the amendments involve an attack on free speech and the liberty of the press, when, in truth, the purpose is to protect public decency and Christian belief from the violent assaults of German atheism. It is really surprising how many men there are in literary life, supposed to be in other things quite intelligent, who cannot bring themselves to see anything good in what is done by Catholics. Some time ago those critics

of the bill were hoping that if it were to become a law certain changes might first be made in the measure; and now when the very changes have been made they try to present them as undesirable, making the bill as amended more objectionable than it was in its original form, simply because the changes are to be credited to the Centre party. It is hard indeed, to please some people. Notwithstanding opposition the bill as amended will likely pass through the German Parliament.

A DISGRACE TO OUR CIVILIZATION.

The tenements in mostly all of our large cities are a disgrace to our civilization. A Commission appointed for the purpose of inquiring in the condition of the tenements in which the wage workers of New York City live has recently made a report to the legislature. The report shows a state of things which demands remedial legislation of some kind. The average

landlord thinks only of securing the highest possible rent. Too many of this class, in the desire to add to their revenues, ignore the dictates of our common humanity. As a consequence the most ordinary sanitary regulations are neglected, because attention to them would cost money. Thus the health, both physical and moral, not only of individuals but of the public, is endangered, in order that the grasping owners of tenement properties may add a few more dollars to their income. As the rent goes up tenants have to crowd into narrower and still narrower quarters, until human beings are packed together like so many sardines. We believe there is an awakening of the public conscience to the evils of the tenement house system as it exists at present. We are glad to see that Mr. W. D. Howells has written some valuable papers on the subject, gathering his facts from a personal visit to the slum districts of New York City. It is a good sign when a writer like Howells takes up the problem with the evident desire to open the way to a better condition of things. All right thinking people will be glad to advance the discussion of such themes, which will lead to broader knowledge and clearer views as to the best methods by which improvement can be made.

THE CURSE OF THE COUNTRY.

Extravagance is the curse of the country. Ours, the richest country on earth, is made to hold squalor and misery by this besetting sin. Society is ruled by it. Business is prostrated by it. Government is burdened with it. It is found on every side; in every walk of life; in city, town, village, and country. It takes the form of vulgar display. It indulges luxuries for those who cannot afford them. It runs riot in wild

and desperate speculations. It burdens the taxpayer with supernumerary officials at exorbitant salaries. It gives out contracts without regard to cost. The vulgar show of the newly rich and the strain upon less fortunate people in the "same set" are pretty well known. That is not the worst of it. It reaches down to the poor, working people. They feel they must "keep up appearances" as long as they have a dollar to spend. And too often they go into debt for that which is not necessary. Every branch of government follows the same rule—spends all the revenue it can raise and borrows more. Then when the extravagant speculators overreach themselves and fall, the financial world takes fright and tries to recoup its extravagancies; mills stop, men are out of employment, and public revenues shrink. The poor laborer, mechanic, or clerk without earning power faces poverty, want, misery, and despair. The country is so cursed with this mania for spending money that it seems not to recognize any relation between income and expenditure, except the limit placed upon credit. Recently at a meeting of one of our Reading Circles every thinking person was delighted by the reading of an admirable paper by a young Catholic gentleman on the subject "Live within your Means." The paper was full of sound reflections and practical good sense. May we not ask? Is it not time to stop? Is it not time for the wealthy to inquire of themselves whether they can afford to continue leading the pace that ends in starvation of the poor? Is it not time for the poor to stop following foolish examples? Is it not time for the middle class to enjoy what comforts are naturally theirs and cease driving themselves to

insanity or death to keep up a senseless display of luxuries they have no time to appreciate? Is it not time for the whole people in common to shake off the curse of their national and private extravagance?

AGAINST A STATE CHURCH.

There can scarcely be a doubt of the passage through the British Parliament of the Disestablishment of the Anglican Church in Wales. It has passed the House of Commons on second reading by a majority of forty-four. The House of Lords may reject the measure, but such action will only help the Liberal party at the general elections. With the passage of this bill the disestablishment will become a more pronounced issue in England and gradually push its way to the front. With the State church disestablished in Ireland and Wales, and with no existence in Scotland save in a modified Presbyterian form which is soon to go, what argument can be found for its retention, with its ancient abuses and wrongs, in England? In looking over recent discussions on this subject we find that in 1894 the Church of England received voluntary contributions to the amount of \$29,000,000, and in addition to this over \$7,000,000 was spent on buildings and improvements. The *London News*, the leading organ of the Liberal party, commenting on these figures, says:

"This enormous income from voluntary sources, with its almost infinite possibilities of expansion, throws a curious light upon the lamentations of those clergy who see in endowments the only divinely appointed source of their maintenance. It is startling as well as gratifying to note that the voluntary contributions even in Wales exceed the net clerical income by £54,597, being a much larger percentage

than obtains in England. London, by the way, sets the best example of generosity, the three dioceses of London, Rochester and St. Albans contributing the handsome total of £1,247,739."

The day is not far distant when Disestablishment of the Anglican Church will be demanded by the people of England. It will be the great issue after the questions of Irish Home Rule and the mending of the House of Lords have been definitely settled.

OUR CIVIC DUTIES.

One of our contemporaries has some timely and just remarks on the duties of Catholics in movements for the public good. We are glad to notice that within the last few years there has been a marked disposition on the part of Catholics, priests and laymen, to co-operate with their fellow-citizens in matters that aim at promoting the general well-being of the community. Says the writer referred to, "Apart altogether from their duty to spread the faith, which they cannot do if they shut themselves selfishly in, Catholics have public duties as citizens which it is a wrong to neglect. They ought, according to their education and means and opportunities, to be models as citizens, and that they will not be if they are selfish creatures, active in public life only to the extent of voting, holding office, or getting a share of profitable contracts. There are public duties that are higher and more worthy of praise than these. One would say that Catholics, instead of holding back, should be eager to contribute by their presence, their money, and their readiness to assist in all ways, to every movement in their vicinity started with the honest purpose and the reasonable expectation of accomplishing some end

that is of real interest or value to the citizens at large. Good works, not selfishness, or exclusiveness—which may be the same thing—is one of the characteristics of a sincere devotion to the Catholic religion. Now there are many good works that can be accomplished, and can only be successfully accomplished, by the joint efforts of the best citizens regardless of their religious differences. If it is loyally intended to co-operate with the Holy Father's wish for the reunion of Christendom, it is desirable that the best of Catholics should become better known to those outside the Church, for a better acquaintance would go far towards disarming prejudice and disposing our separated brethren towards reunion. There could be no fitter opportunity for this cultivation than association with them in some of these commendable efforts at doing good."

THE ANGLICANS AND THE CATHOLIC CHURCH.

That there is a good deal of stir in Anglican circles caused by the recent address of Lord Halifax before the Church Union Society of England, and the expected letter of Leo XIII. to the Protestants of England, is evident to those who have followed closely the religious press for the past months. The *London Times* writing of Lord Halifax's address declares that it is "the most important article respecting the reunion of the Church of England with the Roman Catholic Church that has appeared in a century." Lord Halifax is regarded as one of the soundest thinkers and most eloquent speakers in the Church of England. And it is for that reason the *Times* believes his recent address "is destined to create a movement which may result in a practicable reunion on the basis

proposed by Leo XIII." The language of Lord Halifax has attracted a good deal of attention in England and in America. Here are some extracts from the address:

"When for controversial purposes it is attempted to discover an origin for the English Church other than that of Rome, or to prove that England from the earliest times down to the sixteenth century was not united to Rome by the closest links of an external unity and a common faith, those who are acquainted with the facts are tempted to doubt our honesty or at least the trustworthiness of our historical methods."

Again: "The unity of the Church of our Lord Jesus Christ lasted 1,500 years. For 1,500 years men might talk of the Church of England, the Church of France or the Church of Spain, but as all knew that as there was but one Lord, one Faith, one Baptism, and one Eucharist, so there was but one Church, and all looked to Rome as the great central See, grouped around which the different churches were supported by the profession of a common faith, by the link of an external authority which, binding them to itself, bound them close to one another."

If Lord Halifax succeeds in making other Anglicans view things as he sees them, he will have done much to aid in bringing about a reunion of the Church of England with the Catholic Church.

ITALY'S DEPLORABLE CONDITION.

The condition of affairs in Italy is deplorable. The country has been going from bad to worse. It is at present governed by a small minority of its inhabitants. Its people are burdened by taxation to maintain an immense army and costly navy. The govern-

ment is on the verge of bankruptcy. Its parliamentary institutions have been practically overthrown by Crispi and Humbert; its leading politicians are corrupt, its trade is at a standstill, and the people suffer. A disinterested secular writer furnishes the *New York Tribune* with this view of the situation: "Italians are certainly the most long suffering and patient nation under the sun. Any other race would have been goaded into revolution long ago by the intolerable treatment to which they are subjected. In the first place, the government imposes taxes which the people are unable to pay, owing to the widespread distress resulting from the disastrous economic policy inaugurated by Prime Minister Crispi, and then it proceeds to disfranchise all those who find it impossible to settle their indebtedness to the State. The next general election is to take place on the last Sunday in April, the second ballot following a week later, and it has been estimated that more than fifty per centum of the electorate have been struck off the registers in consequence of the non-payment of the qualifying taxes. Inasmuch as all good Catholics are likewise expected by the Vatican to stand aloof from the contest, in accordance with the practice which has been in vogue ever since the loss of the temporal power by the Papacy, it will readily be seen that the vote cast on April 28 will in no way represent the true sentiments of the Italian people as a nation. All the more so as those who go to the polls are thoroughly aware that in the event of their casting a ballot against the government they will expose themselves to reprisals and persecution on the part of the local authorities." This is what has come of the fine promises of general happi-

ness and prosperity made by the unscrupulous promoters of United Italy who lured the people with glittering generalities about a "golden age."

CONTRARY TO THE CONSTITUTION.

The reading of the Protestant version of the Bible in the public schools has again been pronounced illegal by a court of law. Judge Gunster has recently decided that the reading of the Scriptures in the public schools of Pennsylvania is contrary to the Constitution of the State. He declared that denominational exercises and instruction in sectarian doctrines have no place in our system of common school education. He puts his veto on the practice of making the public schools Protestant. And the learned judge is right. If Protestants want religious exercises and instruction for their children they should, as Catholics are doing, establish their own schools, or come to some agreement with Catholics in an adjustment of the school difficulty.

NAILING A LIE.

The *New York Independent*, a paper that does credit to its name, nails a lie which has been travelling over the country propelled by anti-Catholic malice. A document has been prepared purporting to show that seventy-two per cent. of all the deserters in the late war were Irish. In this document it was boldly stated that the statistics were furnished directly from the United States Pension Office, and were endorsed by the *New York Sun*. The editor of the *Independent* wrote to the War Department, and received the following reply: "No compilation has ever been made from which any reliable statement can be made relative to the number of deserters during the late war. The number of soldiers of any

given nativity in service during the war is not known, nor is it possible to make even an approximately correct statement of the number or percentage of deserters belonging to any particular nationality." The *New York Sun* likewise denied that it had indorsed these figures, which, as the *Independent* says, "strips the statement of the last vestige of authority, and shows that it is a lie made out of the solid." But a lie will continue to travel, even after it is nailed. Yet the Catholics may rest assured that persecution which is founded on misrepresentation and falsehood will, in the long run, meet the fate of all lies. All honor to the *Independent* in thus exposing the base tactics of the enemies of truth and fair-play.

A VITAL PRINCIPLE INVOLVED.

Rev. Lyman Abbott, in the April *Century* has an article on the question of moral and religious teaching in the public schools. A vital principle, he says, is involved; and that principle must be discovered, recognized, and applied. After quoting from Monsignor Satolli's "Propositions on the School Question" and Professor Huxley's "Science and Education," he remarks:

"These two utterances are typical of two movements in antagonistic schools—the hierarchical and the rationalistic—toward a common ground. That ground is that the State may and must furnish all the educational training necessary to constitute good citizenship, and that education in moral principles and training in moral activities, inspired by a spirit of reverence and love under the sanction of a divine law and Lawgiver, are essential to good citizenship. The practical working out of this principle may be left to the future,

for 'where there's a will there's a way.' But it must clearly include a public recognition of the fact that the public school is a moral institution; that no one but persons of a profoundly moral nature have any right to appointment on the School Boards or as school teachers; that moral power is a first requisite of the school teacher, and that her liberty to use her moral power in inculcating a spirit of reverence for law and a spirit of service and self-sacrifice must be not restrained, but encouraged.

"If these principles, or rather this fundamental principle, be recognized throughout the country, it will not be difficult by local experiments to find a method by which out of school hours, either in the school rooms or in other adjoining rooms, distinctly catechetical, theoretical and denominational instruction may be given, not by or under the public school authorities, but by such adjustment with them that it shall not interfere with their work nor lay a double burden on the pupils, too hard for them to bear."

CATHOLICS AND THE ENGLISH UNIVERSITIES.

A petition signed by a large number of influential English Catholics and headed by the names of the Duke of Norfolk, the Marquis of Ripon, the Marquis of Bute, Chief Justice Russell, an Irishman, and forty other Peers, has been presented to Cardinal Vaughan, Archbishop of Westminster, requesting that representations be made to the Propaganda to secure the final removal of obstacles which at present prevent many Catholic young men from availing themselves of the educational opportunities at Oxford and Cambridge Universities.

THE MANITOBA SCHOOL DIFFICULTY.

Referring to the threats of revolt made in Manitoba by the Orangemen in case the Dominion Government compels the local legislature to let the Catholics there support their own schools with the taxes that they pay to the education fund, the *Chicago Times-Herald* says: "Sir Thomas Greenway and the Orangemen of Manitoba are valorously in favor of home rule in that province, but it is impossible apparently for their prejudices to see that if home rule be good for the Province of Manitoba it ought to be equally good for each of the other six provinces of the Dominion. The Orangeman type of patriot, no matter by what other name he may call himself, is always in favor of home rule, provided he be in the majority. Notwithstanding the sectarian bravado of Sir Thomas Greenway and his utter failure to see a superb opportunity for constitutional statesmanship, there is no reason to fear that civil war will be precipitated in a young and sturdy community on account of a parochial quarrel. The good sense of the people of Manitoba will find an amicable way of adjusting their differences, and in the adjustment the type of patriot illustrated by Greenway will be wisely ignored, as in time his folly will be forgotten." If home rule be so good and sacred a thing for the majority, why not also for the minority, so as to let them take care of the education of their own children?

THE READING CIRCLES A POWER.

"Whatever the questions are which arise for discussion," observes a contemporary, "in the Reading Circles, the trains of thought started by the new world of books into which the ma-

jority of these volunteer students have recently entered, are certainly remarkable in many cases. The fact that the discussions and readings take place and the new thoughts blossom out in the presence of trained minds and able instructors is of inestimable value. Whatever the plan upon which they originated, the Circles are a power, and their directors must have discovered that they need careful management. Having that, the energies of awakened curiosity, restless ambition, jealous competition and real, earnest, truth-loving desire after learning will be turned into the proper channels."

A DISGRACE TO THE PULPIT.

What is the matter with some of the Protestant clergymen of the country? Are they forgetting the plain teachings of the moral law; or merely ignoring the law of truth and decency in the craving for notoriety that consumes them? Recently in one of our cities a Protestant clergyman from the pulpit declared that he knew of some shameful scandals in the Board of Education, but when publicly asked by the Board to report them, he shirked and spluttered, and finely confessed that he really did not know anything. The Boston minister who recently slandered President Cleveland has made a confession that was disgraceful to himself, and he has been well scourged for his blatan- cy. A Pittsburg clergyman the other day charged Cardinal Gibbons with making certain statements which he had never made, and the Cardinal has taken the trouble to write a letter in which, with all charity, he reprimands his slanderous assailant. A secular contemporary observes that a clerical slanderer is a disgrace to the pulpit. If a minister may be deposed for heresy, he ought to be cast out of the com-

munion of the Church for slander, which is falsehood, and often far more wicked and more condemnable than ordinary kinds of lying. "If any man bridled not his tongue, this man's religion is vain." Some of these reverend slanderers might reflect on this text betimes. The meaning is obvious.

RELIGION AND LITERATURE.

The Holy Father has given considerable space in his recent Encyclical to the relations of literature to religion in the United States. He says that every effort should be made "to increase the number of intelligent and well-disposed writers who take religion for their guide, and have virtue for their constant companion." But how are writers of this class to be increased? The love of appearing in print is common enough. The history of the Catholic press in the United States since the beginning of the century is full of instances both of the kind of writers that the Pope desires to see increase in numbers and of the kind that might disappear without loss. It is writers having brains and a competent education and experience, and, in proportion to their brains, a conscience that will keep their talents in line with their duty to the Catholic faith and good morals, that are needed. This seems to have been a case in which the so-called law of demand and supply has failed. There has been a great demand for the sort of writers the Pope points out, but no adequate supply has appeared. Of course there has been the pecuniary difficulty. Old Dr. SAMUEL JOHNSON is reported having said that whatever has ever been written worth reading was written for money. That looks like a paradox, and yet, in a sense, it is true. Of course he did not include

the inspired writings. The genuine writer, not the amateur, is a laborer, and is worthy of his hire. There is nothing more laborious than good writing. MACAULAY'S saying that easy writing is hard reading is another statement of the same truth. The outlook, however, for good Catholic writers has brightened wonderfully within the last few years, especially since the Reading Circle Movement began to arouse a deeper and more widespread desire for knowledge among our young people. Catholic writers find a better sale for their books, and there is a steady increase in the circulation of the better class of our periodical and weekly press. It is the practice, also, of the managers to pay a decent remuneration to their contributors.

THE MODERN NOVEL.

In an interesting paper in the *Forum* Professor Boyesen confesses that his mind was sensibly unfitted for dealing with real life by the romantic novels he read in his youth. Thackeray, he says, recalled him to common sense. One is glad that attention has been called by this literary man to a point which needs to be impressed on young people. The old-fashioned romantic novel on which too many, especially those of the gentler sex, dote and dream does immeasurable harm. It may not be immoral in itself, but it is so in its consequences. It is responsible for more divorces, domestic quarrels, murders and suicides than the world has any idea of. Its pictures of life are no more like the reality than the garden of Eden is like a slaughter house. The latest fashion in fiction is to kill the heroine and make the other characters live and die furiously unhappy. This is a reflex of the pessimism and

despair that have invaded life and literature in our day. The novel that shows men and women how to be strong and true, sincere and self-controlled under all circumstances, that always rewards virtue and sternly chastises the wrong-doer is the novel that fulfills a mission.

A TYPE OF DEGENERATION.

The complete exposure and deserved punishment of Oscar Wilde will have the valuable result of removing an odious creature from the view and the thought of the public. After a while he will be forgotten, and with him will go that particular school of moral perversion of which he posed as the vain and shameless leader. The proper place for the "Apostle of *Æstheticism*" is a lunatic asylum; for the manifestations of intellectual and moral disease have been constant and unmistakable ever since he began to glory in their public exhibition, twenty years ago. It is said that the type of his malady is accurately defined in medical literature. He is an extreme and abominable example of the perverting possibilities of a type of degeneration which must be resisted by all the uncontaminated moral influence of society. Undoubtedly, he is a man of some literary cleverness and artistic perception, and it has been only by means of such abilities he has made himself tolerable by the public. His fall has put before the sight of all men the end, fate, and fruit of the baneful teaching of "art for arts sake." When right is shut out of the aims and acts of men, men rot. There is no way to evade this. 'It is as sure as fate. All the world knows it, but part of the world now and then seeks some bypath on the plea that "art for arts sake" gives a field in which beauty takes the place of right, and men are to be judged not

as good men or bad men, but as "artists", and the "artistic sense" is used to veil and excuse all that offends morals or outrages common decency. Wilde through all his life, from his youth up, in his verse, his speech, his books and his plays, has stood for the creed that as long as beauty were sought and the word or work were fair it was of no hurt nor harm that it was foul. He has been preaching the devil's gospel, and has lived and worked according to its horrible and revolting doctrines. He has had free course and been glorified, and he has used it, as did other swine, to run down a steep place into the sea.

DEATH OF DR. JUNGMAUN.

The Reverend Austin Richardson writes from Lubbeck, Belgium: "The University of Louvain and ecclesiastical history in general have suffered an irreparable loss by the sudden and quite unexpected death of the eminent Dr. Bernard Jungmann, Professor of Ecclesiastical History and Patrology at the University, and recognized by scholars throughout the world as an authority second to none on ecclesiastical antiquity."

His great work, published in six volumes, deals with the most important questions of ecclesiastical history from the earliest times, of which we hope to have an English translation in due time.

"Dr. Jungmann," writes Father Richardson, "was beloved by all who knew him, and his charity and piety were as conspicuous as his erudition. As an historian he was supreme; he had the historical instinct; he was a critic of the solid and serious school, and detested the light, audacious theories and hypotheses of the neo-German and neo-French critics. Dr. Jungmann

looked upon this new school with dislike and dread. There was a great danger, he used to say, lest this trifling with the laws of evidence and this contempt for tradition, should land the Catholic student, as it did Dr. Dollinger and many others, first into doubt, and then into unbelief."

MRS. SADLIER HONORED BY NOTRE DAME.

Notre Dame University this year awarded it Lætare medal to Mrs. Mary Sadlier, the authoress, who well deserves the honor. Her stories are known to Catholic readers. She has written much; her aim has been high and noble, her style attractive, and this mark of esteem will be fully appreciated by the authoress and her many

friends in Canada and the United States.

THE IRISH LANGUAGE.

Irish is spreading in the schools of Ireland; 1,051 candidates presented themselves for examination in their native tongue last year as compared with 831 the year before. The number of schoolmasters who obtained certificates to teach Irish doubled. Irish was taught in eleven new Board schools, and the sale of books of the Society for the Preservation of the Irish Language was greatly increased.

CHARLES DICKENS' PAPER.

All the Year Round, Charles Dickens' paper, after an existence of thirty-six years has come to an end, and is swallowed up by *Household Words*, which was started in 1850.

TEACHERS' COUNCIL

[EDITED BY JOHN H. HAAREN.]

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

CLIPPINGS.

How to conduct a lesson: (a) Prepare yourself beforehand on the subject of the lesson of the week, fixing in your mind exactly what subjects you will bring up, just what definitions and illustrations you will give or draw out of the class. All must be marked or written down in the form of a synopsis. The blackboard is the most valuable appliance in oral lessons; on it should be written the technical words discussed, the classification of the knowledge brought out in the recitation, and whenever possible, illustrative drawings. (b) Pains should be taken to select passages from the reference book or from other books illustrative of the

subject under discussion, to be read to the class with explanation and conversation. (c) Whenever the subject is of such a nature as to allow of it, the teacher should bring in real objects illustrative of it, and encourage the same. (d) But more stress should be laid on a direct appeal to their experience, encouraging them to describe what they have seen and heard, arousing habits of reflection, enabling the pupil to acquire a good command of language. (e) Great care must be taken by the teacher not to burden the pupil with too many technical phrases at a time, nor to fall into the opposite error of using only the loose common

vocabulary of ordinary life, which lacks scientific precision.—W. T. Harris: *How to Teach Natural Science*.

Literature.—It may seem to many cultivated people, who are not conversant with the 'literary' exercises of the schools, at the present time, that to insist upon making the subject-matter the prime object, is quite gratuitous, such object being with them a matter of course. But it is very far from being gratuitous. There is nothing in literary study which needs so much, at the present time, to be insisted upon. It is perhaps not going too far to say that, in the literary study of the schools, the subject-matter is *generally* subordinated to, and its virtue quite nullified by, verbal and syntactical exegesis, and other school-master things, which are dealt with for their own sake.—Corson: *The Aims of Literary Study*.

Order.—If order is Heaven's first law, it must be the first and abiding rule of the school; not that fixed and monotonous routine enforced by the mere martinet in discipline, that deadens the vital force, stifles thought, quenches generous ambition, and, regarding more the outward form than the inner life, aims only at uniformity, though only of dullness and stupidity, but that quiet, unconscious harmony that results from each member moving undisturbed in his proper sphere, in willing conformity to an unfelt but all-controlling power; no rules for the sake of ruling, no friction or jarring of ill-adjusted parts, none of the pomp and circumstance of military display, but all moving on to the attainment of a desirable end.—Howland: *Practical Hints for Teachers*.

A child's brain is like a lighted candle in a place exposed to the wind:

its flame constantly flickers. A child asks you a question; and before you reply, its eyes are raised to the ceiling. It is counting the figures depicted there, or the panes of glass in the windows; if you try to call its attention back to the first object, you torture it as if you kept it in prison. Therefore the organs of children should be very cautiously dealt with while you are waiting for them to strengthen; reply promptly to their questions and allow them to put others at their pleasure. Only keep up their curiosity and store their memories with a mass of good materials: the time will come when these will arrange themselves, and when, the brain having more consistency, the children will reason consecutively; in the meantime confine yourself to correcting their faulty reasoning, and making them realize not hastily, but as they give you openings, what it is to draw an inference.—Fénélon: *Education of Girls*.

Monks the Learned of the Middle Ages.—In every myriad of the human race, take the number where or when we may, there will be found one or two individuals born for thought; and if the vocation of nature is not always stronger than every obstacle, it is, for the most part, strong enough to overcome such as are of ordinary magnitude. Those who are thus endowed with the appetite for knowledge, will certainly follow the impulse, if the means of its acquirement are directly presented to them in early life. Now these means were everywhere interspersed among the nations of Europe during the middle ages by the monastic system; and it may be questioned whether there were not then greater chances for drawing within the pale of learning the native mind, of every dis-

trict, than are afforded by the present constitution of society. The religious houses were so thickly scattered through every country, and the continual draught from the population for the maintenance of the numbers of their inmates was so great, that they must have taken up many more than the gifted individuals of every neighbor-

hood; but such individuals would almost certainly be included within the enlistment. For, whenever a youth displayed a fondness for learning, nothing better could be done for him, whether he was the son of a peasant or a noble, than to devote him to the service of the Church.—Isaac Taylor: *Transmission of Ancient Books to Modern Times.*

METHODS OF TEACHING.

BY WILLIAM T. VLYMEN, PH. D.

PRIMARY ARITHMETIC.

Whatever methods of teaching arithmetic may be used in the upper grades it is clear that successful work cannot be accomplished unless pupils are expert in the fundamental processes. All arithmetical computation, no matter how advanced the work, consists of addition, subtraction, multiplication, and division. The successful arithmetician is he who knows when to use the proper process and is able to do it accurately and quickly. When the time comes to determine the question how to work an example, that is, to reason out the logical steps which must be taken in order to arrive at a correct conclusion, the learner cannot afford to be hampered by an inability to perform addition or whatever process may be necessary in the manipulation of the numbers. Hesitation and doubt are fatal to clearness of perception. He who has to stop to determine if seven and eight are fifteen cannot give his attention on the condition of a problem on which it is necessary for a determination to concentrate all the powers of the mind.

To secure accuracy and rapidity in the elementary operations it is necessary that the results of the combina-

tions of numbers should become automatically present to the mind. In the first introduction to mathematics the problems should be concrete and objectively illustrated until the acquaintance with the symbols of number has become complete. Once this stage has been reached the use of illustrations should be abandoned as unnecessary. The pupil is in a position to deal intelligently with symbols, and concrete illustrations are no longer in place for the reason that they are no longer wanted and serve as a hindrance rather than as a help. Crutches are useful and necessary to a man deprived of the use of his limbs but to a person in full vigor they are an impediment and a limitation upon activity.

For a long time complaint has been made that much time has been wasted in school in the performance of arithmetical puzzles that served no useful purpose save as a species of mental gymnastics, and that even the good thus accomplished might be better obtained in another way. A reaction is now setting in, and there is danger of the pendulum swinging too far in the other direction. Some of the authors of the more recent text-books seem to be afraid of presenting for solution any

problems that cannot be justified on the ground of practical usefulness, and to endeavor to present the subject with so many helps to the student that the robustness of mind which comes from the overcoming of difficulties is in a fair way of disappearing from the study of arithmetic. But whatever may be thought of this aspect of the question, it will be admitted by all that quickness and correctness in the performance of the necessary operations cannot be too highly valued or sought to be obtained with too great earnestness.

In order that the necessary rapidity may be gotten, much drill must be given. We learn to do by doing. It must be ever borne in mind that the brain of the child is plastic, so that while it is quick in receiving impressions it is equally quick in losing them. In order that any subject may become a part of the mental furniture it should be presented to the mind frequently and in as many aspects as possible. A subject is fully grasped only after it has been gone over and through a number of times. Vagueness of presentation begets vagueness of results. Arithmetic should be as definite and concrete as possible and should be endowed with such interest that the necessary repetitions may not produce that mental languor which is so fatal to all progress.

The process of addition is perhaps the most important and most useful that pupils learn in their school life. Both in school and in whatever business or occupation in which they may engage in after years they are called on to add ten times as often as to perform any other arithmetical calculation. Hence the necessity for the attainment of accuracy and rapidity in

this fundamental operation. In order to get these desirable acquisitions much care and pains must be taken. From the outset drill in all the combinations is necessary. Every example in addition should, in the lower grades, be preceded by rapid oral drill in the more important, or unusual, or difficult combinations that are to occur in the written work. Certain combinations will be found to be more difficult than others. When it has been ascertained what these are, the teacher should ask for them the more frequently in proportion to the difficulty which they represent to the pupils. 9 and 8, 8 and 7, 9 and 4, are usually found to be hard to settle. In such cases an effort should be made to fasten the combinations by association so firmly in the mind that whenever they are presented the mind will instantly suggest the last figure of their sum. For instance, if the sum of 9 and 8 does not instantly present itself to the mind whenever these figures occur, the combinations should be made the subject of special drills in which the possibilities should as far as possible be exhausted. 9 and 8, 29 and 8, 38 and 9, 48 and 9, &c., should be asked for in a rapid succession until 8 and 9 occurring in any example instantly suggest 7 as the last figure of their sum.

In adding columns of numbers pupils should not be allowed to mention each figure to be added, but should be taught to mention the totals only. Thus in the combinations $8+9+6+7+8$, &c., it is unnecessary to state, 8 and 9 are seventeen, and 6 are twenty-three, and 7 are thirty, and 8 are thirty-eight. The addition should be given thus: 8, 17, 23, 30, 38, &c. The reason is that time is wasted, and the naming of the several

figures begets slowness in arriving at the sums.

Good results are obtained by daily drills in addition in every class throughout the school. In order that the benefits obtained may be in proportion to the time and labor involved, a plan must be systematically followed and not omitted for any but the most pressing reasons. One such method is this: in every class the teacher writes upon the blackboard as many columns of digits as there are pupils in the class, or, in the case of large classes, half that number. The first week of the term the number of lines to be added should not exceed three. The pupils, in whatever order the teacher may determine, one at a time, add the columns in order, the whole class attending and being ready to correct any mistake the moment it is made. It is very important that every pupil in the class should add every column, one pupil doing it orally, the others mentally. The digits to be used should be, for the most part, 5, 6, 7, 8, and 9, as these present the greater difficulty in the combinations and require the more drill. The smaller digits should be used, but more sparingly. The figures may be placed upon the blackboard before the opening of the school and the addition should be performed as soon as the time comes for beginning work. In this way, the class need not be kept idle while the numbers are writing, and the boards may be cleared directly for other work. If half as many columns are used as there are pupils in the class, the second half of the class can add in the opposite direction from the first half. If the columns are added beginning at the bottom, they may be added the second time beginning at the top.

The second week another line of figures may be used, making four for that week. The third week, five lines should be used, and so on, adding one more line each week until the limit of the class or of the blackboards has been reached. If the drill is successfully conducted an astonishing improvement will be noticed. The small number of lines to be added at first makes rapidity easy to attain. The increase of one line each week makes a hardly perceptible increase of difficulty, and a week's drill causes any hesitation to disappear. A class of fifty, under proper discipline, can do this work, week after week, not taking more than five minutes each morning. On the first trial, of course, such rapidity cannot be expected, but it can be attained after teacher and pupils become sufficiently acquainted with the work. Indeed, almost every teacher may expect to find some scholars in the class who will become more rapid and accurate than he himself. Hesitation or mistakes should not be tolerated. A pupil who hesitates or adds incorrectly should not be allowed to go over the column a second time. He has lost his chance, and the next pupil should be called upon to perform the work correctly. Pupils who make mistakes should be noted and special drill should be given to them, but not during this exercise. During this lesson, it should be kept in mind, the aim is to secure by practice accuracy and rapidity. The endeavor to secure two advantages at the same time usually results in the loss of both.

It is advisable to dictate from time to time sums in addition to be done on paper or slates with a time limit. The lines of figures in this work should be broken, not solid, and the examples

should not be too long. More good results are obtained from two or three comparatively short problems than from one long one, the same amount of time being given to each. The time allowed for the working of the example should be sufficient for the majority of the class to perform the addition, but not so great as to give opportunity for loitering. The quicker pupils who finish the work in less than the allotted time should be instructed to add a second time, beginning the column from the top, if, the first time, they began at the bottom. In order to get the benefit from this second adding, the carrying figures should always be written below or on one side, so that if in the second addition the sum comes to 78 instead of 68 as before, the discrepancy may be detected at once. If any correction is to be made in the total written, pupils should be taught never to write one figure over another, but to cross out the wrong figure and to write the correct one immediately below. The slovenly habit of smearing two figures together so that it usually cannot be determined which one is meant, cannot be too strongly reprehended.

In the lower grades counting will be found a great service to addition. The

pupils should be practiced in counting by 2's, 3's, &c., both forwards and backwards within one hundred. Thus, 1, 4, 7, 10, 13, &c. By varying the beginning number all possible combinations can be utilized. The backward counting also helps the subtraction, and serves to fix the combinations more strongly in the mind. Thus, 50, 43, 36, 29, &c.

Mental work in addition should be of the same general character as the written work. In the addition of two numbers, each greater than 10, the pupil should learn to add the tens first and then the units. Thus, to find the sum of 68 and 29, the sum of 60 and 20 would give 80, $8+9$ would give 17, $80+17$ would give 97. In higher grades it is possible to teach children to add two columns at once. The question, however, is whether the advantage is worth the amount of time necessary to give rapidity in the process.

Mental exercises in rapid addition are valuable and possess the further advantage of interesting the class. Thus, 9, 8, 7, 16, 8, 5, 7, given rapidly enough to cause an effort in order to perform the operation, is a process that cannot but benefit the written work that will follow.

WRITING.*

BY JAMES LEE, M. D.,

Assistant Superintendent of Schools, New York City.

Perhaps nothing that you have to do, especially in the 6th grade, is more difficult to teach, with satisfactory results, than writing. It is, however, of the utmost importance that the children under you learn to write as soon as possible.

On its admission to school the child enters on a new existence. He has had a little world of his own; now he takes his place among his fellows in all earnestness, and finds a thousand things that are entirely strange to him. What wonder that he does not see nor hear as we want him to see or hear, and as a result, does not do as we want him to do! What a puzzle to him must be the multiplicity of words, pictures, figures placed before him—all of which we expect him to understand thoroughly by the mere pointing out, or by calling his attention to them! Everything is mystery to him. Even the sounds of simple words which one might think he would readily grasp are lost and twisted. To illustrate this point, you can have a number of your pupils recite, individually, some hymn or song learned by the class or school, in concert, and note the result. Errors arising from misconceptions through the eye, occur in writing. Hence the importance in your grades, of training the eye and ear carefully. At every step the teacher should be the faithful guide, for of himself the child can do little, especially in the subject under consideration.

I do not pretend to assume that the child comes to us knowing nothing—having no ability to express his thoughts and unpossessed of a fund of knowledge peculiar to himself and his surroundings—nor without some skill in using his hands. Few children enter school without some idea of form, and this,—supplemented by what you do in Form and Drawing, can be made available in the work in Writing.

Teachers of experience have found it easier to get children to draw than to write. It is remarkable, for example, what very young children accomplish in their attempts to draw. They show that they can grasp the idea of straight and curved lines. Utilize this knowledge. Recall to their minds lines which they may have observed to be parallel, not using the term, however, at first. Select examples having some distance between them to compare the ruling on their slates or papers for writing. In placing your model on the board, let the space between the lines be such that every feature of the letters may be distinctly recognized in every part of the room. The importance of these lines should be recognized in the beginning because of the necessity of having fixed points to which the attention of the children can be directed in the course of instruction, and for their own work in copying. As to the letters themselves many familiar objects will present resemblance either in whole or in part which may be noted and

* Delivered before the Teachers of the 4th, 5th, and 6th Primary Grades (First year and a half) in the Public Schools of the City of New York.

utilized in the instruction. The black-board should be constantly used by the teacher in giving this instruction. I have placed before you on the black-board a method which I would suggest in ruling the slates or paper for pupils in your grades:—Draw a vertical line half an inch from the side, the whole length of the slate or paper. Beginning half an inch from the top, draw four lines each one-quarter of an inch apart, starting at the vertical. Half an inch below them draw four more lines as above. Finish ruling the slate or paper on this plan—any of these quarter inch spaces can be used for words containing the small letters. This ruling should be neat and accurate. To teach words containing looped and other letters above the line of the small letters, use the fourth line; for words containing looped and other letters below, use the second line. The vertical line serves to locate the point from which to start as well as to teach the idea of margin.

Let me impress upon you that in writing, as indeed I would in every other subject—never to teach, nor allow children to do, anything which they will have to unlearn later. For example sentences which are begun in the 4th grade, should be introduced by a capital letter.

In writing never teach the single letter except it be a capital or the letter "a"—let it be in a word. Let the order be the same as in teaching language—the idea, the word and here its written form. We do not teach single letters in reading. The same pedagogical idea should be followed here. Besides such drill is likely to lead to curious results with young children. For example, imagine a drill on the letter "w", followed by another on "e",—then note their combination in the word

"we". It has, even after instruction, actually resulted in something like "wre". This because of the want of continuity. Other examples might be presented. The individual letters can be analyzed and resemblances noted in a word as well as when standing alone. In this respect you may have observed that the Course of Study has not been planned to meet the requirements of most of the copybooks, and vice versa.

The main thing in writing is movement, and you cannot teach movement by making single letters. The position of the hand in making single letters changes constantly. Continuous movement is what we are attempting. Form and movement should be taught simultaneously. The muscles must be trained. No amount of theory will give command of the hand. Dr. Johnson aptly said: "You can not by all the lecturing in the world enable a man to make a shoe." No more can you obtain results in writing. Free-hand practice will insure fluent writing. Let a free movement exercise, say for a few minutes, precede every lesson. It is advisable to have the pupils go through the motions required in writing the word or mold in the air before using the slates or papers, especially in the beginning.

Most pupils, as a rule, have excellence of form, but it is often acquired by a *slow process of drawing*. This is not writing because only the finger movement is taught and allowed. There is little combined movement—a movement which insures the action of the forearm with the thumb and fingers, the former giving power and the latter securing correct shape—the true movement to acquire graceful writing.

The tendency to *draw* the letters cramps the hand at every step. Hence

the necessity of frequent exercises in the lateral and up and down movements. The necessity of drill on the part of the children under you is obvious. Under you habits are formed which frequently last throughout the school life and often long after. Great pains should be taken to have every pupil under supervision to see that the wrist does not drop to the desk thus impeding the motion of the hand ; also to see that the body is in a true physiological position. Many teachers, especially in the beginning, call off or count during the various motions, required. The work of each pupil should be inspected so that you may discover who the weak ones are. A number of those who have succeeded in doing well should be placed before the class with their slates or papers as an example. Children who do not succeed at first will often make greater efforts when they see that some of their companions have done better than themselves. Exercises with the oval, the sliding lateral, the up and down movements, are of great value to train the children, to keep the wrists from the desks and to acquire freedom of movement. Besides, these will strengthen the muscles of the arm and give confidence. Not part of the hand or wrist should be allowed to touch the desk during the exercises. The forearm should do the work, swinging from the elbow as a pivot.

The following grouping of the letters, found in the Manual, and for your grades, presents the letters in the order of difficulty :

- 1st,—l, n, m, e, u, v, w, r, s.
- 2nd,—t, i, h.
- 3rd,—o, c, a, b, y, j.
- 4th,—d, p, z.
- 5th,—f, g, q, k, x.

From these groups various words should be formed, beginning with the first or simplest groupe, and advancing by regular stages until all the forms have been acquired.

I do not think it necessary to discuss the various positions assumed in writing. I shall simply state the safest physiological position. Squarely face the desk. The upper part of the body must be straight, and about three or four inches from the desk ; the head bowed as little as possible ; the shoulder blades both the same height—both arms freely suspended on the ribs and in no way supporting the body ; both elbows on a level with each other and almost perpendicular under the shoulder-joint and without any support—only the hands and part of the forearm resting on the desk. The feet should be planted squarely on the floor.—(Liebreich.)

It must be understood that there are conditions where the positions of the desks and the admission of light will affect the position, but no position which will injuriously affect the physical well-being of the child should be tolerated, for there can be no doubt that want of attention in this respect has often been the cause of much harm. The eye, the spine and the breathing and digestive apparatus are the most liable to suffer injury. The child should sit so that the light will be from the left and from above, and his body, arm, nor hand should not be in his own light. There are other conditions which might affect position—the eyesight of some particular children—the desk itself—the absence of desks, etc. Here the study of the individual, and the environments will affect the work of the pupils as well as that of the teacher.

The pen or pencil used should never be less than five inches long. Very thick pencils or holders should not be used. An average of at least twenty minutes daily should be devoted to writing in your grades.

Teachers should prepare themselves to write the models on the board. These models, as I said before, should be so large that every feature of the letters shall be discernible in every part of the room. The use of charts is permitted, but it is obvious that the force of example will not be lost upon the children.

Train the hand to assume a position which will force the pen or pencil into proper position. The following plan will effect this desirable result. Have pen or pencil on the desk—the point to the left and the concave portion, if it be the pen, looking downward; the index and middle fingers in prone position, thumb bent and its palmar surface in close contact with palmar surfaces of said fingers; ring and little fingers bent to slide along the slate or paper. Let this be done several times by the class. Now grasp the pen or pencil carefully, about an inch from the point, being careful to place the thumb on the off side whilst doing so. In lifting the holder you will perceive that it describes the quadrant of a circle, falls into proper position, resting against the middle of the last joint of the index finger and pointing over the shoulder. Place a card or small book on the back of your hand to show the children that if the hand be turned away from the proper position the card or book will fall off and the pen or pencil will be out of position. Illustrate by comparing the sliding fingers with the runners of a sled—the card or book to a little boy or girl. If

the runners be tipped to one side the boy or girl falls off. Indeed it might be well in some cases among the children to try the experiment of placing something on the back of the hand to secure a proper holding of the pencil or pen. The exercise of grasping the pen or pencil in this way should prevail in every class until the proper manner of holding it is acquired.

Your model copy has, we may say, been placed upon the board—you have drawn your horizontal lines, *always using white chalk, to prevent confusion to the eye*. You have described the movements as you went along in writing the model on the board. Now have a few children one after the other, the class giving attention, come to the board and trace your work, including the horizontal lines. This you do to see that proper attention has been given and to cultivate language. Do not, however, let this drag out into a language lesson. The work of getting the children into proper position—training them to grasp the pen—and placing the model on the board has taken some little time, and the nerves and muscle have been and are under considerable tension. I would now advise that the children be given a chance to stand and in a quick and orderly manner, take a good stretch—reaching as high as they can and taking a good long breath. Now seat them, have them assume the proper position, take pen or pencil again as you have instructed, and then write as you direct. These free movements and drills should never take more than five minutes.

After some time I would occasionally allow the children to draw the lines themselves on their slates or paper before writing. This will develop their

idea of distance and at the same time strengthen individuality. During the entire course of the exercise, insist upon the proper position of the body, the pen or pencil and the slate or copy-book, on the part of every pupil. In this, as well as in kindred subjects, great care should be taken to see that proper positions be assumed.

Many teachers think that during these exercises other work might receive attention, but the result of lack of close supervision in these exercises is followed by the carelessness and injury so often noted.

No tasks, in any grade, which would counteract efforts to secure proper position of body, and pen or pencil, and elegance of form and free movement should be assigned; the writing of words a great number of times, for example. A few times with due regard to proper form and elegance will be of much greater value.

The subject of vertical writing is receiving much deserved attention at the present time. You have observed, no

doubt, that our Course of Study does not prescribe the slant—that of the standard copy-books being as a rule followed and the widest latitude allowed with due respect to form and elegance. The forms of some of the letters in some of the “systems” presented for consideration are quite unlike the classical forms heretofore recognized, and great judgment and care need to be exercised in adopting forms in this system.

I desire to state that I do not consider this system easier to teach and that it will need on the part of the teacher the same attention as the method now generally in use. Careless up and down writing does not deserve to be called “vertical writing,” and should not be presented as such. If adopted, let it be the genuine article. No teacher should take it up singly in a school without consultation with the Principal. I consider that if adopted, it should be begun in the 5th and 6th grades and thus gradually carried up through the school.

METHODS, FALSE AND TRUE.

BY WALTER LECKY.

Some time since there appeared an article dealing with Catholic education, primary and higher, in our colleges. It lacked discrimination, and its effect was but momentary. It begot not a few responses, which in another way, were no less indiscriminate. They came without fear, to defend a cause that could not be reproached. Boasting is out of date, in this busy age; what men want are facts. Rhetoric has its use, when clothing truths; in the bolstering of falsehoods, its glamour is short lived.

Plaintiff and defendants came with a case, but left their evidence at home. As usual, the public smiled. In dealing with Catholic colleges it is essential to understand the circumstances of their foundation. The present writer has a special antipathy for “Reformers,” who are usually in the position of the braying ass, calling attention to their peculiar wants; his only desire is to put before educators what he and many others consider remedial to the present mode of educating. Our colleges have started under many and

great difficulties. Founded either by secular or regular, on the scantiest means, without any certain source of revenue to support them, depending on the small fees from the sons of exiles that were pressed on all sides by poverty and hardship, for daily subsistence; it is a cause of rejoicing to find them in such health and vigor as they are. American Catholicity owes a deep debt of love to the Sorins, those hardy pioneers who faced all manner of suffering to give shape and duration to their hearts' desire. Without them the great educational exhibits of the Columbus year would have been impossible. Colleges built on such methods had to adopt many shifts. They could not start with full courses, and competent teachers demanded wages. The result was that many, mostly in the hands of the secular priesthood, languished for a few years, and ultimately died.

The regulars were better fitted, and to them, in many instances, success has come. Among their own members they found material, and that at a pitance—food and clothes. It were idle to criticise those days, days of hope, good intentions, earnest faith, and noble striving to plant the seed from whence the great trees should grow, the trees of knowledge. Those days are past, the struggle is ended; either the seed has perished, or it has grown. If dead, peace to its ashes; if in growth, it needs tendance and watchfulness. Education, as most things in life, has its parasites, and its healthfulness is in their destruction. Either primary or higher, the first requisite is competent teachers. The notion not infrequently met with, that any student of a higher grade is sufficiently competent to teach lower grades, is all wrong. Those col-

leges, and there are a few left, which take boys of all ages, house them in the same building, allow them the same playground, and use the higher grades to teach the lower, cheat the parents. Graduation in education is essential. Primary education calls for the best possible equipment in the teacher. If the base is badly laid the building is never secure. In after life we may stay and prop it as we will,—the sight is ungainly. The teacher is the builder; if he lacks tools and materials, his workmanship is pitiable. He is not only squandering his own time, but he is engrafting on the child's ready mind, cuttings of dullness and ignorance, that once in growth will overshadow life. The saying that the colt badly broken, the horse spoiled, has a telling application when applied to man. The mind in youth untilled, later life but adds to the barrenness of the soil. Education is not a thing of text-books, a parrot repetition of the printed page,—albeit that fallacy is abroad and will die hard,—it must come from the teacher. The old adage comes trotting here, "no one can give, what he does not possess." How can boys of seventeen or older, with raw minds oftentimes imperfectly trained, wanting in character-study, peevish and impatient, careless and dictatorial, mould the delicate impressionable minds of children? They mould them, it is true, but what misshapen things! and the heedless parent lulled to sleep, by the safety that hedges colleges, awakens in after life to the wrong, when his boy, man grown, seeks the society that leads astray. "Bend the twig, bend the tree," has been the daily mouth-word for centuries, the glibness with which it is repeated, has blunted its

meaning. It has a definite signification to the true teacher. It has always seemed to me that it was coined by some schoolmaster, an educator in the true sense of the word, one who drew out what was best in youth, as a warning to the teaching brethren. Crooked trees, bent and swayed by every wind, finding their security in heavily taxing their neighbors strength, is a text with which to warn the incompetent, were it not that incompetence is audacious and needless of texts. It wallows in its own importance; and with the impudence of a country peddler, proclaims all dross, save its pack. How different the true teacher, ever ready to learn, observe, adjust. What centuries have prated, if he finds absurd, he relinquishes. He is not an æolian harp that every book-wind fad and fallacy plays, but a thorough-going musician, who tells a classic from trash by the knowledge that is in him. The artistic touch of Spalding puts him before us: "A true teacher is a pioneer through the tangled forest, a shepherd who leads to wholesome pastures, a guide who shows the most practicable road, a physician who tells what diet best suits, a captain who inspires the confidence which is half the battle, a friend who makes the long way seem short. He has himself become and achieved all that he would have his pupil accomplish and be. His example is of more value than many lessons, and to know him and to live in his presence is joy and enlightenment."

With such teachers in our primaries, how delightful and fascinating the quest of culture. That such teachers are not in sufficient evidence is the only apology I care to offer for this paper. In the college proper commencing with the study of the classics,

the lack of a good primary course may be easily discerned. Even here, with the best early training, if the teacher is unskilled, the years spent in the smatter of Latin and Greek are years of waste. How often is this the case!

The incompetent teacher has his cast-iron rules, he is the victim of false tradition. That the grammars of these languages must be known word by word is a part of his axiomatic baggage. When his pupils have mastered the grammar, mastered in the sense that the parrot repeats Polly, with, to use a homely expression, "neither rime nor reason" in the mastery; he is introduced to the "authors". How strange it would sound to such teachers, to be truthfully told, that such grammatical torture is utterly valueless, and that "to toil over the innumerable exceptions to the arbitrary rule of poetic quantity which few succeed in learning and none remember—these and a thousand other similar things which crowd the pages of Zumpt and Kühner, no more constitute a knowledge of the spirit and genius of the Greek and Latin languages, than counting the number of threads to the square inch in a man's coat, and the number of pegs in his boots makes us acquainted with his moral and intellectual character." The greatest literary monuments of Greece existed hundreds of years before the science of Grammar was born. Grammar is only understood when it is applied, and its application is found in the constant reading of the authors. Otherwise it is useless. To spend years on derivation, conjugating solitary words, is a dismal proceeding for youth. Little wonder when he comes to the "authors" he has lost all relish. If a spark should remain it is quickly extinguished by

the method of reading in vogue. The boy is handed a "Cæsar" without the slightest knowledge of the great warrior's life, without map or history, and he is supposed to take interest in the bold translation, and grammatical jugglery. He passes on, it is Virgil, and the farce is more mystifying. Let us hoist the curtain. The translation exercise has begun. A boy reads twenty lines in a half halting voice. Then the stern command: "Translate, sir!" "*Cano*, I sing," says the boy. "What do you sing, sir?" queries the teacher. "I sing, sir, *arma virumque*," responds the youth. "What part of speech, sir, is *Cano*?" is a second query. "It is a verb, sir," is the answer. "Conjugate it, sir!" is the command, and so the thing runs like a play of Maurice Maeterlinck. These teachers are surely cymbalists. No wonder that Virgil and Horace are the "bogle men" of youth.

What a travesty, as if an author could be so isolated, and understood. Mere verbal meaning, soulless and idealess. How fascinating if the youth knew Grecian history, the tales of the heroes that came from Troy; Roman history, to teach from whence Latium drew her culture. And the true teacher would develop the poetry of Homer or Virgil by the poetry of nature, under the sky of Greece and Rome. He would contrast the poets with the philosophers, the philosophers with the poets and these with the artists. He would show what influence Virgil exerted on the letters of his country by a reference to the works of Tacitus or Juvenal; what influence he exercised on mediæval literature and through it on the letters of Europe; by an appeal to Dante, who had taken Virgil as his master. Maps would give

an intelligent interest to the hero's wanderings, while a good classical dictionary would describe the arms, armament, costume and peculiar rites of the wanderers. By these means an author becomes known and a life-long friendship ensues. If the scholar meets a difficult passage, the teacher will skillfully unravel the knot, hand in hand with his pupil. An incompetent teacher will be apt to use satire or sarcasm, thus showing not only his incompetency, but his lack of the gentleman.

Newman's definition of a gentleman "is one who never inflicts pain." Where the classics are poorly taught, other studies will be found to run in the same rut. History, in text-books, written in a barbarous jargon, a mere chronicle of events, will bore. Read in the masters, under the alert eye of the teacher, what glamour waits on Pericles, Timoleon, Caius Licinius, and Tiberius Gracchus! What a world of ideas is opened to youth, when he "grasps well the truth that the worthies of those older times, the men who strove for freedom, at Athens, in Achaia, and at Rome, were forerunners and fellow-workers of the men who have fought, and are still fighting, the same battle among ourselves." If the study of the classics and history call for new methods, not less so does English literature. In some of our colleges it is almost ignored. The reverse of this should be found. The first requisite is to write and speak correctly our mother tongue, and the study of the dead languages had that idea in view. Here the teacher plays a prominent part. He must have been born with a love for literature, that love developed by continual use: he must be critic enough to tell chaff from wheat, no matter how

artfully done up, and finally he must be an enthusiast. What is the ordinary happening? The teacher is a mere task-worker, with little love for books, ignorant of the canons of criticism, tied to some pedantic text-book of the stamp of Kames, Murray, etc. Day after day the pupils tell a few bald facts in the life of some author, the teacher as a finale emphasizing the truth of the text-book. Compositions once in a while may be written, fished out of their heads, the study of models not being allowed. Ask the Catholic editor about college compositions and note the ominous shake of his head.

To begin with the subject will be trivial and unfit for publication. "Such as are thy habitual thoughts," says Marcus Aurelius, "such also will be the character of thy mind: for the soul is dyed by thoughts." Can a thrashing machine fed on tares yield grain? The style will be raw and jagged and as loose fitting as a giant's robe on a fairy. The composition may have been

begun in love and worked out in stress and toil, hammered with a blacksmith's might, but it will be the old story, the mountain in labor and out comes the mouse, ready to nest in the waste basket. Sad to think that this writer, under happier circumstances, might have wielded a pen of might and truth. The fountain dirtied, the river bears its mud to the sea. Graduating-day comes; a piece of sheepskin is no safe guarantee of lore, nor will the first two letters of the alphabet pompously written after a name hoodwink the world. The world's question, What are you worth? will fill his ears. A few years finds him, misshapen, one of the masses; barely able to exist in the struggle for bread. It would not be safe to ask them his opinion of his Alma Mater. The A. B. has vanished and the sheepskin, in disgrace, sleeps in the deepest recesses of his trunk.

"Who would be satirical
Upon a thing so very small."

A CHAPTER ON THE HISTORY OF PEDAGOGY.

BY BROTHER WILLIAM.

The present century has witnessed great strides in the work of education. Schools are to be found everywhere, improved methods of teaching abound, and means of obtaining instruction are placed within the reach of all. It was not always thus, as the history of pedagogy proves, but we are by no means to disparage the arduous labors of those who worked in far-off days, amid many difficulties, to spread abroad the blessings of education. In judging the work of education in the past we must not forget the conditions under which the people lived, the

poor modes of travel they possessed, their limited means of communication, their social condition and their ways of thinking. They lacked the daily paper, the popular magazine, the flood of literature on all sorts of subjects and the numerous means of culture which are within our reach.

To a great extent the work of education was left to the Church or to private efforts and benevolence. The Christian State recognized the right of the Church in the domain of education and aided her at times generously, and at others meagerly. The student of

history cannot fail to note the beneficent influence which the Church exercised on civilization, and particularly in the sphere of education, but many would lead us to believe that all education began with the so-called reformation. To speak thus is to display gross ignorance. Prior to the reformation, Catholic Europe was covered with schools, ranging from the primary parish schools to the numerous universities dotting the land. Had primary education been neglected, the universities would not have had so many students. The limits of this article do not permit the statement of facts which could be cited to prove the truths of these assertions. It is indeed sad to meet with so many false historical statements in the pedagogical works of the day, their authors repeating many of the old stock accusations against the Church which have been so often refuted, but which the writers of these volumes have apparently never met with.

The great importance of education, its influence and its power, have been fully realized by the statesmen of the day. Education has become a necessity from a material point of view, and politicians have not been slow to grasp the scope of its potency and the influence which it enables them to wield over the masses. The forefathers of our country, not restrained by prejudice, nor tied down by hereditary and caste notions, favored the education of the people. They felt that ignorance was a source of danger to the commonwealth, hence they have always striven to carry out in a liberal spirit, that desire for the diffusion of knowledge which is so striking a characteristic of the Catholic Church.

The statesmen of other countries,

even those who posed as friends of the people, have often shown a decided fear to have the people educated, lest they should become dissatisfied with their position in life and be a source of danger to the country. La Charlotais in his work on education, complained of the extension of the means of instruction given to the people of his time, and demanded that the knowledge of the poor should not extend beyond their pursuits. He bitterly criticises the desire for knowledge which was beginning to manifest itself among the lower classes, and he strongly condemns the Brothers of the Christian Schools for teaching the people, yet this is a man who claims to be a friend of the people. Mirabeau did not believe in gratuitous teaching, and Voltaire joined many others in denouncing the religious orders, particularly the Jesuits and the Brothers of the Christian Schools, because they believed in and gave facilities for popular education. According to Compayré, primary education never occupied the attention of Napoleon, though he ordered the Grand Master of the Imperial University to encourage and license the Christian Brothers' Schools. Blessed De la Salle had fought many battles on behalf of education for the poor. He is truly a martyr of popular education as the perusal of his life shows. His disciples have always dearly prized the principles of popular education and have ever striven to exemplify them in a practical manner, and have had many trials to contend with on account of their adherence to their pedagogical principles, and because they would not accept the educational fads of the hour.

One of the most interesting chapters of modern pedagogy is the rise and

decay of the mutual system as originated and followed by Bell and Lancaster. The former was born in St. Andrew, Scotland, and was educated at the university. He became a clergyman of the English Church and in 1787 set out for India. On his arrival at Madras he was made chaplain of the garrison. One of the duties assigned him was that of superintendent of the school for the orphans of European soldiers. He had many difficulties to contend with, and often pondered seriously as to how he could improve the condition of the school and aid the scholars to get a more efficient education. One morning he happened to pass a Malabar school, where he observed the children sitting on the ground, and forming the letters of the alphabet in the sand with their fingers. He hastened home and ordered the teachers to have the pupils taught in the same manner. They said it was impossible. He therefore concluded to employ one of the most intelligent of the boys on whose obedience and ability he could rely. Those studying the alphabet made great progress, and he was encouraged to appoint other boys, as assistant teachers, giving the first monitor charge of all the others. Success crowned these efforts and the school began to prosper.

In 1797 he returned to England and gave a report of the school which attracted much attention. The system was tried in London, Kendal, and elsewhere, but made little progress, until Lancaster who had about this time invented a monitorial plan of the same kind, gave it prominence. Bell was in the field, prior to Lancaster, but the mutual system owes a great deal of its success and publicity to Lancaster, who did not hesitate to acknowledge his indebtedness to Dr. Bell.

It does not fall within the scope of this article to follow the strife which took place between the adherents of Bell and those of Lancaster. The sectarian storms, which were aroused by the fancies of Mrs. Trimmer, divided the country into two great parties—Lancaster and the Bible and the Bible only, and the followers of Bell and the Church of England. But the storm did not subside until a considerable impetus had been given to education in England, Ireland and Scotland.

Bell received several lucrative positions, and amassed a large fortune. Lancaster, however, owing to his impulsive and improvident manner, after having considerable success was obliged to leave England, owing to the trouble he brought upon himself by his mismanagement, and come to America, and after a checkered career, founding schools, teaching, and lecturing, he died in New York in 1838, from the effects of an accident.

The French Revolution which had produced so great a change in France, had destroyed the schools which the piety, munificence, and devoted labor of generous numbers of the Church had established under her fostering care. The efforts of the revolutionary government to establish schools had proved abortive; nor is it to be wondered at. The amount of money it expended was too small to go far. The persons who presented themselves to teach were incompetent, and the general apathy of the people prevented the scheme from being a success. It is a notable fact that most of the efforts of the government never went further than to have laws enacted, but never carried into effect.

In most of the elementary schools existing in the last century, except those founded by La Salle, and those

which followed his method, the individual system was in vogue. All the pupils recited their lessons separately. There was no grading. Each scholar formed a section by himself, and hence much time was lost by the pupils and little progress was made. The teachers for the most part were incompetent and the schools poor. It was thought that the mutual system would remedy this state of affairs as large numbers could be taught by one teacher, and hence the school expenses would be light. To instruct children by children was the principle of the mutual system. Bell used to say, "Give me four and twenty children to-day and I will supply you to-morrow with as many teachers." "By the aid of monitors," exclaimed Lancaster, "one master can teach a thousand boys." To-day we would smile if such assertions were made, but they were then taken seriously. La Salle had founded the simultaneous method of teaching in the latter part of the seventeenth century, and many had learned this method and conducted schools according to its principles, but in the majority of schools it was not known nor followed. It was the only rational basis of practical pedagogy on which to successfully control a school and have proper training of youth. Many had attributed the establishment of this method to others, but historical research has decided that the honor belongs to La Salle, who divided his pupils into different classes according to their ability, and subdivided, if necessary, each class into two or more sections, so that pupils of the same capacity might be together, receiving the same lesson, and using the same book, instead of having as many sections as there were scholars, thus increasing

the labor of the teacher, causing loss of time and retarding the progress of the pupils. This is the method employed to-day, the world over, but in La Salle's time it was a great novelty.

The schools of the Brothers were the model schools of France during the last century and they continued till the revolution to impart a sound Christian Education. Matthew Arnold, speaking of the Manual of the Christian Schools, says, "Modern experience has added but little to what the book contains, while later manuals on the same subject lack its unction." A writer in the *Edinburg Review* of 1819, does not hesitate to call him one of the glories of the reign of Louis XIV.

The mutual system was introduced into France in 1815 and was welcomed as a great accession to the educational policy and a sure means of extending instruction. Its use was authorized by the government the following year, and several teachers employed it. In 1817, a model school was established in twelve departments, and a model class in twenty-four others. During the reign of the following ministry, the system received but little public attention, but the movement for establishment of the system was received with vigor under the ministry of De Votimesnil.

The French government concluded they saw a way of immediately solving the question of education by the adoption of the mutual system. They had attempted the foundation of normal schools, but they were not successful. This new system promised to provide immediate results at a low cost to the State. It would place in the hands of the government a powerful means of influencing the masses and moulding them to their own State policy. Back

of all was a disposition to ignore religious training. The clergy perceived the animus of the government and strongly opposed it. The Minister of Public Instruction felt that if the system had to compete with the Brothers' schools, it would be to the disadvantage of the mutual system. He, therefore, demanded the Brothers to adopt it. As the Brothers were incorporated with the University, the Minister of Public Instruction considered that he had a right to demand that they adopt it, and give up their method, which even Lancaster himself declared to be superior to his own. Lancaster also expressed surprise that the French government should have sanctioned its use, when they had the method instituted by La Salle in operation before them. M. Lain had the manual of the mutual system sent to the Supreme General with the request that he insist on its use by the Brothers. Brother Gerbaud, the Superior General, declared that the Brothers could not adopt it, saying it was directly opposed to their principles of teaching and the rules of the order, and detrimental to the religious spirit of the community. Appeals were then made to individual Brothers to shake their constancy, but without success. The minister, irritated at the attitude of the Brothers in regard to the system which he had set about establishing, took measures that led to the closing of several of the Brothers' schools; but the clergy and the people coming to their aid, opened schools in other places, thus showing their confidence in the educational ability and the system of teaching of the Brothers. This conflict lasted for several years until, finally, the government allowed the Brothers to continue teaching according to their own method.

Let us see what were the results of this method of teaching from which so much had been expected. According to an inquiry made by Guizot, in 1833, throughout the whole of France by more than four hundred inspectors, the following were among the findings: "All the teachers did not know how to write; a large number employed the mechanism of the three fundamental rules without being able to give any theoretical reason for these operations. The ignorance of the teachers was general. The teachers practiced all the trades, he was a day-laborer, shoemaker, carpenter. The teacher was often regarded in the community on the same footing as a mendicant, and between the herds-men and the teacher the preference was the herds-men. Ignorance was general." The schools were in such a condition and the state of education so low that it became necessary to re-organize the schools. Compayré says: "The reputation of the mutual system went on diminishing in proportion as the state became more and more disposed to make sacrifices, and as it was possible to multiply the services of the teachers." It certainly took the French government a long time to make the necessary sacrifices for the benefit of good education.

"The champions of the mutual system had not so great a love for education as they pretended. Their aim was to secularize the schools, and in the mutual method they considered they had a convenient instrument. The mutual school in those days had the same meaning as secular schools in our own. The mutual system was bad in principle. "To teach children by children," was its motto. It ignored the fact that the work of the teacher is to develop the powers of the mind and

mould the character as well as to instruct. This was impossible where the numbers were so large, and the extent of the labors so great. All that was demanded of the teacher in the mutual system was to oversee the work of the school. The numbers did not permit him to give that attention and care which are so necessary in educating children. That this system which promised such immediate results and at so small a cost should have been introduced into places where no better system was in vogue, is comprehensible, but that men should establish it where a proper system of education had already been established would be difficult to comprehend, if we did not know the feelings that inspired it.

While the sad condition of the mutual system schools had become evident, the success of the Brothers schools is shown in the work they accomplished, the reputation they secured and the numerous ones that were opened at this time. If we turn to the report of an impartial English observer, Mr. James Kay Shattleworth, issued about the

same period, we may note what he says of the Brothers schools in Paris: "These schools are unquestionably the best in Paris. The manners of the Brothers are simple, affectionate, and sincere, while the children are singularly attached to them----No one can enter the schools of the Brothers without feeling instinctively that he is witnessing a remarkable example of the development of Christian charity." Of the schools of Turin it is said: "These are particularly excellent and in them the best management of others may be observed."

Leitch in his *Practical Education* and their systems of teaching, says: "The student who peruses Lancaster's pamphlets will look almost in vain for guidance as to the best methods of teaching, or as to the right mode of presenting truth. The systems identified with the names of Lancaster and Bell have ceased to occupy a place in the methods of schools." Sound pedagogical experience has sanctioned the opposition which the disciples of La Salle made to it.

READING CIRCLE UNION.

A REPLY TO FRANCES WAITE.

NEW YORK, Apr. 24, 1895.

MR. WARREN E. MOSHER,

Editor Catholic Reading Circle Review.

DEAR SIR:—I have received a good many surprises in the April numbers of the different Catholic magazines and papers, but the most genuine and startling was that given me by the production of Frances Waite in your periodical.

Will you allow me to protest in the most emphatic manner against the advice given by that person to her friend with regard to the exchange of her story for *Masses*? It betrays such a lack of reverence, such a woful misapprehension of charity, such an absence of generosity, such a keen commercial spirit of the sort that looks about to see where *Masses* may be had for the lowest stipend, that I would be very unhappy if I thought that the person who gave it represented fairly the great body of those Catholic writers who are to elevate the tone of Catholic literature in this country. It is so kind of her not to find fault with papers which are approved by the authorities and with the thoroughly Catholic practice of sharing *Masses* and good works, that I feel we ought to overlook her evident misconception of the value of such approval and of the nature of such communication in good works.

Apart from the very puritanical theology and the unnecessary sneer at the friend who wanted to get prayers in return for almsgiving, the critical reader of this remarkable production may cavil at the want of consistency in it, short as it is. The

writer seems to forget that the reference to our Lord's Passion is quite unfortunate, because as she must know, our Lord suffered in order to gain, He gave a *quid pro quo*.

The writer, I fancy, needs a little instruction in some features of Catholic doctrine in regard to charity, and I trust that she will receive it before she succeeds in entering the field as a Catholic writer.

Meanwhile, let me suggest that she will find very great difficulty in reforming Catholic doctrine as applied practically in the method of almsgiving, of which she complains. I will say nothing of her temerity in sitting in judgment upon methods which are fundamentally involved in every Catholic devotion, and especially in the great matter of indulgences: and which show the thoroughness of the Church's kindly and compassionate sympathy with frail human nature. Her sneers are certainly out of place in the mind or on the pen of one who believes in the Saviour who promised that a cup of cold water given in His name should have its reward. Is it unbecoming then in His followers to look for reward for their every good work?

It is a pity that Frances Waite should have obscured the value of her case against Catholic editors, by dragging in matters which at best had only a shadowy connection with it; and which, after all, belong to another sphere than the literary *forum*.

Very truly yours

JOS. H. McMAHON,

Director, The Cathedral Library.

OUTLINE OF REQUIRED READINGS AND PROGRAMS.

MAY.

Outline of Required Readings.

WEEK ENDING MAY 6.

1. Birkhaeuser's "History of the Church."
—*Schisms*. Pages 220-226.
2. Azarias' "Development of Old English Thought."—Chapter VII., *Winchester*:
 - i. Alfred the Great.
 - ii. Spirit of Laws.
3. Ball's "Starland"—Chapter IV., *The Giant Planets*, pages 198-220.
4. MacDevitt's "Introduction to the Sacred Scriptures."—*The Book of Genesis, etc.*, page 175 to the end of the chapter.

WEEK ENDING MAY 13.

1. "History of the Church."—*Constitution, Worship and Discipline*, pages 227-234.
2. "Development of Old English Thought."—Chapter VII.
 - iii. The Sentiment of Nationality, pages 186-192.
3. "Starland"—*The Giant Planets*, pages 220-237.
4. "Introduction to the Sacred Scriptures."—Special Introduction, *The Old Testament Books*. Chapter I., *The Pentateuch*, page 187 to the end of the chapter.

WEEK ENDING MAY 20.

1. "History of the Church."—Pages 234-240.
2. "Development of Old English Thought."—Chapter VIII., *Abingdon*:
 - i. The Two Africa, pages 193-200.
3. "Starland."—Chapter V., *Comets and Shooting Stars*, pages 238-258.
4. "Introduction to the Sacred Scriptures."—Chapter II., *Historical Books of the Old Testament*, pages 195-206.

WEEK ENDING MAY 27.

1. "History of the Church."—Pages 240-248.
2. "Development of Old English Thought."—Chapter VIII.:
 - ii. Tenth Century Poetry, pages 200-206.
3. "Starland."—Pages 258-271.
4. "Introduction to the Sacred Scriptures."—Chap. II. continued and chapter III. entire.

WEEK ENDING JUNE 3.

1. "History of the Church."—Pages 248-252 (the end).
2. "Development of Old English Thought."—Conclusion.
3. "Starland."—Pages 272-296.
4. "Introduction to the Sacred Scriptures."—*The New Testament Books*. Chap. I., *The Gospels*, page 219 to Acts page 225.

Local Circle Programs—Suggestive.

FIRST WEEK—MAY 6.

1. Roll call—Quotations from Current History and Literature.
2. Paper—Alfred the Great.
3. Astronomical readings—Mars, by Percival Lowell, in *Atlantic Monthly* for May, '95; The Dimensions of the Universe, by Garrett P. Serviss in *Chautauquan* for May.
4. Review and discussion of the week's reading.
5. Paper—The Rise, Growth and Influence of the Monastic System.
6. Paper—How International Sports may promote peace among the nations.

SECOND WEEK—MAY 13.

1. Roll call—Quotations from Current History and Literature.
2. Review of the first five centuries of the Christian era: Papers on education, literature, art, politics, commerce, manufacture, etc., and the influence of the Church during this period.

THIRD WEEK—MAY 20.

- A NIGHT WITH MOORE, as suggested in the paper by Mary Josephine Onahan in this issue.

FOURTH WEEK—MAY 27.

1. Roll call—Quotations on the Catholic Summer School of America,—session of '95—the lectures, the courses, etc.
2. Devote the evening to a discussion in several papers, on the Catholic Summer

School of America; Aims, Advantages and Influence; Historical and descriptive sketch of the location; Biographical sketches of the lecturers and preachers for 1895.

See the *Review of Reviews* and *Atlantic Monthly* for May '95 for papers on John La

Farge, lecturer on art at Champlain Summer School.

FIFTH WEEK—JUNE 3.

The Columbian Catholic Summer School, Madison, Wis. Follow the program suggested for Catholic Summer School of America.

QUESTIONS AND ANSWERS

ON REQUIRED READINGS.

HISTORY OF THE CHURCH. — BIRKHAUSER.

1. Q. Who were the first that separated from the Church on the ground of discipline? A. The Donatists.

2. Q. What was the origin of the Donatist Schism? A. It dated back to the year 305 and originated from a double election in the Sea of Carthage; one factor falsely accusing the other of having delivered the Sacred Scriptures in the persecution of Diocletian. The schism was confined to Africa.

3. Q. When was the first instance of an appeal from an ecclesiastical tribunal to that of a secular judge? A. When the Donatists appealed from the decision of the Fathers at the Council of Arles in A. D. 314 to the Emperor Constantine.

4. Q. What were the chief articles which divided the Donatists and Catholics? A. The former held that Ordinations by traitor bishops and baptism conferred by sinners and heretics were invalid.

5. Q. What finally became of the Donatists? A. The schism maintained itself in parts of Africa till the invasion of that country by the Saracens, when they disappeared altogether.

6. Q. What other schism occurred at this time? A. The Luciferian, which held that no one who had yielded to any compromise with Arianism should be allowed to hold any ecclesiastical office, and denied the validity of baptism and ordination conferred by heretics.

Mohammed.

7. Q. Who was Mohammed? A. According to Oriental writers he was a direct descendant of Ishmael, and consequently of

the Patriarch Abraham. He was born at Mecca about the year 570.

8. Q. How was his early life spent? A. He was brought up and instructed in commercial business. At the age of 25 he married a rich Meccan widow. This alliance enabled him to live at ease and gratify his taste for religious seclusion.

9. Q. When did he form the scheme of establishing a new religion? A. In his 40th year, A. D. 609. He gave himself out as a "Prophet of God". The spasmodical convulsions to which he was subject, he represented as heavenly visions, in which the Angel Gabriel commanded him to restore the religion of Abraham.

10. Q. What is the fundamental doctrine of Islamism? A. Islamism is for the most part an incongruous admixture of Paganism and Judaism and Christianity, the fundamental doctrine of which is: "There is but one God, and Mohammed is His prophet."

11. Q. What is the meaning of the term "Islam"? A. Islam means "submission to God", whence Mohammed's followers are styled "Moslems", or Mussulmans, that is "dedicated to God."

12. Q. How do the Mohammedans divide their religion? A. Into two distinct parts, viz: *Iman*, i. e., faith, or doctrine; and *Din*, i. e., religion, or practice.

13. Q. What does the doctrinal law comprehend. A. (1) The unity of God. (2) The creation of the world out of nothing. (3) The existence of good and evil spirits. (4) The resurrection and future judgment. (5) A state of retribution hereafter. (6) Fatalism.

14. Q. What does it reject? A. It rejects

the Christian doctrine of the Trinity, the Incarnation, and the Divinity of Christ; also Redemption and Justification. The happiness of heaven, which none but the believers in Mohammed can attain, is described to consist in the enjoyment of sensual pleasure.

15. Q. What does the moral law of Islamism enjoin? Like all heathen religions it insists upon external observances, but lays no stress upon interior sanctity. It enjoins: (1) Prayer five times a day; (2) Repeated purifications; (3) Alms-giving; (4) Fasts and abstinence from wine and spirituous liquors; (5) Pilgrimage to Mecca; (6) War against unbelievers; and, (7) The keeping of Friday as a holy-day. It permits its followers to recompense evil for evil, and allows polygamy.

16. Q. Explain the government of Islamism?

17. Q. What are the sacred writings of Mohammedan's called? A. The Koran, a collection of the prophet's pretended revelation, and Sonna, or collection of moral traditions of the sayings and doing of Mohammed.

18. Q. How does the Koran regard Christ? A. With great reverence, but denies that He is God or the Son of God, though it admits His miraculous birth of the Virgin Mary.

19. Q. When does the era of Mohammedanism begin? A. From the date of Mohammed's flight, or Hegira, to Medina, July 22, 622. It spread with amazing rapidity. It was founded, maintained and propagated by the sword. Those countries where Christianity was polluted by schisms and heresies one after the other succumbed, and to this day languish under the oppressive rule of the fanatical Moslem.

20. Prepare a paper or series of short papers on the Constitution, Worship and Discipline of the Church.

For points of information on the Primacy of the Roman See and other subjects discussed in this last chapter see previous numbers of the REVIEW, Vol. VI., and Parsons' "Studies in Church History."

[END OF QUESTIONS AND ANSWERS ON CHURCH HISTORY.]

DEVELOPMENT OF OLD ENGLISH THOUGHT.

1. Q. What great scourge befell England in the ninth century? A. The coming of the Danes, who pillaged churches, depopulated cities, made use of books in setting fire to monasteries, and struck such a great blow to Christianity and learning that English life went back three centuries.

2. Q. Who checked the Danes? A. Alfred the Great (849-901).

3. Q. What is the estimate of Alfred's character and ability? A. He was an able soldier, a great statesman, a wise ruler, a lover of learning, an author of repute, and a lawgiver. His name is as revered to-day as it was a thousand years ago.

4. Q. What is the characteristic mark of English liberty? A. That the common law of England depends upon custom.

5. Q. To whom was England indebted at this period for the improvement made in her laws? A. To Christian legislation and not to Roman jurisprudence.

6. Q. What is said of Enut? A. He centralized the government of the country and ruled it with wisdom.

7. Q. Upon what was his digest of the laws based? A. Upon ancient customs; he introduced whatever was good and equitable in the various codes gone before.

8. Q. What does the Old English law indicate? A. The life and thought of the people from which it came. This thought broadened and deepened with time. The people became rooted to the new homestead, and in consequence, a feeling akin to a sentiment of nationality sprang up.

9. Q. Where did this sentiment of nationality find the strongest expression, among the Kelts or the Old English? A. This sentiment was nowhere developed to a passion in the Old English breast, as it was in that of the Kelt. The pure ideal sentiment of nationality was found in the Kelt. His mind was less prosaic and more romantic.

10. Q. Name the book most characteristic of the English genius? A. The *Old English Chronicle*. It is mostly a book of names and dates dryly entered. It reflects, as in a mirror, the various moods of the people each year.

11. Q. When the Danes had succeeded in making themselves masters of England, what followed? A. Though they imposed upon the people many of their practices and customs and personal habits, and revived old superstitions, they ended by becoming better Christians than their Christian teachers.

12. Q. What effect had war and devastation on education? A. Ignorance followed. The English lost all love for book-lore, and the good work of Alfred was nipped in the bud. His educational reforms were poorly carried out after his death.

13. Q. Who revived Alfred's reforms with some temporary success? A. Dunstan. Under his fostering care Glastonbury became the "great public school of England for the education of the higher classes of society."

14. Q. Who was Ethelwold? A. One of Dunstan's most zealous and accomplished disciples. He combined in himself all the learning of the day.

15. Q. What was he chiefly noted for? A. The translation of St. Benedict's *Rule of a Monastic Life* into English, and the restoration of the decayed Abbey of Abingdon which became renowned as a center of learning.

16. Q. Who became one of Ethelwold's first pupils and for what is he noted? A. Alfric. He translated many portions of the Holy Scriptures into his mother tongue, gave his countrymen what might be called the first Latin-English dictionary and prepared his *Homilies*, translations from the sermons of various authors in Latin (990).

17. Q. What was a general impression of his time? A. That the year 1000 would be the end of the world.

18. Q. Among the homilies and sermons, which were the order of the day, name the most remarkable that have come down to us? A. The *Blickling Sermons*, composed about 971. They embody much of the traditional and legendary knowledge concerning the saints and the Blessed Virgin Mary.

19. Q. Why are they called the *Blickling Sermons*? A. Because they are preserved in the Marquis of Lothian's library, at Blickling Hall, in Norfolk.

20. Q. Why are the *Colloquies* of Alfric Bata, so called? A. Because the subjects are in the form of question and answer.

21. Q. Why are they so remarkable? A. They present to us the best and loveliest pictures of their day. This little book raises the curtain of time and transports us back to the inner life and thought of a past civilization.

22. Q. How may the tenth century be regarded? A. As a period of moralizing, of translating, and of paraphrasing.

23. Q. What is the origin of the term "reading between the lines"? A. Inter-linear translations were used at this period for educational purposes and became very popular. Latin church hymns and the Gospels contained an Old English glossary between the lines.

24. Q. What does the devotional or moral literature of this time show us? A. That the Old English were devoted to the Blessed Virgin Mary.

25. Q. What poem presents the secular side of the callings of life—tastes and occupations? A. The *Various Fortunes of Men*.

26. Q. What was the favorite manner of teaching moral truth with the early Churchmen? A. They were pleased to draw parables from the habits of the animal creation.

27. Q. What effect did the Norman Invasion have upon Old English letters? A. With the coming of the Normans the Curfew bell tolled the death-knell of Old English letters and ultimately of the Old English language. [THE END.]

SACRED SCRIPTURE—MACDEVITT.

ADDITIONAL QUESTIONS FOR APRIL.

Chapter X.—*Authority of the Latin Vulgate.*

1. What is held by Catholics as an article of faith concerning the Latin Vulgate? A. That it is an *authentic* translation of God's written word, free from taint of corruption.

2. Does this mean that the Vulgate is absolutely free from all error? A. No. It means that whatever errors may be in it are not of a serious character.

3. Does the Church place the Latin Vulgate above the originals? A. By no means. The Fathers of Trent make it dependent on the originals for its revision.

4. How does the Latin Vulgate compare with the Hebrew and texts now existing? A. It is 600 years older than any existing copy of the Hebrew original and 200 years older than any known Greek text.

5. Did Luther give a faithful translation of the Bible? A. He corrupted the text and acknowledged that he did so.

6. What does the Protestant Dr. McKnight say of Beza's translation? A. He says: "He hath mistranslated a number of texts, for the purpose, it would seem, of establishing his peculiar doctrines, and confuting his opponents."

7. What two Protestant writers show that the English Protestant Bible is in certain places mistranslated? A. Dean Alford and Dean Stanley.

8. What, therefore, did the Church do regarding the reading of the Bible? A. She wisely forbade the reading of any except authorized and correct translations.

9. Has the Catholic Church ever kept the Bible from the people? A. Never. On the contrary, the Bible was recommended to them and translated for them.

10. Is the reading of the Bible necessary in order that we may know how to gain eternal life? A. Not at all. We can receive all the necessary knowledge from God's authorized teachers.

11. Was Luther's translation of the Bible the first in German? A. No. There were *twenty-three* German translations in use long before his time.

Chapter XI.—Genesis and Natural Science.

1. What time is mentioned in the Book of Genesis for the work of creation? A. Six days.

2. Are we obliged to believe that each one of these *days* was a period of twenty-four hours? A. No. We are free to hold that each day was a long epoch or period of time.

3. What is the practice of the Church regarding statements in the Bible that touch on the natural sciences or history? A. She leaves the meaning to be determined by ordinary human lights.

4. What does she insist on, in these explanations? A. That so-called scientific explanations shall not clash with any *certain*

discovery in nature, or create contradiction between inspired writers.

5. What was Moses' object in his description of the creation? A. To save them from the sin of worshipping creatures.

6. How did he accomplish this? A. By showing that creatures came from God, and therefore He alone must be worshipped.

7. What is the probable age of man? A. About 8,000 years.

8. How do we arrive at that conclusion? A. In the Latin Vulgate (Genesis, 5th and 11th chapters) the time from Adam to Abraham was 2,021 years. According to the Septuagint it was 3,387 years. Allowing about 2,000 years from Abraham to Christ and adding the years of the Christian era (1,895) we have nearly 8,000.

9. What age is assigned for man by some geologists? A. Over 200,000 years.

10. How do they arrive at this conclusion? A. By arguing from fossil remains found in the earth's crust.

11. Can they substantiate their claims? A. No. They are not all agreed in the matter.

12. What other argument is used to prove the great antiquity of man? A. The claim that language was not a divine gift, but developed by men.

13. What do they conclude from this? A. That man must have lived thousands of years before he reached the perfection mentioned by Moses as the beginning.

14. What value has this theory? A. None. It is pure conjecture.

15. What do the best authorities on language say as to its origin? A. That every language now existing can be traced to one of *three* parent stocks.

16. What are these three? A. The Shemitic, the Aryan and the Turanian.

17. Are these three distinct? A. Yes, but these authorities say that they bear the trace of *one* primeval tongue.

18. How does this compare with the account given by Moses? A. It is in accordance with his statement. (See Genesis, ii. chap., 19-20 verses, and xi. chap., 1-8 verses.)

19. What about the claims of the Egyptians, Babylonians and Chinese? A. Their

claims of great antiquity are disproved by researches of modern scholars.

20. What does Moses say of the origin of species of plants and animals? A. He *appears* to teach that each species had an independent origin.

21. Has this been defined by the Church? A. No.

22. What does Darwin teach on this point? A. That each species of plant and animal was *evolved* from one common ancestor.

23. Does Darwin teach that this common organism was *one* or *many*? A. He does not say.

24. Does Darwin teach anything concerning the origin of *this* or *these* first organism? A. No.

25. Has Darwin been able to produce one specimen or instance proving his theory of the evolution of species? A. No, not one.

QUESTIONS FOR MAY.—FIRST WEEK.

Mosaic Origin of Man.

1. How did God form man? A. According to the Book of Genesis He formed man's body from the slime of the earth.

2. How did God give man life? A. "He breathed into his face the breath of life." (See Genesis, ii. chap., 7 verse.

3. Did God, therefore, change slime or mud *at once* into flesh and blood? A. According to most *theologians*, yes, but the *Church* has never decided the precise meaning of the words.

4. Are Catholics free to think whatever they please about the origin of the soul? A. No. Even though there is no formal declaration on this verse of Genesis, it is manifest that the soul came immediately from the hands of God.

5. What did Darwin teach regarding the origin of man? A. That man is the result of an *evolution* that began millions of years ago in *some ape-like creature*.

6. How do the advocates of this system try to support it? A. By saying that some human skulls dug out of caves strikingly resemble those of apes.

7. Is this true? A. It is not. No human skull has yet been found which does not differ widely from the skull of the ape.

8. What was the *Pre-Adamite* heresy? A. The doctrine that before Adam other

races of men existed and that the Jews only were descended from Adam.

9. How do we account for the difference between the white man, the red Indian and the negro? A. The differences are due to the slow influences of food and climate and other circumstances.

10. What does the Church teach regarding the Deluge? A. Simply that God sent the flood of waters upon the earth.

11. Must we believe that this flood was universal, i. e., that it covered the *whole* earth? A. No. The Church has not defined it so.

12. Is the universality of the flood Catholic teaching? A. Dr. Macdevitt says yes; adding that it is implied in the words of St. Peter (First Epistle, iii. chap.) that every human soul was swallowed up.

13. What do these words prove? A. Nothing more than this: that the flood extended to those parts of the earth then *inhabited*.

SECOND WEEK.

SPECIAL INTRODUCTION TO OLD TESTAMENT BOOKS.

Chapter I.—The Pentateuch.

1. Why is the first book called *Genesis*? A. Because it treats of the genesis or *creation* of the world and of man.

2. Why is the second book called *Exodus*? A. Because it treats chiefly of the exodus or *departure* of the Israelites from the bondage of Egypt.

3. What else is written in this book? A. An account of the Egyptian bondage, the birth, education and call of Moses to lead his people.

4. Why were the plagues sent to afflict Egypt? A. Because the Pharaoh refused to let the People of Israel go free.

5. What great miracle was performed to enable the Israelites to escape? A. The waters of the Red Sea divided to let them pass, and closed over the Egyptians who attempted to follow them.

6. How did the Israelites journey towards the Holy Land? A. Through the wilderness of Arabia.

7. When were the Ten Commandments promulgated? A. During this journey, when they stopped at Mount Sinai.

8. Why is the third book called *Leviticus*?

icus? A. Because it contains the laws relating to the Levites or tribe of priests, who took charge of the tabernacle.

9. How long were the Jews in the wilderness on the way to the Holy Land? A. Forty years.

10. How is this explained? A. God kept them out of the Promised Land for this long period in punishment for their murmurings against His holy will.

11. What was done at the end of this period? A. A census was taken of the men of twenty years and over.

12. Why is the book that gives this history called the Book of Numbers? A. Because it tells chiefly of the census or taking of the number of the people.

13. Why is the fifth book called Deuteronomy? A. Because it contains a repetition to some extent of what is in Exodus, Leviticus and Numbers.

14. What does Deuteronomy mean? A. It is a Greek word meaning "second law."

THIRD WEEK.

Chapter II.—Historical Books of Old Testament.

1. How many historical books are in the Old Testament? A. Seventeen.

2. What history do they relate? A. The history of the Israelites from the death of Moses to the return from the Babylonian captivity.

3. Who wrote these books? A. The authorship of fifteen is uncertain. It is known that Esdras wrote two.

4. Who probably wrote the Book of Josue? A. Josue, who succeeded Moses as leader of the Israelites.

5. What does it contain? A. The history of the taking of the Promised Land (Chanaan, now called the Holy Land or Palestine) by the Israelites, and of what happened for twenty-five years after that.

6. Why is the Book of Judges so called? A. Because it contains the history of the Judges or leaders whom God raised up to guide the Israelites after Josue.

7. How many of these Judges or leaders were there? A. There were thirteen.

8. What does the Book of Ruth relate? A. The story of Ruth, a Moabite, who became an Israelite.

9. Why was this book written? A. As an appendix to the Book of Judges, and

probably to trace the descent of David from the line of Juda.

10. Who was the last of the Judges? A. Samuel.

11. What form of government succeeded the Judges? A. A monarchy.

12. How was this introduced? A. By the earnest desire of the people.

13. Who was the first King of the Israelites? A. Saul.

14. What Books follow the Book of Judges? A. The four Books of Kings.

15. How do Protestants name the 1st and 2nd Book of Kings? A. The 1st and 2nd of Samuel.

16. Was Samuel the author of them? A. He may have been the author of twenty-four chapters of the First Book, but not of the rest, as his death is recorded in the 25th chapter.

17. Why are these four books called the Books of Kings? A. Because they contain the history of the Israelites under the different Kings who ruled over them.

18. What was King Solomon remarkable for? A. (1) His wisdom. (2) The building of the temple.

19. Who succeeded Solomon? A. Roboam.

20. What great event took place in his reign? A. Ten of the twelve tribes revolted and set up the Kingdom of Israel, with Jeroboam as King.

21. Who was Jeroboam? A. One of the tribe of Ephraim.

22. What two tribes remained under Roboam? A. Juda and Benjamin, constituting the Kingdom of Juda.

23. How long did the Kingdom of Israel last? A. Above 250 years.

24. What happened at the end of that time? A. The Kingdom was overthrown by Salmanasar, King of Assyria.

25. How long did the Kingdom of Juda last? A. Over 350 years.

26. What happened to this Kingdom? A. It was overthrown by Nabuchodonosor, King of Babylon.

27. Was the Kingdom of Juda utterly destroyed? A. No. After 70 years of captivity they were permitted to return and rebuild the Temple.

28. What does Paralipomenon mean? A.

It is a Greek word signifying something omitted.

29. Why is this name given to two Books following the Books of Kings? A. Because they record things not found in the Books of Kings.

30. What is narrated in the First Book of Esdras? A. The return of the people from the captivity of Babylon and what they did afterwards.

31. What is narrated in the Second Book of Esdras? A. How Nehemias, who wrote the book, expounded and enforced the law.

32. What does the Book of Tobias contain? A. The story of the old and the young Tobias, father and son.

33. Who was the old Tobias? A. One of the Kingdom of Israel carried into captivity to Ninive by Salmanasar.

FOURTH WEEK.

1. What is narrated in the Book of Judith? A. The story of Judith who killed Holofernes.

2. Who was Holofernes? A. An Assyrian general sent with an army to subjugate the Kingdom of Juda.

3. What is told in the Book of Esther? A. The story of Esther a Jewish maiden who was married and made queen by Assuerus, King of Babylon.

4. Who was Job? A. He was an Arabian remarkable for a holy life.

5. When did he live? A. It is uncertain. He may have lived at the time of Moses.

6. What is contained in the Book of Job? A. The history of Job's great afflictions, of his great humility.

7. What are the last of the historical Books of the Old Testament? A. The two Books of Machabees.

8. Why are they so called? A. Because they narrate the struggle of Jews under the Machabees against Antiochus.

9. Who was Antiochus? A. A descendant of one of the four generals to whom Alexander the Great left his dominion.

10. How did he rouse the Jews to strife? A. By endeavoring to make them worship idols, and profaning the Temple.

11. Who were the Machabees? A. Three sons of Mathathias the High Priest who started the revolt.

Chapter III.—Moral Books of the Old Testament.

12. What are the Psalms? A. A collection of hymns sung to the Lord by the Levites.

13. How many Psalms are there? A. 150.

14. Who wrote these Psalms? A. King David probably wrote most of them.

15. What is the Book of Proverbs? A. A collection of short sentences, exhorting the reader to cultivate virtue.

16. What is the Book of Ecclesiastes? A. A book showing the vanity of all human things.

17. What is the Canticle of Canticles? A. A book which by symbolical language shows the love of God for the Church.

18. Who is the author of these three Books? A. King Solomon.

19. What is the Book of Wisdom? A. An exhortation to rulers to study wisdom and the fear of God.

20. What is Ecclesiasticus? A. A book of rules intended to assist in the cultivation of Wisdom.

21. What was the special mission of prophets in the Old Law? A. To keep alive the true faith in the people.

22. How did they endeavor to accomplish this? A. By inspiring hope in the coming Messiah, and teaching men to fear the wrath of God.

23. How many Prophets are known by their writings? A. Seventeen.

24. How are they divided? A. Into Major and Minor Prophets.

25. Who are the Major Prophets? A. These four: Isaias, Jeremias, Ezechiel and Daniel.

26. Why are they called Major Prophets? A. Because of the extent and importance of their writings.

FIFTH WEEK.

The New Testament Books.

1. Why are the first four Books of the New Testament called *Gospels*? A. Because they contain "good tidings of great joy."

2. What is the meaning of Gospel? A. It means "good tidings" from the Anglo-Saxon *godspell*, a good story.

3. Who was the author of the first Gospel? A. St. Matthew, in Hebrew, Levi, a native of Galilee and collector of public taxes.

4. Where was St. Matthew when Jesus called him? A. He had an office at Capharnaum, a station on the lake of Genesareth or Sea of Galilee.

5. What was the occasion of St. Matthew's writing? A. When he was leaving Palestine to preach in other lands the Jewish converts asked him for a record of his teaching.

6. What does St. Matthew show in his Gospel? A. That the facts of our Lord's life agree with the Old Testament prophecies concerning the Messias.

7. In what language was the Gospel written? A. In Syro-Chaldaic, the language then used by the Jews.

8. When did St. Mark write his Gospel? A. When he joined St. Peter in Rome and became his secretary.

9. What evidence is there in this Gospel of St. Peter's influence? A. There are marks of St. Peter's great humility. (1) His denial of Christ is recorded in full. (2) His

confession of the divinity and his elevation to the primacy is passed over.

10. Where did St. Mark fix his Sea? A. After leaving Rome he settled at Alexandria.

11. How did he die? A. He was dragged over sharp rocks by the Pagan priests of Egypt.

12. Where is his body preserved? A. In St. Mark's Church in Venice.

13. Who was St. Luke? A. An eminent medical man of Antioch.

14. By whom was he converted? A. By St. Paul.

15. What was his object in writing his Gospel? A. To give from the information of eye witnesses a more minute account of what Jesus did and taught.

16. What important events does he record, not found in St. Matthew or St. Mark? A. The Annunciation, the Circumcision and Presentation in the Temple.

THE GREAT ADVANTAGES OFFERED READING CIRCLES IN NEW YORK STATE BY THE EXTENSION DEPARTMENT OF THE UNIVERSITY OF THE STATE OF NEW YORK.

TRAVELING LIBRARIES.

Loans of books from the state.—Under such rules as the regents may prescribe, they may lend from the state library, duplicate department, or from books especially given or bought for this purpose, selections of books for a limited time to any public library in this state under visitation of the regents, or to any community not yet having established such library, but which has conformed to the conditions required for such loans. (*Laws of 1892, ch. 378, § 47.*)

Under this authority many carefully prepared lists of 50 or 100 fresh and popular books suited to different communities and different classes have been issued. In some a large proportion of standard works is included; others contain only the books of a given year. About 20 per cent are works of fiction, with 10 to 20 per cent each of biography, travel and history. Popular science, sociology and general literature are well represented.

The smaller libraries may be combined with selections of 25 or 50 volumes of the

best books on special subjects, adapted to the needs of extension centers, study clubs, lecture courses and reading circles.

Rules for the loan of libraries.—1. On satisfactory guarantee that all regents rules will be complied with, a traveling library may be lent to any public library under visitation of the regents on application of its trustees.

2. Under like conditions a traveling library may be lent to a community on application of 25 resident taxpayers or of the officers or an extension center, club, course or circle, if registered by the regents; provided that the applicants also agree that as soon as public interest will warrant such action, they will take steps to establish a free public library as provided in laws of 1892, ch. 378, § 36. The applicants shall name a responsible owner of real estate, to act as trustee of said library and he must become personally responsible for any loss or injury beyond reasonable wear. This trustee shall designate a suitable person to be librarian.

3. A fee of \$5 for 100 or \$3 for 50 volumes

shall be paid in advance for suitable cases, printed catalogues, necessary blanks and records, and transportation both ways. If the right to borrow books is to be limited to members of a center or club, a double fee must be paid, i. e. only 50 volumes for \$5 or 25 for \$3 will be sent.

4. Such precaution shall be taken in packing as to guard effectively against injury in transportation.

5. Notes, corrections of the press, or marks of any kind on books belonging to the library are unconditionally forbidden. Borrowing trustees will be held responsible for all losses or injuries beyond reasonable wear, however caused.

6. The traveling library shall not be kept longer than six months after its reception, except by special permission. It may be exchanged for another on the same terms and these exchanges may continue as long as the regents rules are observed.

7. The librarian shall care for the books while under his control and circulate them in accordance with the regents rules, and shall make such reports respecting their use as the regents may require.

8. For wilful violation of any library rule the director of the state library may suspend the privilege of state loans till the case is considered by the regents committee.

Annotated lists of libraries will be sent on request, and inquiries for information or advice will be promptly answered if directed to *Public libraries department, State Library, Albany, N. Y.*

MELVIL DEWEY, Director.

SAMPLE OF TRAVELING LIBRARY.

TRAVELING LIBRARY NO. 22.

Books should be called for by numbers in left margin opposite their titles; e. g. if Grimm's Household story is wanted, write simply 2.

The source of a critical note is given, if taken from a review, whether quoted exactly or given in substance.

342 U. S. Government.

- 1 BROOKS, E. S. Century book for young Americans. Illus. N. Y. 1894. Century, \$1.50. (342)

Several boys and girls visit Washington with their uncle and study the workings of the U. S. government.

398 Folk-Lore.

- 2 GRIMM, J. L. K: & W; K; ed. Household stories. Illus. Lond. 1893. Macmillan \$2. (398)

Aschenputtel (Cinderella), Tom Thumb, Sleeping beauty, Rapunzel, Clever Elsie and other German fairy stories.

500 Natural Science.

- 3 BUCKLEY, A. B. Through magic glasses. Illus. N. Y. 1890. Appleton \$1.50. (504)
Describes telescope, spectroscope, microscope, and camera and their relations concerning sun, stars, and minute plants and animals.

- 4 MILLER, OLIVE THORN, *pseud.* Little folks in feathers and fur. Illus. N. Y. 1894. Dutton, \$2.50. (590)
About animals, birds and insects.

Fiction.

- 5 ALCOTT, L: M. Under the lilacs. Illus. Bost. 1894. Roberts, \$1.50. (813)
Story of a stray circus boy who found friends for himself and his remarkable dog at a country house.

- 6 BROOKS, NOAH. Fairport nine. N. Y. 1894. Scribner, \$1.25. (813)
A base-ball story.

- 7 DODGE, MRS. MARY (MAPES). Donald and Dorothy. Illus. N. Y. 1893. Century, \$1.50. (813)
Entertaining every day doings of a merry boy and girl about whom an interesting mystery lingers.

- 8 — HANS BRINKER; or the silver skates. Illus. N. Y. 1894. Scribner, \$1.50. (813)
Interesting story of Holland. Four boys make a journey on skates from Amsterdam to the Hague.

- 9 EWING, MRS. J. H. (GATTY). Mary's meadow and Letters from a little garden. Illus. N. Y. 1886. Young, 30c. (823)
Story of the out-door game of earthly paradise devised by a family of children. The letters give advice to little gardeners.

- 10 GLADDEN, WASHINGTON. Santa Claus on a lark and other Christmas stories. N. Y. 1890. Century, \$1.25. (818)
Eight delightful Christmas stories.

- 11 HAYES, I: I. Cast away in the cold. Illus. Bost. 1892. Lee, \$1. (813)
Story of two boys shipwrecked in Arctic seas, and living three years on an uninhabited island.

- 12 HENTY, G: A. Wulf the Saxon. Illus. N. Y. 1894. Scribner, \$1.50. (823)
Boy's adventures in time of Harold and William the Conqueror.

- 13 KIPLING, RUDYARD. *Jungle book*. Illus. N. Y. 1894. Century, \$1 50. (823)
Seven delightful stories of wild animals and their sayings and doings in relation with men.
- 14 MUNROE, KIRK. *Campmates*. Illus. N. Y. 1891. Harper \$1.25. (813)
Boy's adventures with an engineering party on the western plains.
- 15 SEAWELL, M. E. *Decatur and Somers*. Illus. N. Y. 1894. Appleton, \$1. (813)
Story of the Tripolitan war, describing the burning of the *Philadelphia* and the explosion of the *Intrepid*.
- 16 STODDEARD, W: O. *Guert Ten Eyck*. Illus. Bost. 1893. Lothrop, \$1.50. (813)
Boy's adventures in revolutionary times, chiefly about New York; introduces Nathan Hale, Washington, Hamilton, Paul Revere and other historic characters.
- 17 WHITE, E. O. *When Molly was six*. Illus. Bost. 1894. Houghton, \$1. (813)
Story of what happened to a little girl in each month of a pleasant year.
- 18 WHITNEY, MRS. A. D. (TRAIN). *Summer in Leslie Goldthwaite's life*. N. Y. 1893. Houghton, \$1 25. (813)
A girl's summer in the White mountains.
- 19 WIGGINS, MRS. K. D. (SMITH). *The Birds' Christmas Carol*. Illus. Bost. 1895. Houghton 50c. (813)
Amusing and pathetic story of little Carol Bird, who was born on Christmas day.
- 20 WOOLSEY, S. C. *What Katy did*, by Susan Coolidge,. Illus. Bost. 1894. Roberts, \$1.25. (813)
Every-day adventures of Katy Carr and her younger sisters and brothers.
820 English Literature.
- 21 REPPLIER, AGNES, *comp.* *Book of famous verse*. Bost. 1894. Houghton, 75c. (Riverside lib. for young people.) (821)
Poems selected for young people, comprising ballads, songs and tales of bravery and romance.
910 Description and travel.
- 22 RHODES, H: E. *Around the world with the blue jackets*. Illus. Bost. 1890. Lothrop, \$1.75. (910)
Life on a man-of-war sent to make the U. S. flag known in out-of-the-way places.
920 Biography.
- 23 LINCOLN. COFFIN, C: C. *Abraham Lincoln*. Illus. N. Y. 1893. Harper 3\$. (923.1)
Written for young people The author was personally acquainted with Pres. Lincoln.
942 English History.
- 24 DICKENS, CHARLES. *Child's history of England*. N. Y. Crowell, \$1. (942)
From Roman conquest, B. C. 50, to accession of William and Mary, A. D. 1688, with chapter on succeeding reigns.
944 French History.
- 25 MORRIS, CHARLES. *Historical tales: French*. Illus. Phil. 1893. Lippincott, \$1.25. (944)
True stories of heroic and romantic events in French history from the 4th century to fall of Napoleon.

CATHOLIC SUMMER SCHOOL OF AMERICA.

Organized May, 1892. Established at New London, Conn., August, 1892. Chartered under the laws of the State of New York by the Regents of the University of the State of New York, February 9, 1893.

FOURTH SESSION.

PLATTSBURGH, N. Y., LAKE CHAMPLAIN, JULY 6, TO AUGUST 19.

PROSPECTUS, 1895.

INTRODUCTION.

In presenting, to the American people, the program of studies for the Fourth Session, the Catholic Summer School of America feels justified in an honest pride both because of the noted men who are to appear in the pulpit and on the platform as well as the rapidly broadening scopes of the subjects to be treated. The experiment of New London has become a necessity and the ever increasing interest in the intellectual movement demands the best talent and the noblest sacrifice. We are called to be leaders and not followers and our School aims to be an efficient aid in the leadership. The generous co-operation which comes from all sides and all ranks of life encourage us to lengthen our Session, while the importance of systematic study urges us to enter thoroughly upon the work by regular courses of instruction. Our studies are all conducted under the direction of eminent Catholic ecclesiastics and laymen. They are not intended for Catholics alone, but with all the aspirations and inspiration of sound truth they call for all minds sincerely seeking true knowledge. Our School doors are open to non-Catholics as well as Catholics. Our aim is the diffusion of truth under the guidance of the Church, and we invite all to come and listen to the teaching.

OBJECT.

Organized to meet a very general desire of our Catholic people to enlarge the field of University Extension and higher education, this School has already merited the cordial approbation of our Holy Father, Leo XIII., the generous support of our bishops and clergy, and the enthusiastic commen-

dation of thousands of our Catholic laity, who have attended its sessions and found there the instruction so much desired by them. It is a school for the whole people, where anyone may go and find the means to fit him to take his place among the apostles of truth and the defenders of our Church and country. It partakes of the character of a "People's University," where busy men and women may, amid the charms of a summer outing, enjoy the strength and beauty coming from ripe scholarship, which, in sermon, lecture, and conference, dispenses the fruits of knowledge to all who wish to gather them. The Church in America has never entered upon a more important work, in which, by reaching out to the many and not to the few, she spreads the blessings of a higher and more generous education of the people, thus saving them from the dangers which surround them in the irreligion and scepticism of the day. The Holy Father is intensely interested in the success of this School, and bids the Apostolic Delegate have a special care for it. It is encouraging to know that, in a recent interview, Archbishop Satolli kindly said that he considers the Summer School one of the great works of the Church in America. It appeals to all Catholics, and especially to Catholics of means and culture who wish to be associated with every movement that tends to the glory of our Church, the bettering of our people, and the ennobling of our country. An opportunity is now given them to be identified with a great intellectual and social movement, and thus share in the result which must come from it.

PROGRAM FOR THE SESSION OF 1895.

PLATTSBURGH THEATRE, PLATTSBURGH, N. Y.,
LAKE CHAMPLAIN, JULY 6—AUGUST 19

In Order to bring the School into more systematic study, all the lectures are in courses, and no single lecture finds a place in the schedule. Each week has three distinct courses, with a total of fourteen lectures, so that students may find complete courses marked for each week, thus enabling them to make such selections as time and money may permit. The sermons to be preached each Sunday at the 10:30 mass and at the Vesper services, will consist of a systematic course on the Church. The lectures on Science, Biblical Studies, Music and Art, will all be evening lectures. There are no afternoon lectures. Every afternoon and every Saturday is left free for recreation.

WEEK BEGINNING JULY 8.

1. *External Relations of the Early Church*, 5 lectures.—Rev. W. H. O'Connell, Boston, Mass.

2. *Philosophy of Literature*, 5 lectures.—Condé B. Pallen, Ph. D., St. Louis, Mo.

3. *Science—Mechanics*, 4 lectures.—Rev. T. J. A. Freeman, S. J., Woodstock, Md.

WEEK BEGINNING JULY 15.

1. *The Internal Development of the Early Church*, 5 lectures.—Rev. James F. Loughlin, D. D., Philadelphia, Pa.

2. *The Beginnings of English Literature*, 5 lectures.—George Parsons Lathrop, LL. D., New London, Ct.

3. *Physiology*, 4 lectures.—Brother Baldwin, New York.

WEEK BEGINNING JULY 22.

1. *French Literature*, 5 lectures.—Very Rev. John B. Hogan, S. S., D. D., St. John's Seminary, Boston, Mass.

2. *The Spanish Colonization Period in American History*, 5 lectures.—Henry Austin Adams, A. M., Brooklyn, N. Y.

3. *Studies in Sacred Scripture*, 4 lectures.—Rev. Hermann J. Heuser, St. Charles' Seminary, Overbrook, Pa.

WEEK BEGINNING JULY 29.

1. *Modern Scientific Errors*, 5 lectures.—Rev. J. A. Zahm, Ph. D., C. S. C., Notre Dame University, Ind.

2. *The Evolution of the Novel*, 5 lectures.—Richard Malcolm Johnston, LL. D., Baltimore, Md.

3. *Studies in Sacred Scripture*, 4 lectures.—Rev. Hermann J. Heuser, St. Charles' Seminary, Overbrook, Pa.

WEEK BEGINNING AUGUST 5.

1. *Psychology*, 5 lectures.—Rev. James A. Doonan, S. J., Boston College, Boston, Mass.

2. *The Physical Condition of Happiness*, 5 lectures.—Dr. Lawrence T. Flick, Philadelphia, Pa.

3. *The Evolution of Music*, 4 lectures.—Rev. Henry G. Ganss, Carlisle, Pa.

WEEK BEGINNING AUGUST 12.

1. *Psychology*, 5 lectures.—Rev. James A. Doonan, S. J., Boston College, Boston, Mass.

2. *The French Colonization Period in American History*, 5 lectures.—Rev. D. J. O'Sullivan, St. Albans, Vt.

3. *The Philosophy of Art*, 4 lectures.—John Lafarge, LL. D., New York.

Besides the regular courses there will be conferences relative to the work of Reading Circles, Sunday Schools, Teachers, etc.

SERMONS.

SUNDAY, JULY 7.

The session will open with Pontifical Mass, Most Rev. Archbishop Satolli, Apostolic Delegate, celebrant. The morning sermon will be preached by Most Rev. M. A. Corrigan, D. D., Archbishop of New York. Subject—*Nature and Necessity of Revelation*.

Evening, Rev. Thomas J. Conaty, D. D., Worcester, Mass., President of the School. Subject—*Primitive and Mosaic Revelation*.

SUNDAY, JULY 14.

Sermons morning and evening by Rev. Clarence E. Woodman, Ph. D., C. S. P., New York. Subjects—1. *Christian Revelation*; 2. *Evidences of Christianity*.

SUNDAY, JULY 21.

Morning sermon by Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia. Subject—*Institution of the Church*.

Evening, Rev. Philip J. Garrigan, D. D., Vice-Rector Catholic University of America, Washington, D. C. Subject—*God's Purpose in the Church*.

SUNDAY, JULY 28.

Sermons morning and evening by Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield, Mass. Subjects—1. *The Hierarchy of the Church*; 2. *The Rights and Duty of the Pope*.

SUNDAY, AUGUST 4.

Sermons morning and evening by Rev. James Coyle, Newport, R. I. Subjects—1. *Unity*; 2. *Sanctity*.

SUNDAY, AUGUST 11.

Morning sermon by Right Rev. T. S. Byrne, D. D., Bishop of Nashville, Tenn. Subject—*Catholicity*.

Evening, Rev. J. M. Whelan, Ottawa, Can. Subject—*Apostolicity*.

SUNDAY, AUGUST 18.

Morning sermon by Very Rev. Joseph F. Mooney, D. D., V. G., New York. Subject—*Sources of the Church in Scripture*.

Evening, Rev. John L. Belford, Brooklyn, N. Y. Subject—*The Church and the Republic*.

LECTURE FEES.

Full Session Tickets, Ten Dollars.

Twenty-five Lecture Tickets, Five Dollars. (Any 25 lectures.)

Four Evening Lectures, \$1 00.

Single Lecture Tickets, 50 Cents.

Tickets may be procured of any of the Board of Trustees, at the General office, 123 E. 50th Street, New York, or of the Secretary, Warren E. Mosher, Youngstown, O.

LODGING AND BOARDING ACCOMMODATIONS.

Ample accommodations for lodging and boarding have been provided in the village of Plattsburgh. The Local Committee have prepared a list of all the private families who are willing to receive Summer School students as guests, and are prepared to give all information regarding location and rates. Board and lodging may be secured in private families at rates varying from \$5.00 per week up to \$1.50 per day. Applications may be sent at once to:

R. E. HEALEY,
Sec'y Local Committee,
Plattsburgh, N. Y.

All communications will be regarded as confidential. Applicants should state as accurately as possible what rates they wish to pay, when they wish to occupy their quarters, for how long a time, and how many will be in their party. Accurate information will at once be forwarded on request, together with a map of Plattsburgh, showing location of house, etc. Summer School visitors will be met on arrival of trains or boats by the agents of the School, if due notice is given.

The Hotel Champlain, at Bluff Point immediately adjoining the Summer School grounds, will make a reduction of rates in favor of Summer School guests.

Special and favorable terms will also be made by The Fouquet House, The Witherrill, The Cumberland, and The Gough House, in the village. The rates at hotels range from \$10 to \$25 per week. Applications for accommodations should be sent in early. They will be considered in the order of their reception.

RAILROAD ARRANGEMENTS.

Reduction of fare on the certificate plan. Rate: Fare and one-third. Passenger Associations making the reduction:

Trunk Line Passenger Committee.

Boston Passenger Committee.

Southern States Passenger Committee.

Central Traffic Association.

New York and Boston Lines.

INSTRUCTIONS TO PERSONS ATTENDING THE SESSION.

1. The reduction is to persons going to the *Catholic Summer School* from the territory of the above named associations on the conditions explained in this circular.

2. The reduction is a fare and one-third on the Railroad Committee's Certificate, conditional on there being an attendance of not less than 100 persons who have traveled to the Session on some legitimate form of railroad transportation, or holding certificates.

3. The reduction applies to persons starting from territory of above named Associations who have paid 75 cents or upwards for their journey going. Each person availing of the reduction will pay full first-class fare going to Plattsburgh, N. Y., and get a certificate filled in by the agent from whom the ticket is purchased. Agents at all important stations are supplied with certificates.

CERTIFICATES ARE NOT KEPT AT ALL STATIONS.

4. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to Plattsburgh, he can inform you of the nearest important station where they can be obtained. In such a case you should purchase a local ticket to such station and there take up your certificate and through ticket to Plattsburgh.

5. Going tickets, in connection with which certificates are issued for return, may be sold only within *three days* (SUNDAY EXCEPTED) prior to, and during the continuance of the session; except that, when the distance is greater than three day's journey, tickets may be sold before the session in accordance with the limits shown in regular tariffs.

6. Present the certificate to the Secretary of the *Catholic Summer School of America*, at Plattsburgh, that the reverse side may be filled in.

7. Certificates are *not transferable*, and return tickets secured upon certificates are *not transferable*.

8. On presentation of the certificate, duly filled in on both sides within three days, (SUNDAY EXCEPTED) after the adjournment of the session, the ticket agent at Plattsburgh will sell you a return ticket to the starting point, by the line over which the going journey was made, at one-third the highest limited fare of such line.*

9. *No refund of fare will be made on account of any person failing to obtain a certificate.*

Tickets over Champlain Division of Delaware & Hudson R. R., will be accepted on Lake Champlain steamers, and vice versa.

SUMMARY.

Make your preparations to attend the Catholic Summer School.

Call on the railroad ticket agent of your city or town who represents the line over which you intend to travel and inquire

whether he has the necessary instructions and certificates to ticket you through to Plattsburgh. *Call several days in advance*, so that the agent may have time to procure certificates, etc., if he should not be supplied.

ON THE DAY OF YOUR DEPARTURE PRESENT YOURSELF AT THE TICKET OFFICE AT LEAST THIRTY MINUTES BEFORE THE DEPARTURE OF THE TRAIN in order to give the agent time to fill out certificate, which you will SIGN AND KEEP.

Pay full fare going.

Upon arrival at Plattsburgh hand your certificate to the Secretary of the *Summer School*. Hand in your certificate as soon after your arrival as you can conveniently do so. The Secretary will have it properly signed and returned to you.

When ready to take your departure from Plattsburgh, present your certificate at the station of the same railroad by which you arrived and you will receive a return ticket at one-third the amount you paid on going.

Any other arrangements than those contained in this circular must be made independent of the *Catholic Summer School*. Therefore, several or more persons desiring to travel together to the Summer School from any point, and who desire other rates than those herein advertised, will be obliged to make their own arrangements.

The Management of the School will co-operate with persons desiring special rates and arrangements for large numbers.

* In the territory of the Central Traffic Association and Southern Passenger Association, sale of tickets at reduced rates will close three days after opening of the session.

EXPERT TESTIMONY ON THE HEALTHFULNESS AND CHARMS OF PLATTSBURGH.

That the Catholic Summer School has adopted very many excellent rules in connection with its system of imparting higher education, combined with the pure, invigorating air of the Plattsburgh region, goes without saying. The salubrity of this invigorating locality is remarkable, judging from the published records of her vital statistics.

Looking over the state report of mortality, I find that Plattsburgh ranks among the first in the Empire State in the very important matters of health and longevity, a

fact which in itself speaks volumes. And who shall say that volumes more might not be written on her wealth of nation's charms!

Plattsburgh,—the beautiful, the romantic, the historic town, rich in memories, scenes and associations so dear to the hearts of Americans,—Plattsburgh indeed forms a fitting abode, a permanent home, for that great class of our country's sons, the cultured Catholic American, than whom no more patriotic citizen can be found.

The proud history of this charming locali-

ty is indeed well calculated to live forever in the nation's memory; for, its fair fame extending back to Revolutionary times, records in glowing colors one of the first great naval battles, so gallantly contested, upon the waters of the now calm and lovely Lake Champlain. A few decades later and the warship *Saratoga*, built, fitted out and manned with almost magic-like rapidity by the ardent patriots of Plattsburgh and launched under command of the gallant *Macdonough*, went forth to ignominiously defeat and rout the entire English fleet. These are but two of a long series of events, glorious in themselves and still more glorious in the motives that prompted them, which invest this region with the dignity of a prominent niche in the "Temple of History."

As for her scenic charms, they have been of late too often described to need a repetition here. Even in the eye of the sanitarian (he who is perhaps believed to be one of the most practical of individuals), the gain accruing to the mind from the perception of natural beauties *alone* is no unimportant factor in its development, while that to the physical being from the invigorating atmosphere, the bracing mountain breezes, the complete isolation from the mad rush and whirl of every-day life, is almost of inestimable value.

Although as yet but comparatively little attention has been devoted by the medical journals of to-day to Plattsburgh proper, yet the highest medical authorities assure us that hundreds of sufferers from that greatest curse of humanity, consumption, have not only been relieved, but positively cured by the even and life-preserving air of the Adirondack region. Situated as Plattsburgh is, girt round with river, lake, and mountain scenery, in the path of the pure breezes which sweep down from the great Adirondacks and across from the lovely slopes of the Green mountains, enjoying also, as before intimated, a front rank in State health reports, it only remains for the Catholic Summer School student to more emphatically demonstrate its claims to become the idyllic retreat of thousands in search of that pearl above price,—*health of mind and body*.—VALENTINE BROWN, M. D., President of the Board of Health, Yonkers, N. Y.

LAND IMPROVEMENT.

For information on the improvement of the Summer School Assembly grounds, the sale of villa sites, and the investment in Summer School bonds, and for all information concerning the School, address:

The Catholic Summer School of America,
123 E. 50th St., New York City.

HONORARY MEMBERSHIPS.

In order that the many Catholics who are interested in the higher education of our people may actively participate in the development of The Catholic Summer School of America, and that they may thus be brought into closer affiliation with this great educational movement, it has been determined to institute Life and Associate Memberships. This Honorary Membership will consist of men and women whose practical Catholicity, social character and culture are beyond question.

I. HONORARY LIFE MEMBERSHIP.

There shall be an Honorary Life Membership of eligible Catholics, limited in number.

The fee for an Honorary Life Membership shall be one hundred dollars, payments to be made within a reasonable time.

When the full amount of membership fee shall have been paid, each member shall be entitled to nominate one person who may attend the lectures of the General Courses free. This privilege shall be granted for ten years. A Life Member may name the same person or a different person each year for this free scholarship. Another privilege of this membership shall be free access to all General Courses as well as the privileges of the Administration Building.

Should a member be unable to attend the sessions of the School, his annual membership ticket during his life, may be transferred to another member of his family.

II. ASSOCIATE MEMBERSHIP.

The Associate Members will pay an initiation fee of twenty-five dollars, and annual dues at half the regular rates. Dues to be paid only when in attendance at the School.

They shall constitute an active working body in the affairs of The Catholic Summer School, and shall have free admission to the General Courses, special privileges in the Administration Building, and in such

other ways as may be determined by the Board of Trustees.

Should a member be unable to attend the sessions of the School, his annual membership ticket, during his life, may be transferred to another member of his family. This annual fee will remain unchanged for Associate Members in the event of an advance in the price of the General Lecture Courses.

When Associate Members shall have paid one hundred dollars, including initiation fees and dues, they shall have the same privileges as Honorary Life Members, except that which permits the nomination of a candidate for free scholarship.

Special courses, for which special fees

may be demanded, are not included in the privilege of either membership.

The Life and Associate Members shall constitute a Roll of Honor, and their names shall appear in the catalogue of the School. They shall receive an honorary certificate under the seal of The Catholic Summer School of America, on the receipt of which they shall be entitled to all the privileges of their membership.

Full information concerning these memberships will be given on application to any officer or trustee of The Catholic Summer School.

REV. THOMAS J. CONATY, D. D., Pres.,
Worcester, Mass.

WARREN E. MOSHER, Sec'y,
123 East 50th St., New York City.

LETTER FROM OUR HOLY FATHER, POPE LEO, XIII, COMMENDING THE CATHOLIC SUMMER SCHOOL OF AMERICA.

To Our Venerable Brother Francis, Archbishop of Lepanto, Apostolic Delegate in the United States of North America, Washington, D. C.:

Venerable Brother, Health and Apostolic Benediction. It has recently been brought to our knowledge that among the many movements so opportunely set on foot in the United States for the increase of religion, a Catholic Summer School, through the co-operation of clergy and laity, has been established on Lake Champlain, at Plattsburgh, in the diocese of Ogdensburg. We have also learned that the School has been affiliated by the Board of Regents of the University of New York, and empowered to confer degrees upon those who follow its courses of study. There were many reasons for the founding of a school of this kind; one affecting the good of religion, so that Catholics by their union of thought and pursuits may the more effectively defend the Catholic Church, and induce our brethren who are separated from us with regard to the Christian faith to make their peace with her; another that by means of lectures from learned teachers the pursuit of the highest studies may be encouraged and promoted; finally, that through the principles laid down by us in our encyclical on the condition of labor, and by their practical illustration and application, the peace and prosperity of the citizens may be se-

cured. We are aware that Bishops have been promoters of this School, because they saw that in many ways notable benefits would result therefrom. Moved nevertheless by our great desire that the best interests of the people of the United States may be furthered by the constant addition of new helps, we are pleased to give our commendation to the trustees of this Summer School, and to exhort them not to depart from the task which they have already begun, but to go forward in it with braver confidence. Since we have been informed, also, that in a short time the third annual session of the School will be held, and that bishops, priests, and members of the laity will be present, we send to those who will attend our heartiest greeting, praying God to bless their undertaking and purposes. We trust, Venerable Brother, that in this your aid will not be wanting, and that by constant assistance you will encourage these assemblies of Catholics, and see that the largest benefits accrue therefrom to religion and good citizenship. May the Apostolic Benediction, which we impart most lovingly, be an earnest of the many heavenly blessings with which we pray the Almighty to reward your zeal, and that of the other bishops, priests, and people.

LEO XIII.

Dated at Rome, June 15th, 1894.

AN INTERIOR VIEW OF THE SUMMER SCHOOL'S INFLUENCE.

The following letter was not intended for publication. It was a private letter written to a friend by one who attended the Summer School for the first time during the session of 1894. Coming into our hands quite accidentally, and recognizing its value as illustrating how the School may be viewed by many who have not attended its sessions, and the effect upon the mind after a visit, we are pleased to publish it.

MY DEAR SIR:—When Mr. — of Plattsburgh asked me if some of the prominent men of our city could not be induced to become Life Members of the Catholic Summer School, I at once thought of you, and wondered if I could not at least awaken your interest in the subject.

I fear that you will never have either the time or the inclination to visit this school, and learn there by observation its worth as a great educational factor; therefore it becomes my duty to bring this information to your notice, and while I regret that it comes to you from a source, where eloquence is an "unknown quantity," I shall attempt the task, and ask you to "piece out with your own wisdom and kindness, the strength which I as a pleader lack."

Were I recommending to your generosity a "fair" lottery, I should begin with an apology; but since it is a plea for the higher education and general culture of our Catholic people, I feel confident that you will give me your best attention, and that I may proceed at once to enlighten you on the subject of "life memberships" in connection with the Summer School. Just here I insert the circular, which states the object and plan of the memberships, and which will be for you more rapid reading, than my penmanship.

* * * *

Now you have read the circular and yet you are not very much interested. Are you? I was not when I read it. I had tested summer schools of pedagogy, and had found them a disappointment, and while I felt that this summer school might benefit some people, and was rather curi-

ous to see what it was like, I hesitated a long time before I finally decided that it would not be waste of time to spend some of my summer vacation there. However, "I went, I met the enemy, and I was its."

I never can tell you how charming, how instructive, how altogether delightful I found the whole thing to be. The lecturers were the best I have ever heard, and when you consider my age and experience this statement must come with considerable force. They were so earnest, so eloquent, so thoroughly good, everyone, just to sit in their presence was to be instructed, to meet and shake hands with them a benediction.

The students were men and women of culture, who came from all parts of these "United States", and we also had a number from Ottawa and other Canadian cities.

I think I write the sentiment of every one who attended the session, when I say, that one lecture alone would have repaid me for going, and when you read the syllabus and see what a feast we had you will not be surprised at my enthusiasm.

Don't you think that this movement for the higher education of our people is one of the most important steps onward our Church has taken? The beginning is small, to be sure, but it is suggestive of great possibilities for the future. I am sure its influence for good can not be over estimated.

Don't you want to have your name associated with it in its infancy? Later it will not be so much in need of help.

You, of course, do not need the inspiration, the instruction that may be obtained there, but you will have the privilege, you see, of sending some one every year for ten years, and think of the good you may do in that way.

The Chautauqua School started with just as few members as we have, and one evening in Plattsburgh we received a telegraphic message of greeting from *five thousand* students there assembled, who are watching with considerable interest, the Catholic experiment. If

you had been present when with applause that message was received and answered, I am sure you would have felt as we all did, that Protestantism and Catholicism had found another bond of sympathy to strengthen the growing feeling of good fellowship, and that you would do your little best to strengthen the good work and increase our numbers, until the School on Lake Champlain is in every respect equal to that on Lake Chautauqua.

Just at present the trustees need funds

for building purposes. They offer educational privileges for value received.

Do you remember what Pinckney said: "Millions for defense, not one cent for tribute." It suggested to me this—One hundred dollars for education, just a few cents for questionable decoration. Under the inspiration of my parody on this famous saying, I became a "Life Member."

Will you not consider the advisability of doing likewise.

Sincerely your friend, * * * *

THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

PROGRAM—FIRST SESSION MADISON, WIS., JULY 14, TO AUGUST 4.

FIRST WEEK.

From 9 to 10 o'clock—Holy Scriptures, Rev. P. Danehy, secretary, St. Paul.

10:30-11:30—Religion and Science, Rev. Dr. J. A. Zahm, C. S. C., Notre Dame.

5-6 p. m.—History of Catholic Popular Education, Rev. Magevney, S. J., Detroit. Conferences on Catholic Reading Circles.

EVENING LECTURES.

Tuesday—Magna Charta and the Church, John J. Ewing, Notre Dame.

Friday—Buddhism, Mgr. d'Harley Louvain.

Saturday—Joan of Arc, Jos. W. Willstach.

SECOND WEEK.

9-10 o'clock—Ethics, Jas. J. Conway, S. J., St. Louis.

10:30-11:30—Catholic Current Literature, Prof. M. E. Egan, Notre Dame.

5-6—Principles of Historical Criticism, Rev. A. de Smedt, S. J., Paris.

Conference of Catholic Reading Circle.

EVENING LECTURES.

Inquisition—Rev. J. F. Nugent, Des Moines, Iowa.

Tuesday—American Mound Builders and Cliff Dwellers, Marquis Nadillac, Paris.

Friday—Missionary Explorers of the Northwest, Judge Kelly, St. Paul.

Saturday—Christian Science, Dr. Hart, M. D. Cincinnati.

THIRD WEEK.

9-10—Relations between Church and State, Right. Rev. Bishop Messmer.

10:30-11:30—The Eastern Schism and Roman Efforts for Reunion, Rev. J. B. LaBoule, St. Francis' Seminary, Milwaukee.

5:00-6:00—Economic Questions, Hon. Graham Frost, St. Louis.

EVENING LECTURES.

Monday—Savonarola, Condé B. Pallen, St. Louis.

Tuesday—Church Music, Rev. Raphael Fuhr, O. S. F., Quincy, Ill.

Wednesday—Symbolism, Dr. Bandney, M. D., St. Louis.

Friday—(Subject to be announced), Rev. Thos. E. Sherman, S. J., St. Louis.

There will be the following evening receptions:

Monday, 15th July—Public reception of welcome.

Wednesday, 17th July—Private reception for member C. C. S. S.

Wednesday, 24th July—Private reception for members C. C. S. S.

Saturday, 3rd August—Closing ceremony and farewell.

Full information can be procured by applying to the Secretary,

EDWARD McLOUGHLIN, M. D.,
Fond du Lac, Wis.

A WINTER SCHOOL IN THE SOUTH ON THE LINES OF THE CATHOLIC SUMMER SCHOOLS OF THE NORTH.

FATHER MULLANY'S VISIT TO NEW ORLEANS RESULTS IN THE ADOPTION OF A DEFINITE SCHEME
OF ACTION.

REPORT OF THE MEETING.

In Archbishop Janssens' private parlor there was a meeting of the gentlemen who have undertaken to advance and materialize the idea of establishing a Catholic Winter School in New Orleans. A plan was submitted and adopted, and a committee of three was appointed to co-operate with Archbishop Janssens in the selection of a board of trustees, to consist of twenty-five members, who will have full charge of the management of the School.

Rev. Father Mullany, of Syracuse, N. Y., was present to advise and direct the gentlemen by his valuable counsel, obtained from his experience acquired from the *modus operandi* at the Catholic Summer School in New York.

Father McNally, of South Dakota, who is at present visiting this city to recuperate his impaired health, was introduced by Father Mullany. Father McNally is an enthusiast on the subject, and advanced some specious suggestions as to the conduct of the School, as well as sound reasoning as to the advantages to be derived from such schools.

Archbishop Janssens presided, and the gentlemen who were in attendance are members of the Board of Directors of the Society of the Holy Spirit. They were Judge Frank McGloin, Messrs. Jas. D. Coleman, Thomas G. Rapier, George W. Young, James J. McLoughlin and L. J. Doize.

After the minutes of the two previous meetings had been read and approved, Judge McGloin submitted a plan for the establishment of the School. He explained that it had been already exhibited to the Archbishop, as well as to the gentlemen who are interested in the subject, and had met with their approval. It reads as follows:

"First—The Winter School of America has for its object instruction of our own people and of such as may come to us from

other places, by courses of lectures by competent persons, in Science, Literature, Art and Religion.

"Second—It shall be held in the city of New Orleans, opening on Ash Wednesday of each year, and continuing during an uninterrupted session of three weeks.

"Third—There shall be held four sessions each day during the course, except on Sundays.

"Fourth—The Society of the Holy Spirit shall furnish the needed funds for its inauguration, and supply the services which may be required. Said society, through its honorary president, our most Reverend Archbishop Francis Janssens, and its board of direction, shall have the management and control.

"Fifth—The Honorary President and Board of Direction of the Society of the Holy Spirit shall be in this work assisted by an advisory board of twenty-five, appointed annually from among the patrons, life or annual, of the School, and seven shall constitute a quorum of said advisory board.

"Sixth—Patrons shall be persons of good moral character, and shall be life or annual. The former shall pay in cash the sum of \$100, and the latter shall pay in cash the sum of \$10 per year. Patrons shall be privileged to attend all sessions and exercises of the school, or in case of their own absence they may be substituted at said sessions or exercises, elections of officers for the advisory board not included, by another; said privileges to endure for life patrons during their natural existence, and for annual patrons for the year during for which they subscribe. Patons, life and annual, shall be eligible for appointment upon the advisory board.

"Seventh—Every member of the Society of the Holy Spirit paying an annual due to the society of \$10 shall be considered an annual patron of the School; and members of the Ladies' Auxiliary Society, pay-

ing dues of \$5 to said society, shall be privileged to become annual patrons of the School on paying each an additional sum to the School of \$5.

"Eighth—The Society of the Holy Spirit shall keep separate and distinct from its general funds all receipts derived from patrons of the School, from donations, rebates, allowances, or from other sources connected with same, and use said receipts (after reimbursing to its general treasury all sums taken therefrom for this account) exclusively for the firm established and generous support and extension of this movement; and only in event of their being a clear surplus over the requirements, momentary and prospective, of the School, and with the written consent of three-fifths of the advisory board, shall such surplus, or any part thereof, be applied to the general objects of the society, to-wit: The maintenance of poor missions and schools in neglected country places, or the spread of Catholic knowledge by distribution of printed matter.

"Ninth—All receipts from the Winter School, or in connection therewith, shall be specially and separately deposited in a solvent bank of this city, in the name of the Winter School of America, and they shall be withdrawn only on check signed by the president of the board of directors of the Holy Spirit Society and of the chairman of the advisory board. The books and accounts pertaining to this fund and the work shall be open to the inspection at all times to every member of the advisory board, and

the chairman of said advisory board shall receive a detailed financial statement whenever he shall require the same.

"Tenth—Every life patron shall have offered up immediately after death a high mass of requiem and libera for the repose of his or her soul, and every annual patron shall have two low masses offered up by poor missionary priests for his or her soul. All patrons, life or annual, shall be participants in the merits of all the good works of the Society of the Holy Spirit.

"Eleventh—The officers of the advisory board shall be a chairman, vice chairman and secretary, who shall be elected by said board annually from among their own number, and who shall discharge the duties usually incumbent upon the officers to each assigned."

It was adopted without opposition.

The secretary read a communication from Youngstown, which came with prospectuses, circulars, etc., furnishing information concerning the Catholic Summer School at the North.

Judge McGloin here called attention to the fact that the chief purpose of this meeting was to obtain as much parting information from Father Mullany as possible before he would leave for his northern home. He would especially like to hear something in reference to the opening of the School. In his opinion these ceremonies should be as grand and imposing as possible.

Father Mullany suggested a number of names as lecturers, among whom were some of the most distinguished ecclesiastical and lay literateurs of this country.

BOOK REVIEWS.

American Literature.—By Mildred Cabell Watkins.—New York: American Book Company, 35 cents.

This is the latest addition to the series of literature primers published by the company named above. It contains 224 pages, and is printed and bound tastefully. The thirty chapters give a fairly complete outline which cannot fail to be of interest and value to the students of our literature. It seems to be a book that could be studied with profit by Reading Circles. A book of this kind must omit some names that have become famous, but when we

find the names of Jane Andrews, Sidney Lanier, Mrs. Foote, and others of the same class, we are not prepared for the omission of the names of George Parsons Lathrop, Agnes Ripplier, John Boyle O'Reilly, Theodore O'Hara, Charles Henry Luders, E. B. O'Callaglow, John Gilmay Shea, Orestes A. Brownson, and many others which could be mentioned.

How to Teach Natural Science in Public Schools. Second Edition.—By Mr. T. Harris, LL. D., Commissioner of Education. Syracuse, N. Y.: C. W. Bardeen. 50 cents.

The plan of study was first printed by

Dr. Harris, when Superintendent of the St. Louis schools, in his report for 1871. It has since been reprinted many times in various documents, and put into permanent form with the title as given above. The little book, much too small in fact, contains only 48 pages. After discussing natural science as an instrument of education and the value and utility of the various school branches, a course of study, covering the first seven years of school, is definitely laid down, and a clear and definite treatise of the method of teaching the subject is presented. Though the little work was written twenty-five years ago, it might for its freshness of thought, and the general soundness of the opinions advanced, have been written to-day. J. H. H.

Sacerdotis Vade-Mecum Seu Rubricæ Generales Missalis Romani In Commodiorem Celebrantium Usus, by Rev. J. L. Andreis.—John Murphy & Co., Baltimore, Md., \$1.25.

"Quanto desiderio et studio, Sancta Mater Ecclesia conetur ut ejus Ministri altissimum illorum officium Sacrosanctum Missæ Sacrificium offerendi accurate fungantur, clare appareat ex Sanctæ Sedis Decretis, quibus Rubricæ sedulo observandæ in Missarum celebratione præscribuntur in qualibet copia Missalis Romani imprimendæ Sacerdotes id noscunt; verum quia non semper, nec aliquando facile, in promptu est copia Missalis et Cæremonialis Episcoporum; ideo in commodiorem Celebrantium usum, præfatæ Rubricæ, in libello, quem quisque semper et ubique præ manibus haberi possit, ad litteram imprimendæ visæ fuerunt."

This extract from the preface explains sufficiently the scope and digest of this little book which is well bound and very well printed. If the price is a little high we suppose it is on account of the somewhat limited sale such works have.

Devotion to God The Holy Ghost, with Chaplet, or Rosary of the Holy Ghost.—P. J. Kennedy, New York.

This small book of fifty pages contains some special forms of devotion to the Third Divine Person, prominent among them being the chaplet of the Holy Ghost which has the approval of several Archbishops

and Bishops. In a quotation from Bishop Keane of the Catholic University, we read: "I have long been convinced that devotion to the Holy Ghost ought to be one of the chief characteristics of Christians and I have hoped that a development of that devotion would be one of the chief glories of the epoch now beginning in the Church's history."

A Short Cut to the True Church, or The Fact and The Word, by the Rev. Edmund Hill, C. P.—Office of the *Ave Maria*, Notre Dame, Ind., 50 cents.

This is really an admirable little work, so clear, direct and logical. The author speaks right out in simple language. An excellent book to put in the hands of sincere enquirers. We wish very much the price were only 25 cents,—it is true it is beautifully printed on good paper, and contains over 170 pages, but we believe this third edition would soon give place to a fourth and fifth if—25 cents.

Army Boys and Girls. A series of short stories for our young people, the scenes of which are laid at U. S. military posts, garrisons and camps, and the characters drawn mainly from U. S. soldiers and their children, by Mary G. Bonesteel.—John Murphy & Co., Baltimore, Md., \$1.00.

A book of short, crisp stories, real genuine little tales, simply told, spiced with pleasant humor and while not "goody-goody", Catholic enough—very unobtrusively. We recommend the work most heartily to mothers and librarians seeking something interesting for the young—not an older person, however, will let it go unread once he has dipped into it. For the price, the illustrations might be better. May Mrs. Bonesteel be encouraged to write another series of short stories and may they be equally successful!

An Exposition of the Acts of the Apostles. Consisting of an analysis of each chapter, and of a commentary, critical, exegetical, doctrinal and moral, by His Grace, The Most Rev. Dr. MacEvilly, Archbishop of Tuam.—Net \$2.00.

By this book Archbishop MacEvilly of the historic See of Tuam, Ireland, completes his admirable commentaries on the New Testament—the apocalypse excepted.

He has won by his former publications such a high reputation for knowledge and research that it is only necessary to state here, that this work will certainly not lower his standing. The author possesses the faculty of saying much very briefly and clearly. All long discussions are avoided. The results of his labors and investigations are stated without many references or chains of reasoning. The following passage on xii., 16, may be given, we believe, as a fairly representative one.

"His angel," not *mess nger*, as some affirm. Peter could have no special *messenger*. Besides the girl recognized "the voice of Peter." Most likely, they meant his *tutinary* or *Guardian Angel*. The common traditional belief among the Jews was, that each one had a Guardian Angel assigned by God to guard and protect him through life. In the Catholic Church, it is held, not as a *defined* point of faith, but as a truth of *Christian Doctrine*, so that it could not be denied by any sound Catholic, that every just man, every man in the state of grace has an *Angel Guardian* specially appointed by God to guard him during life. It seems the more probable opinion, that *every human being*, not excluding infidels, has such a protector assigned him. (See Matthew xviii., 10, Commentary on)."

For ordinary purposes he who possesses this exposition of the Acts has all that is necessary. If the prevailing tendency of the work was asked, it might be said to be more exegetical, doctrinal and moral than critical. The text of the Acts however offers few difficulties being written in relatively pure Greek. There is prefixed an excellent map, but the absence of any chronological table interferes with the completeness of the work. It is true there exists no chronology entirely satisfactory but any of the more generally accepted ones would add to the enjoyment if not very much to the usefulness of the commentary.

The printing and the arrangement of the matter are really admirable, almost beyond improvement.

Dervorgilla, or The Downfall of Ireland, by Miss Anna C. Scanlon; revised and completed by Charles M. Scanlon.—Charles M. Scanlon, Milwaukee, Wis., \$1.00.

This story shows so much talent and ability and gave such promise of better work that we must regret as a loss the early death of the author. At the same time we must confess that she chose a very difficult subject, while the book can be read with pleasure and profit, the reader would be justified in doubting whether the time or theme was handled with that fullness of detail, vigor of thought and fancy and expression and abundance of knowledge, which a really good historical novel—the most difficult to write well—imperatively demands. Only a mind saturated with ancient lore and filled with poetic fire and energy can successfully bring back the past and revivifying the dead, make them instinct with life and thought and action, in perfect harmony with their now vanished surroundings. There are a few slips in the book, but of not great importance, and we can recommend it as a pleasant companion to wile away some of the warm summer hours now fast approaching.

Newman's Essay on Aristotle's Poetics, or Poetry, with Reference to Aristotle's Poetics, edited with introduction and notes by Albert S. Cook, professor of the English Language and Literature in Yale University.—Ginn & Co., Boston. Price \$—.

Here we have in good type, on good paper with wide margins one of Newman's best essays, with a capital introduction and useful analysis prefixed. This edition is very suitable for class work and as such can be brought to the attention of Reading Circles. The editor has thoughtfully added a list of translations of the classic authors cited in the essay. Prices and publishers' names are also given.

E. P. G.

BOOKS RECEIVED.

Mechanism and Personality: An outline of Philosophy in the Light of the Latest Scientific Research, by Francis A. Shoup, D. D. Professor of Analytical Physics, University of the South.—Boston: Ginn & Company.

Riverside Literature Series No. 73, Enoch Arden and other poems, by Alfred Lord Tennyson, with biographical sketch and explanatory notes.—Boston, Houghton, Mifflin & Company, 15 cents.

Life After Death, or Reason and Revelation on the Immortality of the Soul, by Rev. John S. Vaughn.

Outlines of Dogmatic Theology, Vol. I., by Silvester Hunter, S. J.—New York: Benziger Brothers. Price \$1.50, net.

THE CATHOLIC Reading Circle REVIEW.

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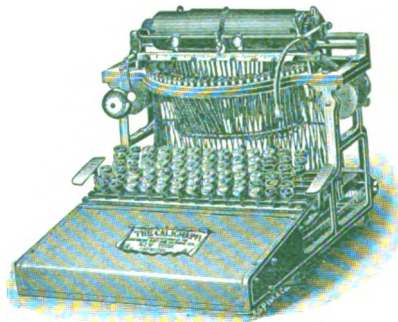
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VOL. VI.

YOUNGSTOWN, O., JUNE, 1895.

No. 3

THE DREAM OF BONAPARTE.

A NAPOLEONIC STUDY.

BY WILLIAM POLAND, S. J., ST. LOUIS UNIVERSITY.

The question of "Pope and Emperor" has always been a favorite one with those who have professed to write the philosophical commentary upon the events of Christian history. The reason for this attraction is not hard to find. In all the conflicts which the Popes have had to sustain against the aggressions of civil rulers, the principles at stake are always clearly defined and of deep moment. In each conflict, the opening, progress and conclusion of the storm stand out, as it were, in great serial illustrations which offer to the philosophical historian material which he cannot find elsewhere in human records. The forecast of the storm, namely the wilful variations of men from the laws which should guide their motives; the overcast sky; the distant rumbling of the powers of darkness; the crash; the opening of the flood-gates and the pouring down of the torrents of human passion; the passing of the tempest, borne away by its own momentum; stars that herald the morn,

gleaming through the rifts; and then—sunshine for a season over those whom the storm has been able only to purify: this is the history of the struggle between the Popes and the Emperors—emperors of Rome, emperors of Constantinople, emperors of Germany, emperors of France. They have all passed away with their dynasties: the Pope remains.

The outline of every chapter is substantially the same from the day when St. Peter entered the Mamertine, or, if you wish, from the time when St. Melchisedech emerged from the catacombs to the hour when Pius the IX. retired to the Vatican. We shall follow, here, in more or less detail a chapter which is of present interest, which embraces events now distant enough to be called history, and which will exhibit to us in contrast and in conflict the meekest man of his age and the most powerful and most warlike emperor of all the ages, Pope Pius VII. and Napoleon Bonaparte.

Napoleon Bonaparte was born in the island of Corsica. The date most generally accepted as that of his birth is the fifteenth of August, 1769. When in his tenth year, he was sent to the military school of Brienne. He was transferred thence at the age of fifteen to the school in Paris. In the course of two years he received his first commission, as sub-lieutenant of artillery. Shortly after, he was raised to the rank of lieutenant; and in 1792 we find him a captain of artillery at the age of twenty-three. He was present in Paris at that memorable scene, June 20th, 1792, when the mob forced poor Louis XVI. to appear, at the window, in the red bonnet of the revolution. Bonaparte remarked, at the time, that the King could have settled the whole matter with a little grapeshot. In September of the next year, 1793, he was ordered down to the Mediterranean. The fortified city of Toulon was in the hands of the English and Spanish. The young captain began to study the situation; and after a month of investigation he presented to the council of war a plan for the reduction of the city. The plan was accepted; and he himself was entrusted with the execution of it. He carried it out successfully. After the capitulation General Dugommier wrote to the Committee of Safety, the existing government, that it would be well to reward this young man and to promote him—or he would promote himself. As governments were following one the other like winds, the Committee of Safety, consulting its own safety, appointed Bonaparte brigadier-general of artillery, on February 6th, 1794. At this time he wanted two weeks of being twenty-four years and six months of age. On September 15th of the next

year, 1795, his name was stricken from the list of officers in service because he refused a post to which he was assigned. Here, then, in Paris, twenty-six years of age, idle, waiting to find or to make an opportunity which he might choose to think fit for his abilities, stood this very small man whom we have been made to look upon as the colossus, the historic giant, the prodigious individuality of these recent centuries. We are, as yet, hardly far enough away from him to get the true effects, the prominences and the depressions of his character and of his genius: and his historic role is still a difficult and a complex problem, because society is now widely influenced by pernicious influences which he found local and which he controlled by turning them loose upon the rest of the world as it stood in opposition. The story of his life is a strange epic: and the literature of his life forms a library by itself.

When Bonaparte was leaving the school, at Paris, the illustrious mathematician, Monge, one of his professors, gave this report of him:

"Reserved and studious—prefers study to amusement—likes to read good authors. . . Devoted to abstract sciences—does not care for the others—thorough in mathematics and geography. . . Silent—loves solitude. . . Capricious—haughty—strong bent to egotism. . . Speaks little—energetic in his answers—quick and severe in reply. . . Much self love. . . Ambitious—aspire to everything. . . . This young man is worth being protected."

This egotism, already so marked in the young man, grew with the development of his genius and the manifestation of his power. We are anticipating; but it is as well for us to have

here some outline that may serve in the way of frontispiece. In Bonaparte the *ego*, self, is the centre and measure of everything. In his superb genius he had marvelous facility for deceit and falsehood. The impudence of his decree to the Mussulmans at Calro, December 21, 1798, has been characterized as sacrilegious: it is certainly monumental. Of himself he said, "I am something different from the rest of the world. I accept conditions from no man."

As we look at the great figure of Bonaparte, what we see everywhere is genius; and what we miss everywhere is virtue. A high strung nervous system, always ready and answering with the extraordinary precision of the most perfect electric telegraph, may palliate some of his extravagances in word and gesture. His memory was marvelous in every respect: for the extent of its range; for the tenacity with which it held to what it had once taken in; for the exactness with which it could reproduce the fact needed; for the submissiveness with which it allowed itself to be turned from one exercise to another. Constructive imagination, which I would venture to put down as the most highly developed of his gifts, spread out the vast stores of his memory as a great map over which the higher power, the intellect, soared; and the decisions of his will followed, with the rapidity of thunder, upon the lightning glance of his mind. But pride sometimes made him err, when imagination had built up worlds upon too grand a scale. But he had the artist's gift pre-eminent. How did he give this gift its outlet? In the terrible art of war. What masterpiece did he leave? The fair face of Europe bleeding.

His body was as restless as his mind. Mr. Campbell, the English commissary, who was sent with him to Elba, wrote: "Yesterday, after a walk under the hot sun from five o'clock in the morning until three o'clock in the afternoon, and after having visited the frigates and the transports, he went out on horseback for three hours—to untire himself, he said."

As the greatest military artist, he certainly stands apart. He has made a height for himself. There is but one, perhaps, who can see his summit—Hannibal.

Was he an organizer and an administrator, withal? As he said when the ancient functionaries were presenting him with memoranda: "I am an older administrator than they." In fact, he had been managing the most unmanageable portion of the French nation in personally conducted tours to every country of Europe as well as to Asia and Africa. He was very careful to attend all the sessions of the Councils of State when it was possible; and the Councils never adjourned without being better informed, if not by what he directly taught them, at least by what he obliged them to look up for him in the ancient jurisprudence. Yet here again his ambition spoils all. The energies of his genius were poured out into the terrible art of war as the instrument of his ambition and no field was won to cultivate; but only to serve as a starting point, from which to pass on to a harvest of greater laurels.

With the artistic and poetic and nervous temperament, of course he was an orator; and his harangues and proclamations are models of military eloquence. His writings are oratorical, because they are dictated. He eventually lost all command of the pen and

could not read his own writing. His spelling was defective. Pen work was too slow for him. His private secretaries had to use a kind of short-hand. Madame de Remusat, tells us that he dictated whilst walking rapidly to and fro; and that when he was animated his language was mixed with violent imprecations and even with oaths which the secretaries suppressed and which, adds the same, gave the secretaries time to catch up with him.

But this is picture enough. We left him in Paris in 1795 at the age of twenty-six, without a commission. His ambition was moving him to go off to the Orient to organize the artillery of the Sultan. But something presented itself in two or three weeks. A moderate party rose in Paris against the actual government of the Convention (which had just passed its eight thousand three hundred laws) and bid fair to defeat the Convention in the new usurpation by which the latter demanded two-thirds of the seats in the coming elections for its own members who were holding office. The Convention, terrified, called in Bonaparte. In a few hours he had turned the Tuilleries into an intrenched camp. He supplied the lack of men by artillery; swept the streets of Paris of the insurgents and of justice; and on the morrow leaped from his disgrace to the command of the army of the interior. But now having risen to command he found no outlet for his activity at home. So in the next year, 1796, at the age of twenty-seven he obtained command in Italy. He put his foot in the stirrup and everything went like lightning. He called together his generals, and laid down the plan of campaign; then, falling sudden like the rapid flashes of the thunder-cloud, he cut to pieces,

crushed, routed the enemy, Sardinians and Austrians,—and captured as many troops as he himself had set out with. Every stroke was a victory—Turin, Savoy, Nice, Milan—all Lombardy—Lonato, Castiglione, Bassano, Arcola, Rivoli. At thirty-one leagues from Vienna, acting as supreme ruler, he dictated his treaty to the Emperor; established three Republics; and then retired to private life just one year from the time he had entered on command. In the next year, 1798, being tired of rest he was commissioned to Egypt. On the way, he entered Malta as a guest of the Knights and pillaged their churches and museums. Then he was off to Africa, to Asia. Calling himself the "*favorite of Allah*" he played Mameluke under the shadow of the Pyramids and Crusader under the walls of Acre, in Palestine. But hearing that France was again in anarchy he eluded the vigilance of the British fleet, stepped into the council chambers of the Directory at Paris and told them that he had come to give the Republic a more fitting Constitution. "Down with the tyrant," they cried, "outlaw the dictator!" and his grenadiers hurried him away in their arms. He was still standing in the street, speaking with Sleyès of the unfortunate result, when his brother Lucien, president of the Assembly, came to tell him that they were going to outlaw him. "Why," said Sleyès, "turn them out." So he turned them out; took the title of First Consul; opened France to the Refugees; abolished the pagan rites and festivals of the Revolution; and restored the freedom of Catholic worship.

Pope Pius VI. had just died of ill-treatment at Valence (Aug. 28, 1799), having been dragged by the Directory

for a long year through the towns of Italy and France. In the year 1800, thirty-five Cardinals met on the island of St. George, in Venice, and gave him a successor in the person of Barnaba Chiaramonti who took the name of Pius VII. Pius VII. announced his accession to the Bishops of the Church just as Napoleon was scaling the Alps. The First Consul fell like an avalanche into the plains of Lombardy; and whilst the world was still thrilling with the story of Marengo, he had a Te Deum sung in the great Cathedral of Milan. Was it here, in the midst of this magnificent ceremony, as the vaults of the great temple threw back the echoed voices of the thousands who had come at his bidding to pour forth the hymn of thanksgiving, was it here that he conceived the idea—entered on the day-dream—which we shall now trace through the fourteen years during which he kept all Europe at the point of his sword—the idea of ruling not the mere bodies but the consciences of men? “They keep the soul for themselves,” said he, later, of the priests, “and they throw me the carcass.”

He had arranged to treat with the Papal Commissioner at Turin. But now, student of effect, he must have a Papal Envoy extraordinary coming to Paris, standing in the crowd and seeking audience of the First Consul at the Tuilleries. So he broke up the arrangement and went away to his Capital. Cardinal Spina was then sent to Paris to settle the basis of a Concordat between Rome and the Republic for the re-establishment of religion. Spina found Napoleon surrounded by such men as Talleyrand, ex-Bishop of Autun, and the best leaven of Gallicism—which, briefly, means religious insubordination. Spina could do

nothing and had to return to Rome. Then Napoleon sent his own envoy to Rome with orders to treat with the Pope as if he were the commander of two hundred thousand men; and to finish the matter in five days. His demands were inadmissible and Cardinal Consalvi was at once dispatched to Paris,—Consalvi, Minister of Pius VI., Prime Minister of Pius VII., the “Roman Siren,” the master of hearts. What a conquest, what a morsel for the First Consul! Tired after his journey of fifteen days the Envoy was called upon to present himself. It was a *jour de parade*, one of those magnificent levies which Napoleon held every fortnight. The Cardinal was led up through the glittering assemblage. Bonaparte addressed him: “I know why you have come. . . I give you five days. . . If matters are not arranged you must return to Rome. . . I have provided.” Consalvi drew the five days out to twenty-seven. The Concordat, drawn up by him and the Consul’s Commissioners, was sent to Napoleon, and sent back to be signed by Consalvi and the Commissioners. Consalvi claimed the right of signing first, for the Pontiff; and as the parchment was unrolled, lo! his rapid eye discovered that Napoleon had caused to be copied out the rejected plan and had besides charged it with inadmissible points. Consalvi refused to sign this Consular forgery. Bonaparte was mated. But it had been announced that the Concordat was to be proclaimed, next day, at a dinner of more than three hundred covers. Napoleon, without a blush, ordered proceedings to be renewed. It was four o’clock in the afternoon. Consalvi sat down and worked for twenty-four consecutive hours; and at four o’clock the next af-

ternoon still refused to sign, because Bonaparte now openly insisted on a point that could not be granted. The dinner was to be at five. Consalvi entered. When Napoleon saw him he burst out: "So you wish to break with me, Monsieur le Cardinal. Well, be it so. . . I have no need of the Pope. If Henry VIII. without the twentieth part of my power was able successfully to change the religion of his country, how much more have not I the same power and will. In changing the religion of France, I shall change it in all Europe, in all places where my power is felt. . . . When *will* you go?"

"After dinner, General."

Napoleon, seeing that the Cardinal was proof against intimidation, called for a new discussion. Consalvi then went into session for twelve hours. The objectionable point was this: "Worship shall be public; but conformable to the regulations of the police." Napoleon might mean anything by this. Consalvi modified it thus: "in so far as public order and tranquillity are concerned." Joseph Bonaparte carried the modification to his brother. Napoleon tore the paper into a hundred pieces but yielded finally even in his rage. Consalvi was stepping into his carriage to depart. Napoleon must strike a last blow. He sent word that he wanted the contents of the Bull that accompanied the Concordat. Consalvi at once sat down for eight hours and produced the memorandum that baffled the Consul; and, immediately after set out for Rome. Napoleon published the Concordat. By it religion was restored in France.

On the second of August, 1802, the First Consul had himself proclaimed Consul for life. But he coveted the

diadem; and on May 18, 1804, he assumed the title of Emperor.

We may pass over the scenes connected with the coronation: the condescension of Pius VII. in going to Paris—the refusal of the Pontiff to crown Josephine without a previous marriage (for there had been but a civil marriage, which had taken place on March 9, 1796)—the wrath of Napoleon—the midnight marriage—the clutching of the crown—the broken plight—the many disgraceful episodes that no respectable civilian would care to leave in the traditions of his family. But there were incidents during the Pontiff's stay in Paris, which marked, even thus early, as a faithful weather-vane, the direction of the imperial aspirations and gave a premonition of the storm. Napoleon had instructed one of his courtiers to broach to Pius—accidentally—the possibility of the Pope again taking up his abode at Avignon or even at Paris. Pius answered that he had provided against such an emergency; that if he were detained now, his abdication was already signed and in the hands of Cardinal Pignatelli at Palermo; and that they would thus have captured only Barnaba Chiaramonti. Through Napoleon's fear of being eclipsed by the Pontifical splendor, Pius said mass on Christmas-day in an obscure church of Paris; his departure was hastened before the ceremonies of Easter, for which festival it was managed that he should not even be at Lyons; and, before the departure, Napoleon appeared bearing upon his own escutcheon the Papal keys.

The Pontiff entered Rome. Napoleon went to Milan and crowned himself with the Iron Crown of Lombardy, as King of Italy. And, now, there occurred an event which made him see

that he could still be opposed by conscience; and that there was a power which he could not subdue, and which he must therefore, sequester. His brother, young Jerome Bonaparte had gone to America and had been married to Miss Patterson at Baltimore. Napoleon refused Mrs. Jerome Bonaparte entry to the continent, and then called upon the Pope to declare the marriage null—for Miss Patterson was a Protestant! Pius answered: "If we usurped the power which we do not possess we should be guilty before the tribunal of God." The sham surface of Catholicity with which Napoleon tried to color his motives rapidly faded under the rays of royalty. For, a little later, he had no objection whatsoever to Jerome's substituting for his lawful wife another Protestant who was *Princess* of Wurtemberg.

We are studying him without his battles. He now marched from glory to glory; defeated two emperors; made and unmade kings and queens; and remodeled the map of Europe. He occupied a part of the Papal States, and wrote to the Pope: . . . "Your Holiness is the Sovereign, but I am the Emperor of Rome. All my enemies must be your enemies. That an Englishman, a Russian, a Swede, or a Minister of the Sardinian King should reside in Rome or in any part of your States is entirely unfitting. No vessel belonging to any of these nations should enter your ports. . . ." Pius replied: ". . . We cannot betray the office entrusted to us by Almighty God, and we should betray it, if for the motives alleged by Your Majesty—as for instance in the case of heretical powers who can work us no good (these are Your Majesty's own words)—we consented to demands which would force

us to take active part in a war against them You say further that your enemies must be our enemies. This is opposed to the character of our divine Mission which owns no enmities, not even with those who have departed from the centre of our Unity." Napoleon laid the blame of his defeat upon Consalvi; and Consalvi resigned, to let Napoleon and the world see that Pius was acting for himself. And here we have the example of a Sovereign—the two hundred and fifty-eighth of an uninterrupted succession—his only weapons right and conscience,—at issue with a warrior greater than Hannibal or Alexander,—championing the rights of a Protestant girl, whom he does not know, from distant Maryland—championing the rights of a Protestant realm whose dealings with his Catholic brethren stand beside those of the Roman Empire under Nero and Diocletian. We may understand the value of this resolution of conscience if we put these refusals beside the concessions of the Concordat in which Pius had exercised his jurisdiction as no one of his two hundred and fifty-seven predecessors had ever done. He had extinguished one hundred and thirty-five Episcopal and Archiepiscopal sees in France and twenty-four in the annexed provinces, and in their stead had erected sixty new sees. He had made concessions regarding the alienation of Church property seized during the Revolution, and regarding the nomination to Ecclesiastical offices, such as had never been made to earthly potentate; and, still, when there is question of extinguishing the rights of a Protestant merchant's daughter from over the sea, or of closing his ports to a Protestant power, he can only say "Non possumus" "it may not be done."

Napoleon then sent word that he would take the rest of the papal territory and confer it on whom he pleased. The revenues were seized and when an officer of the papal treasury asked the executor of this imperial brigandage "by what right?" he was told: "You serve a small prince and I a mighty sovereign"—a principle of justice which may be blazoned upon the arms of every invader of Rome.

Napoleon had now a fourth European coalition to put down—England, Russia, Prussia. He ground Prussia to powder. (Jena, Oct. 14, 1806). He swept away those marvelous troops of Frederick; and from the royal palace in Berlin wrote to Mgr. Arezzo of Seleucia "to signify peremptorily to Pius VII. that he must join the French Confederation." Then he crushed Russia and, at the Treaty of Tilsit (July 8, 1807), parcelled out Europe between himself and the Czar. A few days later on his return to Dresden he wrote two letters which open up to us his character as an arch-prevaricator. The letters were written to Eugene de Beauharnais, his stepson, whom he had adopted and made Viceroy of Italy. I may be excused for heading them with a title from placid Wordsworth "*a lesson in lying*." One of the letters was addressed to Eugene, although it was really penned for the Pope to whom Eugene was directed to send it. The other, Eugene was ordered to copy, sign with his own name, and address to the Pope, as though it came spontaneously from himself. The letter which was ostensibly for his son but really for Pius and which contains an abundance of insulting language, is the famous document wherein we read those memorable words too truly brought to a consummation: "What

does Pius VII. mean by denouncing me to Christendom? Would he put my throne under an interdict or excommunicate me? Does he imagine that their arms will fall from the hands of my soldiers? . . ." Then he goes on to speak of "infuriated Popes," of their duty of imitating St. Peter and St. Paul and the Holy Apostles—of "foolish conduct"—of meddling in his affairs—that if it does not stop, he will regard the Pope as his other Bishops—of calling a general Council, etc. Then Prince Eugene is commanded to add as though from himself, "Most Holy Father, this letter was not written for the eyes of Your Holiness," and Napoleon concludes: "Send this letter to the Pope and tell me when M. Alquier delivers it."

Rome was then invaded under the pretence of accustoming "the people of Rome and the French troops to live together," but with the injunction that the smallest insurrection was to be put down if necessary with telling examples. It was the second of February 1808. The cannon were pointed at the windows of the Papal apartments whilst the Pontiff was celebrating the Holy Sacrifice. All was done with the greatest secrecy. Napoleon had complete possession of press and post, and not a word of the proceedings was printed. Twenty-one Cardinals were driven away. Pius only said: "We are prepared Blessed are they who suffer persecution for justice." On the second of April the Papal States were incorporated with the Empire. Cardinal Pacca had succeeded Consalvi as Prime Minister of Pius VII. General Miollis signified to him Napoleon's order to shoot or hang any one who should oppose the imperial commands. Pacca answered: "I shall faithfully

execute the commands of my sovereign, whatever may be the results." Officers came with an order for him to leave Rome under an escort of dragoons in twenty-four hours; and Pacca replied that in Rome he took orders from the Pope alone. Just then the door flew open. Pius entered, saying: "I command my Minister not to obey the injunctions of unlawful authority," and taking his Cardinal by the hand he led him away to his own apartments where the Pope and his Minister lived together for nearly a year prisoners in the Quirinal. Napoleon had previously directed the whole process from Bayonne whither he had decoyed Charles the IV. and Ferdinand VII., only to make them abdicate the throne of Spain. But by this time he had again taken Vienna and it was from Schönbrunn that he ordered the annexation of Rome. To cover all the outrages perpetrated in his name he wrote to his agents to guard the press so that no word of all their doings should find its way into print. On the first of January, 1809, amongst his New Year's greetings he could not forbear sending word to the Pope that he did not want a blessed candle on the second of February, saying "there may be Popes in hell as well as Curés, so that the candle blessed by my Curé may well be as holy a thing as that blessed by the Pope."

But here you may well be justified in telling me to halt a little and give myself at least some shadow of justification. We cannot understand,—accustomed as we are to read everybody's affairs in the morning paper, better detailed, even, than they are to be found in everybody's memorandum,—we cannot understand the absolute secrecy that Napoleon enforced throughout his

vast realm. The veil of the secrecy had not been pierced when the standard works were written from which in our early years we formed our first and lasting impressions of the great soldier. He had learned from William the Silent. Writing to his brother Louis to offer him the crown of Ferdinand, he says: "A deed should be accomplished before it is known that we have even thought of it." This secrecy was carried to an exquisite degree in matters of religion, where his power to enforce it was less hindered and the danger of publicity was greater. He wrote to his ministers, "I do not want the people to be talking at all about religion;" and for fourteen years, by a species of terrorism that he knew how to exercise, he kept the people in silence and in darkness. It might naturally be thought that at his fall all this would have been exposed. And, indeed, much was written. The memoirs and diaries of persons who were used as agents or as victims of Napoleon's aspirations served to throw light upon his religious dealings. But the truth was locked up in Napoleon's private correspondence, and that was locked up in the government archives. We need not wonder at this. It was only the other day that the British archives were thrown open and our late gifted fellow-citizen, Mr. James F. Meline, drew therefrom the documents wherewith in his work "*Mary Queen of Scots and Her Latest English Historian*" he silenced, for the time being, the then latest accession to the conspirators against truth, James Anthony Froude. During the Second Empire the third Napoleon made a show of editing the correspondence of his warlike uncle. It was given to the world as the material for a complete

history of Napoleon and of his relations with Pius VII. The correspondence, as edited, follows events with the most minute exactness, and bears the air of that wonderful completeness usually found in government publications of official correspondence. It gives so much that we should not dream of the possibility of anything being added. And yet it is by omission a studied falsification. It was but a prop to the Second Empire. Like the *Plebiscite* and the *Life of Julius Cæsar*, it was but an illumination of the family name. Not long after, a new history was found. This new history was the suppressed correspondence. During the latter part of the Second Empire the documents of the archives were opened to the public. M. D'Haussonville, a Protestant, profited by the occasion to sift the correspondence. The press laws were just then suffering a spell of relaxation; and he published the result of his investigations. Unfortunately, he published only five volumes. For when the government of Napoleon III. saw what he was about, it closed to him, personally, the "Archives" that were open to the world at large. But this high-handed exclusion only adds the more weight to his volumes. Their special value lies in the exposure of Napoleon's great secret—his dealings with the Church—with Pope Pius VII. and with the clergy and Bishops of the Empire:—his *great* secret, so great, indeed, that Napoleon's *Memoirs*, dictated at St. Helena, when compared with the suppressed correspondence made public by M. D'Haussonville, prove to be a deliberate prevarication in all that part which refers to his relations with the Pope. His design of becoming practically Pope of the West

was not to be accomplished, and so he was resolved to hold his secret to the end and bury it there with him on the wild rocks where only the waves would sing its requiem.

On the tenth of June, 1809, the decree of the dethronement of Pius VII. was proclaimed in Rome with the braying of trumpets, and the *tricolore* of the Revolution floated over the Castle of Sant' Angelo. On the same evening the Papal protest was affixed to the Basilicas; and, shortly afterwards, the bull of excommunication, to the walls of St. Peter's, St. Mary Major and St. John Lateran. The bull comprised all "authors, promoters, counsellors or adherents." A curious story is current in Rome regarding the manner in which the bull was published. A carrier with a wine cask on his back rested his burden against the façade of the Basilica. A little boy hidden away in the cask opened a little door and fastened the excommunication to the walls. It did not name Napoleon personally. It was visible but for a few moments when it was discovered and torn away. But enough had been done. The formal publication had taken place and it soon led to the seizure of the Pontiff. Two years later, in an official message to his National Council, Napoleon said: "He (Pius) quitted Rome without the knowledge of the Emperor on the sixth of July and betook himself to Savona, where His Majesty had him received, entertained and established with all the respect due to misfortune." In his repeated declarations to his friends and in the denials of his *Memoirs* that he ever gave orders for the arrest of the Pope, Napoleon never suspected that the press he silenced so effectually would play him false

in giving to the world his letter to his brother-in-law, Murat, the King of Naples, wherein he writes: "If the Pope, contrary to the spirit of his order and of the Gospel, preaches revolt and tries to make use of the immunity of his house to cause circulars to be printed, he must be arrested." Oliver Wendell Holmes has said somewhere: "Truth is tough. It will not break like a bubble at the touch, nay, you may kick it about all day, like a football, and it will be round and full at evening."

Well, Pius published "circulars". The bull of excommunication was a strong one. The bull was published, as we have seen, on June 10, 1809. Towards three o'clock in the morning, Thursday, July 8, 1809, there was a sound of crashing doors in the Quirinal, and soon General Radet and his band stood before the Pontiff. At four o'clock Pius descended the grand staircase of the Quirinal with no equipment but his breviary and his crucifix in his hands; and with Pacca at his side. A carriage, with blinds nailed down, was in waiting. Pope and Cardinal entered. The doors were locked. General Radet seated himself beside the driver, and the carriage, with its pontifical prisoner, rolled through the silent city and out of the Porta Pia. Pontiff and Prime Minister, not knowing whither they were being hurried, produced their purses to see how they were provided against the emergencies of the journey; and they laughed on finding that they were setting out in a manner bordering upon the apostolic: they had between them about thirty-five cents. It was midnight on Saturday when they reached Florence. The Pope was too ill to go further. The carriage drew up at the Chartreuse and Pius was placed in

the room that had been occupied by Pius VI. when the latter was being dragged along the same road ten years before. But, at 3 o'clock in the morning, a messenger came from Eliza Bonaparte, who, fearing her brother's wrath should she harbor his prisoner, ordered Pius to proceed, no matter in what state of health he might be,—and that without delay. It was three o'clock and Sunday morning: and the Pontiff's petition to be allowed at least to assist at Mass was refused. He was hurried off without his minister. Three days more of weary travel brought him to Genoa whence, as the feeling of the people ran high, he was conveyed at dusk, on a litter, to the town of Alexandria. Thence the journey was renewed to Turin; and, from Turin into France, where he was lodged, as a prisoner, in the Prefecture at Grenoble. Here he met Pacca who had been separated from him at Florence; but they were soon forbidden all communication. Napoleon was out of humor. The people along the route had heard of the Pontiff's coming and, from the entry into France, his progress had been an ovation. The Emperor wrote to Fouché to characterize the arrest as an act of folly, still he perpetuated it by ordering the Pontiff to be sent to Savona, a sea port town of the Mediterranean near Genoa, and Pacca was confined in the Alpine fortress of Fenestrello. It is very significant of Napoleon's absolute command over the press that not one word was published regarding the seizure or the journey of the Pope. Now he has the Pope;—what shall he do with him? Make him the tool of his ambition! So, first, an effort was made to have the Pontiff live in princely style in his prison. Pius refused to lend himself to this outward show

which they would thrust upon him to make it appear to the uninitiated that he was in voluntary exile and that the Emperor was protecting him and his estates. The only relaxation he permitted himself was to pace up and down the little walk in the walled garden of his episcopal prison. He was subjected to the strictest surveillance. But Napoleon was at a loss. Other rulers he had been able to reduce to his own terms. Here was a man who cared neither for life nor for crown; but who, so long as the crown was his to defend, was determined to make life subservient to its rights. To rule not only the Empire but also the Church of the Empire, Napoleon needed to give it the outward forms of Catholicity: and he had genius enough to see that even he could not guide an irreligious people, for he said: "A people without religion is like a ship without a rudder." He needed for his Bishops the Papal bulls, Papal institution and Papal sanction. He had already violated the concordat; and, moreover, Pius, left without Cardinals, Counsellors, books or documents would not give the bulls. Strictest silence was enjoined regarding the excommunication. A valet of the Pope, being asked if it really had been issued, said it was as much as his life was worth to answer. And, lest even the missionaries should tell the people about the Pope, all missions and all missionary congregations were suppressed. In his dilemma, Napoleon said to the saintly M. Emery: "As for me, if I had studied theology for six months, only, I should soon have made all things clear, because (putting his hand to his forehead) God has given me intellect." He began to exercise his intellect by summoning the Cardinals to Paris; by making Italy a scene of deso-

lation,—deposing Bishops, seizing their revenues, giving a choice between adhesion, beggary or imprisonment, casting priests upon the world or transporting them, forbidding any ordination without his sanction; and by passing a decree that the Pope and his successors should swear to him and his successors adhesion to the Gallican propositions of 1682.

Just now, he had to look about him for another consort. We remember how he would have crowned as Empress of the French a woman who was not his wife—and how the marriage was celebrated at the midnight that ushered in the day of the coronation. After having tried various subterfuges to rid himself of Josephine he finally declared that he had not consented internally to the marriage. If that were true, if he said "yes" without meaning it, then he told a sacrilegious lie and there was no marriage. If he meant the "yes" when he said it, then he was telling a lie in now saying that he did not mean it: and the second marriage was no marriage at all. But he took to himself Maria Louisa, Archduchess of Austria. The marriage was celebrated by proxy on March 11, 1810; and on April 2, with Maria Louisa present in the Tuilleries. Thirteen Cardinals with Consalvi at their head absented themselves. Napoleon had said to Fesch, "They will not dare." But they did dare; and when he entered and saw but fourteen he cried out: "Ah, the fools, they are *not* here, the fools, the fools!" So he deprived the thirteen of their robes; confiscated their property and revenues; and banished them to provincial towns where they had to live upon the alms of the charitable. Wearing the black soutane of the clergy, they were called the

"black" Cardinals. The others were known as the "red" Cardinals. On the same occasion he suppressd the Sulpicians for making much ado about nothing, because M. Emery, their superior, when consulted by a Cardinal, had said: "If you do not believe the marriage is valid do not go. Conscience binds." "Much ado about nothing!" This was his serene highness's delivered estimate of Conscience.

Now that he had Austria by the hand, he was ready again for the Pope. He tested him through his red Cardinals and through the Austrian Ambassador, who reported these words of the Pontiff: "When opinions are founded upon the dictates of conscience and of duty they are irrevocable, and be assured that in the long run no material force in the world can combat a moral force of this nature." But the question of having his Bishops was one that presented itself to Napoleon as Duncan to Macbeth,

That is a step
On which I must fall down, or else o'erleap,
For in my way it lies.

—*Shaks. Macbeth.*

He began by setting up Archbishops. The Vicar General of Paris found means to apply to the Pope and received from him a brief declaring that Maury, placed by Napoleon in Paris, had no jurisdiction. The brief was seized and so was the Vicar General. Napoleon ordered the Vicar to be shot; but, on representation that this would be impolitic, hid him away in the dungeons of Vincennes; and then imprisoned three Cardinals and a number of ecclesiastics who were supposed to be in sympathy with him. Next, he wrote (Dec. 31, 1810) to the Pope's keeper to say: "We are too enlightened not to distinguish between the doctrine of Jesus Christ and that

of Gregory VII." The Pope is also to be told that he is very ignorant of what is due to sovereigns (Jan. 17, 1811). Then Napoleon ordered Pius to be deprived of everything that might give him communication with the outer world—of books, pen and paper; and spies were lodged in all the inns of Savona to give the alarm on the presence of anyone who might be suspected of having come thither for the purpose of conferring in some secret manner with the Pontiff. Experts, too, were sent from Paris, and at early morn (Jan. 8, 1811), when all were in deep sleep, the most minute search was made. Doors and drawers were forced open; and even the clothes of the Pontiff and his household were unsewed, so that no paper might escape the imperial vigilance. And as the Pope was taking his little walk in the garden, on the same day, his poor writing desk was forced open, where were found his Breviary, the Office of Our Lady and a few pieces of gold that had been given to him as an alms. When Pius was told of this imperial burglary he merely said: "The purse: let them have it. But my breviary and the Office of Our Lady—what will they do with those!" To make the spoliation complete the Fisherman's ring was demanded of him. He took it from his finger; but, not knowing to what fraudulent uses it might be put, before handing it over he broke it in twain. Now there began to appear in the *Moniteur* addresses of adhesion to the Emperor,—addresses coming from the Ecclesiastics and Cathedral Chapters, but in reality dictated by Napoleon himself. The address that he dictated for the Chapter of Notre Dame was objected to, but he published it, nevertheless, with the decla-

ration that it was the free expression of the sentiments of the Chapter. Prison and Press were his weapons. In his Memoirs he states that the number of clergy detained was fifty-three. M. D'Haussonville says: "Items of this character readily escape the memory." Now, we know that in a year from the decree making Rome the second city of the Empire, thirteen Cardinals had been put under police supervision; nineteen bishops of the Roman states had been carried into France and treated in the same manner, and more than two hundred priests had been banished to the Island of Corsica alone, etc., etc. For two years Napoleon had had an Ecclesiastical Commission at work to discover the best way of getting along without the Pope. The Commission reported in favor of a National Council. He then called a preliminary meeting. He opened the meeting by a speech against Pius VII., and demanded what punishment Canon law decreed against a Pope who preached rebellion and civil war. There was only one man in that assembly who had the courage of his convictions. Emery, when called upon, did not shrink from the duty of telling the truth to the Emperor. The Emperor respected him for it. A few days later (March 16, 1811) Cardinal Fesch called upon his imperial nephew to speak of some ecclesiastical matters. The Emperor broke out: "Hold your tongue. You are an ignoramus. Where did you learn theology? I must speak with M. Emery, who knows it." Still, such is the wont of tyrants, respect did not shield Emery from vengeance. The petition of Fesch to permit Emery to spend his last days amongst his brethren of Saint-Sulpice was refused.

Napoleon was anxious to proclaim, at the opening of his Council, the submission of the Pope. He dispatched three of his prelates to Savona. Pius was surrounded by a network of spies ready to catch every word that fell from his lips. His allowance was reduced to a pittance and his physician was bribed. Napoleon wrote from Amsterdam that the physician was to be paid 12,000 francs a year from the time of quitting Rome. He says (Sept. 1, 1811), "Dr. Porta has only to name his terms." The keeper had written (May 11, 1811), "M. Porta serves us admirably." They were looking for the favorable moment. The Pope demanded his advisers. These were refused him. He was without books, pen, paper,—and was even shut off from his Confessor. He could take neither sleep nor nourishment, and was plied from all sides. The "favorable moment" came. Dr. Porta was of great service. When Pius was in what the keeper, writing to the Emperor, styled a state of "mental alienation" some verbal concessions were obtained (May 18, 1811). The prelates, leaving a memorandum of them on the chimney piece, started early in the morning for Paris. But before morning the Pontiff was sufficiently himself to read the memorandum intelligently, and he ordered carriers to be sent after the prelates to revoke everything.

Napoleon was foiled. Still he would have his Council. As a prelude, he sent M. de Gallois to a dungeon in Vincennes for being "too clever." To divert the minds of the people from the spectacle of ninety-five bishops in mitre and cope assembled at Notre Dame on the 17th of June, 1811, he opened the Legislative Assembly in person the day before. The bishops were not

docile so he broke up the meeting and ordered four bishops to the dungeons. The members of the Council were then threatened in private. After this they were called together again, and, with only thirteen or fourteen dissenting voices, voted the Emperor's demands regarding the naming, institution and consecration of bishops. Eight Archbishops and Bishops carried the demands to the Pope and three red Cardinals with an Archbishop were sent as his advisers. After a month of collusion and of misrepresentation, the Pontiff was induced to sign; and he wrote the Emperor a letter breathing only kindness.

But there was a Providence again to interfere. Napoleon was nearly ready for his Russian campaign. Why not wait until it was over,—and, then, proclaim himself Czar of the West. He had but petty concessions in comparison. He must break with the Pope. He ordered perfect silence to be kept about the brief, and that the demands of the Council should be published as state laws. Then like the wolf he complains that the lamb is muddying the water. He wants the bulls. He is told that he has not allowed the Pope to have his secretaries. Then he complains to Pius that the brief speaks of the "Pope's Authority" and of the Roman Church as the mother of all the Churches, and he insists that his power of nomination must extend to Rome. The prelates at Savona were ordered to approach the Pontiff. But the result was absolute refusal. Pius saw that he had been betrayed; declared that he had had an inspiration in his prayers: and no threats could move him. He found occasion to write a letter to Napoleon (Jan. 24, 1812) closing with the prayer "that God might

pour abundant blessings on the Emperor." Napoleon answered with what in M. D'Haussonville's work makes up more than four pages of the grossest insult. The keeper wrote that Pius was strengthening himself with the belief that God would interfere. Napoleon wrote to have the rigor of his imprisonment renewed—to have him deprived of books, pen and paper. Then he put under military service the seminarists of Bishops who had not done his bidding; removed the Sulpicians from every seminary in France; sent the General of the Lazarists to Fenestrello; broke up all the houses of the Sisters of Charity:—and set out for Russia.

Halting at Dresden he held a grand levee where he was honored by the Emperor and Empress of Austria and all the kings and princes and nobles of Germany. It may have been that he was fired by this homage with the phantom realization of his dream—not an Emperor of Germany, but a Pope and a Papal Court at his feet! He had suppressed the temporal power of the Holy See, and annexed Rome to the Empire. He must establish the Pope at Paris or Avignon with "splendid palaces", as M. Thiers wrote, "and a salary of two million francs . . . but subject to the Emperor of the French, as the Russian Church is to the Czars; and, Islamism, to the Sultans." It was after Wagram that he had pronounced the temporal deposition of the Pope. It may have been now that after a Moscow or a Petersburg with his foot on the neck of the Czar and around him the greatest army that Europe had seen, he purposed to proclaim the actuality of his dream—his spiritual supremacy in Europe. Immediately upon his securing Maria

Louisa of Austria, he had had a paper drawn up by his minister of worship, wherein the whole plan was detailed,—to be carried out as circumstances permitted. The paper has been lost but we have the following charge to the minister: "Matters are to be determined according to what they should be, and absolutely, as if there were no Pope." However, now on the very day of the grand levee at Dresden, he wrote back to France to have new persecutions inaugurated against the Sisters of Charity, and to have the Pope removed from Savona to the Imperial Château of Fontainebleau near Paris. He specified all the details of the journey. The Pope should pass through Turin, Chambery and Lyons by night, and was to wear no mark of his Episcopal dignity. The order reached Savona on the ninth of June 1812. Pius was awakened from his siesta and told that in a few hours he would have to set out for France. The embroidered cross was taken from his white shoes and the shoes were stained with ink. His pectoral cross was removed. A black hat was put upon him; and, clad in a species of overcoat found amongst his effects, he walked through the streets of Savona to where the carriage was in waiting outside the walls. For seven days, his dinner was brought up to his room at Savona and the candles were lighted as though for his Mass: and the keeper came, in official costume, to visit his apartments, so that his departure might not be suspected. At length the Cortège reached the monastery of Mount Cenlis. It seemed that the Pope was about to die. A surgeon was called. He was told, before being shown in that he was to do all in his power for the relief of the sick man—that he would doubtless recognize him

—but that if he divulged, there was an end to his liberty and perhaps to his life. Word was sent to Turin for instructions. The instructions were, to proceed at all costs. The surgeon managed to restore the Pontiff sufficiently to be able to move him, fitted up a bed in the carriage, and accompanied him the rest of the way—until, after three weeks of helpless agony, the prisoner arrived at the Imperial Château of Fontainebleau, where he lay for three other weeks upon a bed of pain. He was in the midst of princely splendor and surrounded by the court prelates; and in the *Traveller's guide to Paris*, the Archiepiscopal residence was named the *Papal Palace*. But Pius who had lived as a prisoner at Savona refused all outward pomp and lived as a prisoner at Fontainebleau.

But there is a tide in the affairs of men. Napoleon returned from Russia. The contrary elements had leagued against him. Fire and ice had shattered that great army. The historian says: "The muskets dropped from the frozen arms of those who bore them." On the 18th of December, 1812, Napoleon entered Paris as a fugitive. Still he would make a last stroke. He must conquer by foul means or by fair. Dr. Porta was still under pay and a letter is written from Fontainebleau that they are watching for the favorable moment. Napoleon appeared at Fontainebleau and confronted the Pontiff. He made outward demonstrations of affection. He remained for five days working, with the red Cardinals, at the Pope. Of those five days' doings little is known, but Pius signed (Jan. 25, 1813) the preliminary draft of what is called the fatal Concordat of Fontainebleau; and Napoleon sent it off to be published

almost before the ink was dry. Napoleon departed. He thought he now had his Pope. The prison doors were opened. The Black Cardinals, at liberty, came flocking to Fontainebleau; Di Pietro from Vincennes, Pacca from Fenestrello, and Consalvi from the poverty of his exile. The Pontiff's eyes were sunken. He seemed broken down by sorrow more than by illness or age. Pacca had heard, along the route, suspicions of both foul play and unlawful concession. Now that they were upon the spot, Pacca suggested the course which Di Pietro and Consalvi seconded; and Consalvi took the responsibility of telling the Pontiff that there remained for him one remedy: he must perform an act of humility. He must make an unreserved retraction of the fatal document. Pius should write the letter with his own hand to the Emperor. But Pius could not hold a pen long enough to write a letter; and, besides, such was the system of espionage, that his writing desk and his cupboard were opened with false keys every day during his mass. But Consalvi was equal to the emergency. With Di Pietro he met the Holy Father every day after his mass, when Pius wrote a line or two. Again at four o'clock, in a chance meeting, Pius wrote another line or two. Consalvi always carried off the unfinished letter to the house of Cardinal Pignatelli, in the neighborhood. He tells us that so anxious was he about his letter, so fearful of being searched, that in the "bitter cold of the season he felt suffocated with heat." Finally on the 24th of March, 1813, the letter was finished and signed and sent to the Emperor; and the Pontiff delivered an allocution to all the Cardinals informing them of what had been done. Napoleon ordered

his Minister of Worship to keep the letter an inviolable secret. But the work was done. Every Cardinal had a copy. Napoleon turned Fontainebleau into a prison and clad the Chamberlain in a jailor's garb. Di Pietro was dragged from his bed and hurried to a dungeon at Auxonne. Napoleon thrust his Bishops into sees right and left; but the chapters resigned in their presence. The Seminarists disbanded, protesting against the spurious jurisdiction. Napoleon retaliated by forcing the Seminarists into the army. Those who were physically incapable of military service, he imprisoned. The prison of Vincennes again opened its gates to the purple. Poor Fesch, the Cardinal uncle, fled in terror to Lyons where he said to Madame Bonaparte: "It is all over with my Nephew. . . . Every one who touches the ark meets the same destiny."

It was the hour of collapse. Russia had just organized a sixth coalition. We know the superhuman efforts of Napoleon whilst his friends were deserting. He tried to gain the Pope through every species of negotiation: until, at length, hearing that even his faithful Murat had designs upon the Roman States, he sent word to the Pope (Jan. 18, 1814) that he would treat with him for the restoration of his temporal power, saying that he preferred "to see the Roman States in his hands than in those of any other sovereign whoever he might be." Pius replied that the restitution of the States being an act of justice could never become the object of a treaty. At the same time he wrote to Mgr. de Beaumont the negotiator to say, on his part, to the Emperor, that he bore his Majesty no ill will, religion would not permit of such a thing.

The allies were closing in about Paris. It would never do for them to restore to his rights the prisoner of Fontainebleau. Besides, the star of fortune might rise again; and, if so, the Pontiff must still be in the imperial grasp. On the 23rd of January, three carriages drove up mysteriously to the Château; the Pontiff was called upon to set out for an unknown destination; and in a few days the cannon were booming about the deserted palace. O! the wonderful deeds of those days! We have read of De Bouillon and Coeur de Lion wielding both mace and battle axe and laying low whole scores of Paynims that pressed upon them. So Napoleon wielded whole armies, flying from one to the other to lend the inspiration of his presence—here a blow and there a blow—crushing, scattering, cutting to pieces the forces of the coalition that were radiating towards the Capital. They had just refused an armistice after Montmirail: now they asked for peace. Napoleon tore up the paper and, though they were at his very gates, said scornfully: "I am nearer to Vienna than they are to Paris." So they pledged themselves (March 1st) to pursue him to the end. The Pontiff was still following the minute itinerary Napoleon had marked out from Fontainebleau to his secret destination—which was Savona. The Emperor saw what was overtaking himself. He would never have his foes undo his work. On the 10th of March he signed the decree restoring the Papal territory, and when Pius reached Savona his keeper addressed him: "Your Holiness is at liberty and can set out for Rome tomorrow." The next day was the *Feast of Our Lady of Deliverance*. Pius said mass on that day for the first time in

the Cathedral of Savona, and set out for Rome. At Cesena, Joachim Murat, simulating ignorance of the Pontiff's object in returning to Italy, asked for an audience, and presented a paper to which he had obtained some signatures asking the allies for a secular Prince, sc. for Murat. Pius took the paper. Without opening it he put it quietly into the fire and said: "Is there anything now to hinder us from entering Rome?" As he journeyed on, passing through town after town amid the salvos of artillery, away to the north at that very table where he had put his signature to the fatal Concordat of Fontainebleau, Napoleon Bonaparte was signing the farewell to his greatness. Poison only added bodily anguish to the bitterness of the warrior's soul. And, whilst Pius was reigning amid a joyous people, there came Elba and the hundred days and Waterloo and St. Helena: and our story is told.

For six years Pius had been a prisoner at Savona and Fontainebleau: for six years Napoleon made expiation on the barren rock, far from the society of men, far from that empire of sixty million souls. There, in the ocean-storm he had leisure to study the futile work of fourteen years. The low mist driven before the wind—the murmuring surge,—the rolling foam—dim cloudlets that gathered like meeting armies, their ragged thunder edges bending to the deep—the hastened dusk—the rising waters discolored from the bed of ocean—the floods of flame—the din of battling clouds—the fractured canopy—the sweeping blast—the mingled waters of wave and sky hurled through the midnight upon the ocean rock to force it from its very base—then, morning across the waters, revealing the rock still there, crowned with

its humble thyme, calm, unshaken as it had been in the storms of centuries : this was the ever returning reminder of what his own life had been from the day of the grand *Te Deum* in the Ambrosian Cathedral, vainly spent in beating upon that other rock against which

"—all human skill, all human strength
Avail not—" —*Southey.*

As he sits there solitary on the cliff, shall we judge him? Shall we try him by the formula, by the law of motives; try him by the decalogue, the law that's writ upon the heart of every man? "Thou shalt not have strange gods before me." The idol of ambition, the Dagon he had raised in the temple of his heart lies shattered, for he had dared to place before it even the ark of the Most High. "Thou shalt not kill." The blood of the Duc D'Enghien is still crying out; bones are bleaching on a hundred battle

grounds; the prisons have not yet told their tale. "Thou shalt not covet." Peoples have rights and so have crowns: the impoverished of his sword shall not be named in the books of men. "Thou shalt not bear false witness." His own true words bear witness to the false: there stand Maria Louisa and Josephine.

There is one who does not pass sentence—the man who had been the victim. When Pius hears that his persecutor is suffering, he charges even Consalvi to write to the allied sovereigns, and especially to the Prince Regent, in behalf of the exile at Helena. He says that he would be overjoyed to be able to do something to lighten the distress of Napoleon; that, in view of the good beginnings, he forgets all that followed; and that Savona and Fontainebleau were mere errors or the illusive day dreams of ambition.

NIGHTS WITH FAVORITE AUTHORS.

THE POET-PRIEST OF THE SOUTH.

BY MARY F. M. NIXON.

A veil is often drawn over the early years of great men, perhaps to remind us that genius is mysterious. Like Homer's, the place of Father Abram J. Ryan's birth is shrouded in obscurity, although three cities claim the honor of having been his native town. The best authorities point to his having entered upon this troubled sphere in Norfolk, Virginia, May twelfth, 1840.

When he was eight years old his people removed to Saint Louis, Missouri, and his early education was carried on at the Christian Brothers College in that city.

A very reverend Archbishop, in illustrating the fact that a vocation can usually be observed early in life, tells a story upon himself as follows: "When I was eight years old I went to mass and coming home told my father I meant to be a priest when I grew up. Bishop H——, a holy and venerable man, was then visiting at our house. He asked me, with much amusement, to show him what I would do as a priest. I promptly replied, getting the dinner bell and handing it to him, 'you and father kneel down there and ring the bell and I'll say mass,' thus, as it

were, inverting the terms of the divisor."

Like His Grace, Father Ryan showed very early a decided tendency toward the priesthood, his biographers tell us. Before the end of his college course, he made up his mind to embrace the holy calling. In this resolution he was encouraged by his preceptors, and he went to Niagara, New York, entering the seminary at that place.

He was an industrious student although not at that time giving special evidence of the remarkably fine mind which he possessed.

He was ordained priest September 12th, 1860, and went South, just at the beginning of the Civil War, becoming a chaplain in the Southern army under General Robert E. Lee.

During the entire course of the war he remained with the Army of the Confederacy, one of the noble band of priests who followed their arduous calling in the face of peril and danger.

At the close of the war, Father Ryan went to Tennessee and afterwards to Augusta, Georgia. In the latter place he edited "The Banner of the South" and the "Morning Star", two journals which obtained much influence in the South.

But it was in Mobile, Alabama, that the greater part of his life was spent, and there he was assistant at the Cathedral, and afterwards, rector of St. Mary's church.

In 1883, being somewhat broken in health, he started upon a lecture tour, partly of a missionary nature, which lasted three years.

In 1886 he retired to Saint Bonifacius, the German-Franciscan convent in Louisville, Kentucky, to make a retreat, little thinking that in endeavoring to prepare for life he was in reality

preparing for death, which is after all, only the *true* life of the soul.

His stay at Saint Bonifacius was not a long one. He had been there but a month when he was seized with a severe illness, and a physician, hastily summoned, told he had heart disease and that he might die at any time.

"I should advise you to prepare at once," said the physician gravely.

"I am ready," said Father Ryan, "I came here to prepare myself, and I am ready if death comes."

Shortly after this he became delirious and had but few conscious moments until he died, Holy Thursday night, April 22nd, 1886.

The grief of those who knew and loved him may be fittingly expressed by Father Ryan's own words, written upon the death of a brother-priest some years before.

(Selection from "*In Memoriam.*")

"We bore him out to his resting-place,
Children, priests, and all;
There was sorrow on almost ev'ry face—
And ah! what tears did fall!
Tears from hearts, for a heart asleep,
Tears from sorrow's deepest deep.

'Dust to dust,' he was lowered down;
Children! kneel and pray—
'Give the white rose priest a flower and crown,
For the white rose passed away.'

And we wept our tears and left him there,
And brought his memory home—
Ah! he was beautiful, sweet and fair,
A heavenly hymn—a sweet, still prayer,
Pure as the snow and white as the foam,
That seeks a lone, far shore.
Dead Priest! bless from amid the blest,
The hearts that will guard thy place of rest:
Forever, forever, forever more."

Among the people he so dearly loved in life the body of the poet-priest rests, and the Children of Mary, whose band he started at Saint Mary's, have raised to his memory a fitting monument in the beautiful cemetery at Mobile.

This is a brief summary of a life which after the close of the Civil War was very uneventful.

A priest's life must, of necessity, be one of routine, and it is well, if in the midst of the sorrow, suffering and sin he sees about him, he can lift his soul above this mundane sphere in the art of poetry. Such was the case with Father Ryan, so often called, "The Poet-Priest of the South."

Father Ryan's character is so completely interwoven with his poetry—his poems are so eminently a part of himself, that it is necessary to consider the two together.

His nature—like that of many geniuses—seems to have been a very complex, many sided one, and this accounts for the variety of subjects which his works embrace.

A naturalized American,—with a delicious brogue which told his mother country,—was once asked of what nationality he was.

"Faith, I'm an American," he answered.

"You are; why you were born in Cork," was the incredulous reply.

"An' shure! an' if I was born in a stable, would that make me a horse?" demanded Pat.

Southern-American to the back-bone though he was, Father Ryan had the genuine Irish characteristic of mother-wit. He loved a joke and his readiness on all occasions was surprising. During General Butler's occupation of New Orleans, it was said that Father Ryan refused to bury a Federal soldier. The General ordered him brought before him as a prisoner.

"I am told," said Butler, sternly, "that you refused to bury a dead soldier because he was a Yankee. Is this true?"

Father Ryan coolly replied, "He never asked me to bury him, General. Nobody asked me, so I never refused. The fact is, General, I'd gladly bury the whole lot of you!"

The General, fortunately for Father Ryan, had a keen sense of the ridiculous and also an appreciation of the personal bravery of his prisoner, so he merely remarked, laughing very heartily, "Good morning, Father. You may go."

Among the many points in Father Ryan's character, none is more conspicuous than his love of country, which was one of the ruling passions of his noble nature.

His fondness for his mother's country is shown in his dainty lines to Saint Bridget.

"A cloud hangs o'er
Thy Erin's shore—
Ah! God, 'twas always so.
Ah! virgin fair
Thy heavenly pray'r
Will keep thy people in their care,
And save them from their woe."

But, still more is the feeling for Ireland portrayed by his song—"Erin's Flag", lines as stirring and vigorous as Macauley's "Lays of Ancient Rome", which send young blood coursing more swiftly through the veins, and even cause old cheeks to flush with patriotism.

RECITATION, "ERIN'S FLAG."
"Unroll Erin's flag! fling its folds to the breeze!
Let it float o'er the land, let it flash o'er the seas!
Lift it out of the dust—let it wave as of yore,
When its chiefs with their clans stood around it and swore
That never! no, never! that banner should yield
As long as the heart of a Celt was its shield;
While the hand of a Celt had a weapon to wield,
And his last drop of blood was unshed on the field."

Lift it up! wave it high! 'tis as bright as
of old!

Not a stain on its green, not a blot on its gold,
Tho' the woes and the wrongs of three hun-
dred long years

Have drenched Erin's Sunburst with blood
and with tears!

Though the clouds of oppression enshroud it
in gloom,

And around it the thunders of Tyranny boom.
Look aloft! look aloft! lo! the clouds
drifting by,

There's a gleam through the gloom, there's a
light in the sky,

'Tis the Sunburst resplendent—far, flashing
on high!

Erin's dark night is waning, her day dawn is
nigh!

Lift up the green flag! oh! it wants to go
home,

Full long has its lot been to wander and roam,
It has followed the fate of its sons o'er the
world,

But its folds, like their hopes, are not faded
nor furled;

Like a weary-winged bird, to the East and
the West,

It has flitted and fled—but it never shall rest,
'Till, pluming its pinions, it sweeps o'er the
main,

And speeds to the shores of its old home
again,

Where its fetterless folds o'er each mountain
and plain

Shall wave with a glory that never shall
wane.

Take it up! take it up! bear it back from afar!
That banner must blaze 'midst the lightnings
of war;

Lay your hands on its folds, lift your gaze to
the sky,

And swear that you'll bear it triumphant
or die;

And shout to the clans scattered far o'er the
earth

To join in the march to the land of their birth;
And wherever the Exiles, 'neath heaven's
broad dome,

Have been fated to suffer, to sorrow and roam,
They'll bound on the sea, and away o'er the
foam,

They'll sail to the music of—'*Home, Sweet
Home!*'"

(During the recitation of the fourth stanza, a piano should be played very softly in the air, "Home, Sweet Home," until, at the end of the last line, the music should burst into loud, triumphant chords, dying away softly.)

By the very nature of the case the Irish-American is bound to be the most sympathetic of all peoples in matters of patriotism. His natural love of country and liberty, intensified by the long years of oppression under which his mother country has suffered, and fostered by the joy of freedom which is his birth-right in this "home of the brave and the land of the free,"—his quick and ready sympathies, and his inherited distrust of the "powers that be," all these traits fit the American-Celt to feel most deeply at times when popular feeling runs riot upon questions of national interest. Father Ryan seems to have been a patriot "to his finger tips," and his natural "fellow-feeling" made him "wondrous kind" toward the people amongst whom he had lived. They were his brothers, his children; he was utterly in sympathy with them, and with every force of his being, he espoused their cause. His powers of mind and body were brought to bear upon the furtherance of the Confederacy—in the justice of which he implicitly believed. Feeling as keenly as he did, it is natural that the unhappy issue of the war should have cut him deeply, and it is to this issue that we owe some of his finest poems.

"When falls the cause of right
The poet grasps his pen,
And in gleaming letters of living light
Transmits the truth to men.

'Go! Songs!' he says who sings;—
'Go! Tell the world this tale;
Bear it afar on your tireless wings:
The Right will yet prevail.'"

One of Father Ryan's most pathetic poems and also one noted for its striking beauty of expression is "The Prayer of the South," verses—which, although sad as the cry of a soul in agony—speak of a chastened soul, and one which, while it has tasted "the bitterness of death," has no rancor within its depth.

A selection from this poem will now be read.

PRAYER OF THE SOUTH.

"My brow is bent beneath a heavy rod !
My face is wan and white with many woes !
But I will lift my poor chained hands to God,
And for my children pray, and for my foes.
Beside the graves where thousands lowly lie
I kneel, and weeping for each slaughtered son,
I turn my gaze to my own sunny sky,
And pray, O Father, let Thy will be done!

For oh ! 'tis hard to say, but said, 'tis sweet;
The words are bitter, but they hold a balm—
A balm that heals the wounds of my defeat,
And lulls my sorrows into holy calm.
It is the prayer of prayers, and how it brings,
When heard in heaven, peace and hope to me!
When Jesus prayed it, did not angels' wings
Gleam 'mid the darkness of Gethsemane ?

Oh ! may my woes be each a carrier dove,
With swift white wings, that, bathing in my
tears,
Will bear Thee, Father, all my prayers of
love,
And bring me peace in all my doubts and
fears.

Father, I kneel, 'mid ruin, wreck and grave—
A desert waste, where all was erst so fair—
And for my children and my foes, I crave
Pity and pardon. Father, hear my prayer!"

Perhaps the best illustration of Father Ryan's patriotism and love for the South, is found in his poem, "The Conquered Banner", which will now be sung.

THE CONQUERED BANNER.

[Music by La Hache. Op. 643.]

"Furl that Banner ! for 'tis weary;
Round its staff 'tis drooping dreary;
Furl it, fold it, it is best;

For there's not a man to wave it,
And there's not a sword to save it,
In the blood that heroes gave it;
And its foes now scorn and brave it;
Furl it, hide it—let it rest !

Furl it ! for the hands that grasped it,
And the hearts that fondly clasped it,
Cold and dead are lying low;
And that Banner—it is trailing !
While around it sounds the wailing
Of its people in their woe.

For, though conquered, they adore it !
Love the cold, dead hands that bore it !
Weep for those who fell before it !
Pardon those who trailed and tore it !
And, oh ! wildly they deplore it,
Now who furl and fold it so.

Furl that Banner ! true, 'tis gory,
Yet 'tis wreathed around with glory,
An 'twill live in song and story,
Though its folds are in the dust:
For its fame on brightest pages,
Penned by poets and by sages,
Shall go sounding down through ages—
Furl its folds though now we must.

Furl that Banner, softly, slowly !
Treat it gently—it is holy—
For it droops above the dead.
Touch it not—unfold it never,
Let it droop there, furled forever,
For its people's hopes are dead !"

Another marked characteristic of Father Ryan was his utter devotion to those he loved, and he seems to have been one of the most loyal souls that ere drew breath.

In peace or war, sorrow or joy, honor or dishonor, a friend once he appears to have been a friend forever.

Some of his most beautiful lines are among those he inscribed to his friends, and especially his tender reveries over those who have gone before.—The sister of whom he lovingly writes as

"Holy and fair,
Who went long ago to the far land
To weave me the wreath I shall wear."

Also, the lines in memory of his

brother, Captain David Ryan, who died in the battle—who had only,

"A grave in the woods, with the grass o'er-grown,

A grave in the heart of his mother—
His clay in the one lies lifeless and lone;
There is not a name, there is not a stone,
And only the voice of the winds maketh moan
O'er the grave where never a flower is strewn
But—his memory lives in the other."

Father Ryan's friends amongst those not bound to him by any tie of kinship, were legion. "A man that hath friends must show himself friendly," and the poet-priest seemed to find the true secret of making and keeping friends, since he had always,

"A heart at leisure from itself
To soothe and sympathize,"

or as he himself expressed it,

"A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, is better than gold."

His was anything but an exacting nature. He was content to give of the largesse of his nobleness, expecting little in return, and this is plainly shown in his poem:

A BLESSING.

(Recitation or reading.)

"Be you near, or be you far!
Let my blessing, like a star,
Shine upon you everywhere!
And in each lone evening hour,
When the twilight folds the flower,
I will fold thy name in prayer.

In the dark and in the day,
To my heart you know the way,
Sorrow's pale hand keeps the key;
In your sorrow or your sin
You may always enter in;
I will keep a place for thee.

In your joys to others go;
When your feet walk ways of woe
Only then come back to me;
I will give you tear for tear,
And our hearts shall more endear
Thee to me and me to thee.

For I make my heart the home
Of all hearts in grief that come
Seeking refuge and a rest.
Do not fear me, for you know,
Be your footsteps e'er so low,
I know yours, of all, the best.

Yes! I bless you—near or far—
And my blessing, like a star,
Shall shine on you everywhere;
And in many a holy hour,
As the sunshine folds the flower,
I will fold thy heart in prayer."

Whether his admirers were young or old, to all who really knew him Father Ryan was an object of the greatest devotion, and children especially adored him.

Once when preaching, toward the close of an able, impassioned sermon, a little maid toddled down the church aisle, and pulling at the priests cassock begged for a caress. The gentle poet stooped, and gathering the wee lamb in his arms, finished his sermon, reminding one of the Good Shepherd, or as some one in relating the incident says: "Like a picture of Saint Anthony with the Infant Christ."

While visiting at a friend's house once, a tiny child thrust a piece of torn paper into his hand, whispering shyly: "Pease mate me a pome!" The result was, that the baby was lifted upon the poet's knee while Father Ryan wrote that dainty bit of verse:

"A CHILD'S WISH BEFORE AN ALTAR."

(Recited by a little child.)

I wish I were the little key
That locks Love's Captive in,
And lets Him out to go and free
A sinful heart from sin.

I wish I were the little bell
That tinkles for the Host,
When God comes down each day, to dwell
With hearts he loves the most.

I wish I were the chalice fair,
That holds the Blood of Love,

When every flash lights holy prayer
Upon its way above.

I wish I were the little flower
So near the Host's sweet face,
Or like the light that half an hour,
Burns on the shrine of grace.

I wish I were the altar where,
As on His mother's breast,
Christ nestles, like a child, fore'er,
In Eucharistic rest.

But, oh ! my God, I wish the most
That my poor heart may be
A home all holy for each Host
That comes in love to me.

Among the great passions of Father Ryan's character, was his intense love of nature. The common mother—who loving us all holds us all upon her gentle breast, seems to have been peculiarly akin to him. He sang of trees and flowers, birds and stars and each gem of song served to form a part of the poets crown in the temple of fame.

Everything in nature—which he loved with the fervor of a soul keenly alive to the beautiful in all things—led him upwards, for to him, as he says:

"Nature is but the outward vestibule
Which God has placed before an unseen shrine.

* * * * *

Nature is His voice ; who list may hear
His name low-murmured every—everywhere,
In song of birds, in rustle of the flowers,
In swaying of the trees, and on the seas
The blue lips of the wavelets tell the ships
That come and go, His holy, holy name.

* * * * *

List ! Sanctus ! Sanctus ! Sanctus ! without
pause

Sounds sweetly out of all creation's heart,
That hearts with power to love, may echo
back

Their Sanctus ! Sanctus ! Sanctus to the
hymn !"

From morning till night, every hour
was filled with some beautiful imagery
of God in nature, and when

"The stars begin their songs of rest,
And shadows make the thoughtless think,
The human seems to fade away,
And down the starred and shadowed aisles
The heavenly comes, as memories come
Of home, to hearts afar from home;
And through the darkness after day,
Many a winged angel flies."

Flowers he loved passionately and
they were to him like gentle thoughts
of God, the God who made them.

"Every single flower is fraught
With the very sweetest dreams,
Under clouds or under gleams
Changeful ever—yet me seem
On each leaf I read—God's thought."

Of the trees he would have made a
heavenly orchestra, a leafy chorus, for
he said,

"The sleeping trees wake from all their
dreams,

Wave their leaves lips, ah ! me, how they
would sing

A Grand Magnificat—"

Even the tiny snowflakes which
flutter down upon this cold earth of
ours, were to Father Ryan a wonder of
the Almighty. "I would like to know
what, in the mind of God, is typified
by a snowflake," he once said to a
friend—"If nature could only talk and
tell us all ! But, she is like a nun and
wears the veil of silence."

It was not merely nature which seemed
to bring him near to the Eternal, for
all the myriad phases of his being were
dominated by his devotion to his God.
Everything finite raised him toward
the Infinite.

Patriot, friend, poet he was, but pre-
eminently the priest, *par excellence*,
like Crayshaw and Faber. There are
few callings which so well follow in
the line of poetry, as the priestly one.
The mind of a priest—trained by long
years of study under the most scholarly
men of the day—and from the elevated
and mystical subjects of which it

constantly treats—is eminently fitted to enter the realms of poetry.

Oftentimes the clergy are so swallowed up in the cares of large city parishes as to render it impossible for them to devote themselves to anything else; but, occasionally the chrysalis will burst his cerements and spring forth into a winged creature whose poetical flights bear not only himself but others—upward.

Father Ryan's estimate of the priestly character is brought out clearly in the following beautiful lines, never before published, and printed from an original manuscript, now in the writer's hands.

"My name is *Nothing!*
And my songs are less—
They are the echoes
Of my nothingness.
The poet passes
With his songs away—
The priest remains
To bless the world and pray."

Again he writes:

"Be true to the cassock you wear,
'Tis woven of labor and prayer,
Good Friday's shadows are in it—
But back of the shadows sleeps sunshine—
So wear it that every minute
Its darkness may shine like a splendor,
On the sinful, and woe-worn and weary—
And out of its shadows, light tender
And true may gleam on the dreary."

It has been urged against poet-priests that they fail to touch the deepest springs of the human heart, because they cannot write of love—one of the sentiments with which poetry largely deals.

A clever writer tells us "sympathy is more an affair of the imagination than of experience," and, moreover, the *joy* of love is not always its deepest sensation. A priest who has always before him his own renunciation—like his Master—may perhaps

sympathize more than one would think. The nearer we reach to Divinity the more perfectly do we comprehend humanity. There is too, "a certain selfishness in joy," and it is the things we have given up which seem sweetest, and which we can understand in other people.

In his poem, "Their Story Runneth Thus", Father Ryan showed that this field of thought was not unknown to him, whether or not from some long buried early experience—as is said to be the case—one cannot pretend to say.

Certain it is, that the poem—sometimes compared with Tennyson's "Enoch Arden", since both are poems of renunciation—is not only one of Father Ryan's best efforts, but is considered by some critics to be among the most beautiful of our American epics. In it are portrayed, the little maid whose

"—laughter rang
So like an altar bell, that, had you heard
It's silvery sound aringing, you would think
Of kneeling down, and worshipping the pure."

Again, the boy, he said,

"—was full of moods.
Upon his face and soul, the dark and bright
Were strangely intermingled."

He told how,
"The Convent bell
Rang sweet upon the breeze—

Long shadows marked
One hour before the sunset, and the birds
Were singing Vespers in the convent tress,"
The little convent portress whose face
"Was like the picture of a Saint,"
The Mother—"The rustle of her veil
Was like the trembling of an angel's wing."

All these word paintings pass before us as vivid, yet as dainty as French pastels.

From the parting of the lovers to accept the heaven-sent vocation, to the very end of the tale, the expressions are clear, intense, whether or not the

work of pure imagination we know not. If so, 'tis an imagination unequalled, the chastened imagery of one who had "tasted all the sweets of sacrifice," and could say with the poem:

"I kissed my cross a thousand times a day—
I hung and bled upon it in my dreams,
I lived on it, I loved it to the last."

Father Ryan's devotion to everything holy found outlet also, in the love he bore the Mother of God.

He seemed from his early youth to have had a wonderful conception of motherhood, probably from his devotion to his own mother—a noble woman.

His love for Our Blessed Mother was almost a passion with him, and in nearly all of his religious poetry there is some reference to her.

Although he had a deep reverence for all womankind—as *women*—it was to Mary as the *Mother of God* that his devotion was given. He wrote:

"Oh! they to the Christ are the truest
Whose loves to His Mother are true."

And he seems, too, to have felt strongly what Our Lord's love to the Blessed Virgin must have been.

In his poem, "A Legend", he portrayed very beautifully Our Lord's feelings for His Mother, in numberless faint touches:

"His face looked like His Mothers." * * *

"He wore the seamless garb His Mother made,

And as He gathered it about his breast,
The wavelets heard a sweet and gentle voice
Murmur, "Oh, My Mother!" and the white
sands felt

The touch of tender tears He wept the while."

While travelling on the continent, Father Ryan was overtaken in a small boat on Lake Como by one of the sudden storms common on the Italian lakes. Afterward he wrote the follow-

ing lines indicative of his manly devotion to Our Blessed Mother:

"'Let's say the Chaplet,' softly
A voice besides me spake.
'Christ walked once in the darkness
Across an Eastern lake,

And to-night we know the secret
That will charm Him to our side,
If we call upon His Mother
He will meet us on the tide.'

So we said the beads together
Up and down the little bark,
And I think that Jesus met us
With His Mother in the dark."

The most beautiful of all Father Ryan's poems about the Blessed Virgin, is his "Immaculate Conception", a selection from which will now be read.

THE IMMACULATE CONCEPTION.

"Fell the snow on the festival, virgil,
And surpliced the city in white.
I wonder who wove the pure flakelets?
Ask the Virgin, or God, or the night,

And round the horizon, hung cloudlets
Pure stoles to be worn by the Feast:
While the earth and the heavens were waiting
For the beautiful Mass of the priest.

I opened my window, half dreaming;
My soul went away from my eyes
And my heart began saying, "Hail Marys"
Somewhere up in the beautiful skies.

* * * *

Passed the morning, the noon; came the
evening—

The temple of Christ was aflame
With the halo of lights on three altars,
And one wore his own Mother's name.

Was it wronging her Christ-Son, I wonder,
For the Christian to honor her so?
Should her statue pass out of His temple?
Ask the feast in its surplice of snow.

* * * *

Did I hear a voice? was I dreaming?
I heard, or I sure seemed to hear—
"Who blames you for loving my Mother,
Is wronging my heart—do not fear.

"I am human e'en here in My heavens,
What I was, I am still, all the same;
And I still love my beautiful Mother,—
And thou—priest of mine—do the same."

I was happy, because I am human,
And Christ in the silences heard
"Our Father," "Hail Mary," "Our Father,"
Murmured faithfully, word after word."

In all of Father Ryan's poems—and
in his life and character of which his
poems are only the beautiful flower,—
there was one strong element, one
strain running through every chord
and in the minor key—It was *sadness*.

His "Fragment from an Epic" may
almost be taken as a description of
himself:

"His face was sad, some shadow must have
hung

Above his soul: its folds, now falling dark,
Now almost bright; but dark or not so dark,
Like cloud upon a mount, 'twas always there
A shadow; and his face was always sad."

This sadness—although his exterior
was bright and genial, lay deep down
within his very heart centres, and it
swayed his every emotion. However
deep it was, however lasting, it was
never despairing, never without hope,
but it sprang from a restrained Chris-
tian sorrow, without the element of
desperation, and he did not force his
sorrow upon others.

"For he would fain have all things glad,
All lives happy, all hearts bright;
Not a day would end in night,
Not a wrong would vex a right—
And so he sang—and he was sad.
Thro' his very grandest rhymes
Moved a mournful monotone—
Like a shadow eastward thrown
From a sunset—like a moan
Tangled in a joy-bell's chimes."

Father Ryan's hopefulness is especi-
ally seen in what are universally
deemed his finest poems, those deeply
religious, somewhat mystical efforts of
his genius. Though he was one of
those chastened souls who

"Tell their days by the flow of their tears,
And their lives by the moans of their heart,"
his sorrows, like all else only led him
upward, and he, with his brother-bard
said:

"I hold it truth with him who sings,
To one clear harp in divers tones
That men may rise on stepping stones
Of their dead selves, to higher things."

This is clearly shown in what is
perhaps the best known of all his poems,
"Sursum Corda," which will now be
recited—

"SURSUM CORDA."

"Weary hearts! Weary hearts! by the cares
of life oppressed,
Ye are wand'ring in the shadows, ye are
sighing for a rest:
There is darkness in the heavens, and the
earth is bleak below,
And the joys we taste to-day, may to-mor-
row turn to woe.

Weary hearts! God is Rest.

Lonely hearts! Lonely hearts! this is but a
land of grief;

Ye are pining for repose—ye are longing for
relief;

What the world hath never given, kneel and
ask of God above,
And your grief shall turn to gladness, if you
lean upon His love.

Lonely hearts! God is Love.

Restless hearts! Restless hearts! ye are
toiling night and day,

And the flowers of life, all withered, leave
but thorns along your way.

Ye are waiting, ye are waiting, till your toll-
ings all shall cease,

And your ev'ry restless beating, is a sad, sad
prayer for peace.

Restless hearts! God is Peace!

Homeless hearts! Homeless hearts! through
the dreary, dreary years,

Ye are lonely, lonely wand'rers, and your
way is wet with tears;

In bright or blighted places, wheresoever ye
may roam,

Ye look away from earth-land, and ye mur-
mur, "Where is home?"

Homeless hearts! God is Home!"

A priest in speaking of Father Ryan once said: "Only a priest could have written those lines, 'Homeless hearts, God is Home', since a priest has no home, save in the hearts to which he may go and find the rest of home until he rests at last in the heart of the Eternal."

The more a soul aspires towards the fount of purity—God—the more poetical it grows, as a flower grows sweeter, more full of grace and beauty while it lifts its face and expands to the dews and sun of heaven. Fr. Faber says: "The saints had about them a sweetness, a softness, a delicacy, a gentleness, an affectionateness, nay, I will dare to say a *poetry*, which made them living images of Our Lord." This "poetry" is then peculiarly suitable to the priestly-poet whose soul—lifted above the common rounds of life—was in constant communion with the Divine. This spirit is shown in Father Ryan's beautiful lines, which will now be read:

"THE SONG OF THE MYSTIC."

"I walk down the Valley of Silence—
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown!

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the human—and sin.

I walked in the world with the wordly;
I craved what the world never gave;
And I said: "In the world each Ideal,
That shines like a star on life's wave,
Is wrecked on the shores of the Real,
And sleeps like a dream in a grave."

And I toiled on, heart-tired of the Human,
And I moaned 'mid the mazes of men;
Till I knelt, long ago, at an altar,

And I heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my Trysting Place with the Divine,
And I fell at the feet of the Holy,
And above me a voice said, 'Be Mine,'
And there rose from the depths of my spirit
An echo—"My heart shall be Thine."

Do you ask how I live in the Valley?
I weep,—and I dream,—and I pray,
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from Censers,
Ascendeth to God night and day.

Do you ask me the place of the Valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and His angels are there:
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer."

As to faults in Father Ryan's poetry and in his character, since the two are always indissoluble, they are the imperfections which are most excusable to a generous critic.

A great writer says: "To my mind the faults of *good* people—not mere slips or infirmities, but cold, heartless *faults*—have something odious about them."

Father Ryan was never either "cold" or "heartless", and his faults were such as sprang from his very virtues.

His head-long generosity, his warm impulsiveness, his keen sympathies often led him into difficulties which a more self-centred and colder nature would have avoided.

In his poems the metre is occasionally defective, the rhymes perhaps even forced at times, but there is a depth of feeling which redeems them to any but a carping critic.

Some men are born gentlemen, and even if they have not all the finished polish of a man of the world, one can-

not imagine them doing or saying an ungentle thing. Father Ryan was a natural poet not one of those artificial rhymesters, who—with rules of syntax and prosody at their pen's point, and rhymes as exact as geometrical figures, often sing somewhat strained notes.

The fact that Father Ryan did not expend time upon the close study of the *art* of poetry—while it may make his poems of less value rhetorically speaking—gives us a higher esteem for him as a man.

If without study he was so great, one can imagine how he desired perfection, and how hard the renunciation must have been, which kept him ever in the path of duty—the “stern law-giver.”

But the man who braved censure and danger to save the soul of a poor Magdalen, dying of small-pox, or risked his life on many a bloody battle-field to take the Last Sacraments to the dying, would not have failed in any point of duty. He ever followed his own motto :

“Life is a burden ; bear it—
Life is a duty ; dare it—
Life is a thorn crown ; wear it—
Though it break your heart in twain—
Though the burden crush you down ;
Close your lips and hide the pain—
First the cross, and then—the crown.”

A recent critic has said that Father Ryan was “content with a pigeon’s flight when he might have soared with the eagles of fame.”

To the ordinary human being a pigeon is a far pleasanter companion than an eagle. There is a gentle soothing in the coo of a dove which one does not find in the harsh notes of the king of birds, even though one admires his aspiring flight. Father Ryan, writing from the depths of his great heart, “speaks to the heart alone,” and he

may better be likened to a woodland nightengale, singing sweetly its songs of love and sorrow and hope in the darkened night, to cheer some sad heart.

He has been likened to Poe, but perhaps the only likeness lies in the fact that both delighted in the wierd.

He far more resembles the American Tennyson—Lowell—although the latter in the finish of his verses was so perfect as to make the comparison more as if a rough diamond were likened to a polished jewel. The beautiful poetic soul was in both Lowell and Father Ryan and also the power to see “books in the running brooks, Sermons in stones and good in every thing.”

As a prose writer Father Ryan has been little thought of, although he has written several books worthy of note. A very fine article on “St. Teresa de Jesus” appeared in Donahoe’s Magazine in 1882.

“The Crown for Our Queen,” a book dedicated to the Blessed Virgin, is a series of thirty-one short sketches, one for each day in the month.

Father Ryan contemplated a similar work—“The Crown for Our King,” which manuscript however, he never completed. These books were to be published for the benefit of the Monastery of Discalced Carmelites, in New Orleans, to the noble work of which he was much devoted

In a letter—one of the last Father Ryan ever wrote—now in the writers hands, he says—in speaking of his proposed “Life of Christ” : “Some one told me—a deep, old sorrow-tried priest—that I was going to make Our Lord’s life decidedly Carmelitish. I replied that in the cloister of Nazareth for thirty years, and in the cloister of the Tabernacle till the end of the world

Christ was a Carmelite by profession."

The closely written manuscript of his "Life of Christ"—written in Father Ryan's pretty, quaint and erratic penmanship—begun so ably, and containing so many exquisite pictures, was never finished, indeed a part of the manuscript has been lost.

The last of Father Ryan's prose works, and probably the least known, is one of the most interesting. This is a clever little brochure entitled "A Catholic Convention of One," and it may be procured from the Monastery of Discalced Carmelites, 134 Barrack street, New Orleans, La.

Father Ryan, it has been said, is known only to Catholics and Southerners, and this is not true. Publishers tell us his books sell better at the North than in "his own country," thus reversing the order of things as to a "Prophet," and Protestants admire him quite as much as those of his own faith. Some years ago, a Protestant girl in reading a novel chanced upon one of Father Ryan's poems. She did not know who wrote it, but was so struck with the exquisite simplicity of the verses that she made every effort to find out the author, however, without success. Some time afterward she found a volume of his poems, and seeing the one she had liked, read and re-read the book. Father Ryan makes a Protestant *think*, and that is the first step towards Catholicism. This incident was one of a chain which led to her conversion. The poem referred to was "Two Loves," which will now be recited.

"Two loves came up a long, wide aisle,
And knelt at a low, white gate;
One—tender and true, with the shyest smile,
One—strong, true and elate.

Two lips spoke in a firm, true way,
And two lips answered soft and low,
In one true hand, such a little hand lay
Thettinger, frail as a flake of snow.

One stately head bent humbly there,
Stilled were the throbbings of human love;
One head drooped down like a lily fair,
Two prayers went, wing to wing, above.

God bless them both in the holy place,
A long, brief moment the rite was done;
On the human love fell the heavenly grace,
Making two hearts forever one.

Between two lengthening rows of smiles,
One sweetly shy, one proud, elate,
Two loves passed down the long, wide aisles.
Will they ever forget the low, white gate?"

Perhaps the strongest virtue of Father Ryan was his implicit confidence in the "divinity which shapes our ends"! His Faith was perfect.

He might be misunderstood and despised—God understood him, for

"Hearts that are great are always lone,
They ne'er will manifest their best;
Their greatest greatness is unknown—
Earth knows a little—God the rest."

He tells us, "Poets are the loveliest men that walk men's ways," and yet through the loneliness which enshrouded him as it did His Master upon earth, rose ever the star of hope and faith and trust in the Divine Love, as he beautifully expresses it—

"Prayer hath a wing
To pass the stars and reach—the skies."

This faith was his to the very end, until death came to claim the soul which had manfully fought the battles of life, and his angel bore his soul to the God he had served faithfully and well. He had no fear of death, since his faith carried him "beyond the grave." Once after a severe illness, he wrote :

"Why dost thou tarry?
Of time why such a loss?
Dost fear the sign I carry?"

'Tis but a simple cross.
 I'll meet thee—Time's dread lictor—
 And my wasted lips shall sing;
 'Dread Death! I am the victor!
 Strong Death! where is thy sting?"

His longing for death seems to have been intense, but it was not the mere restlessness of a soul tired of its allotted task. It was a deep yearning for the God who alone understood the nature of the man who wrote:

"I *know* it will be sweet
 To leave the homes of men,
 And rest beneath the sod;
 To kneel and kiss Thy feet
 In Thy Home, oh! my God!"

Perhaps no words can be more suitable with which to close this sketch of the life, character and poetry of Father Abram Ryan—the poet-priest of the South—than those beautiful lines he wrote of another:—

"Old priest! with the heart of a poet,
 Thou hast written sweet stanzas for men;
 Thy life—many-versed—is a poem
 That puzzles the art of the pen;
 The crucifix wrote it and writes it—
 A scripture too deep for our ken;
 A record of deeds more than sayings—
 Only God reads it rightly; and then
 To-day when the wind wafts the wavelets,
 To the gray altar steps of yon shore,
 Each wearing an alb—foam-embroidered,
 And kneeling, like priests, to adore
 The God of the land—I will mingle
 My prayers—aged priest—with the sea;
 While God, for thy many years priest-hood,
 Will hear thy prayers, whispered for me."

The following lines never before published may be read or sung to music of "The Message", by Blumenthal:

"THE UNSUNG SONG."

"It was too sweet to sing
 It wished to stray asleep—
 No words could be its wing,
 "I'll dream it said, and weep—
 That song had sometimes wept,
 Tears bitter, oftentimes sweet—
 It dreamed the while it slept.
 It waked to only meet
 The sad—the drear—the far,
 And then it grew so shy,
 It sank back like a star
 Into the stillest sky,
 And then I said—"Song, sleep—
 I ne'er would thee awake—
 I'll hear thee and I'll weep,
 But never shalt thou break
 In words of human tongue.
 Sleep song; and dream and pray—
 Yes—stray and unsung song
 That will not pass away."

If desired the program may be lengthened by the following songs:—

"Nocturne," by Father Ryan.

Music of "Die Blümengriefe," by Schubert.

"A Flower Song," by Father Ryan.

Music—"Sing, Nightengale Sing," from the Danish of Halfden Kjerulf.

"Lines to M—," by Father Ryan.

Music—"Then You'll Remember Me," by Balfe.

THE REVIEW TOURIST CLUB.

VI.

THROUGH MERRY ENGLAND.

BY ANNA E. BUCHANAN.

"St. Boniface or Winfrid spent his younger days in the monasteries of Exeter and Nutshell, after which he went forth on his great mission as Apostle of Germany. One recalls so many saints who ended their lives with the palm of martyrdom, when one is shown over such a Cathedral as we have just seen; so many who from this diocese suffered for the Faith.

"We scarcely noticed the windows of the Cathedral; are there any of note?"

"There are no two alike, and they exhibit a great variety of tracery. Those of the aisle and clerestory are arranged in pairs. There is some of the fourteenth century glass there still, but it has been glazed and spolt.

"The parish churches of Exeter are not much worth looking at—St. Michael's is good as an example of early Gothic, with a central tower and spire 230 feet in height—but the city abounds in ancient buildings. The Palace is an interesting structure, also the Hall of the College of Priest Vicars, in South street. The Guildhall stands on the ancient site; it is here in high street; suppose we go there to see the pictures.

The window facing us is armorial, with old-fashioned fittings. The portraits here are: The Princess Henrietta, afterwards Duchess of Orleans, by Lely, presented to the City by Charles II.; Monk, Duke of Albe-

marle, by Lely; and these others are by Hudson, Reynolds's first instructor—here is George II., Earl Camden, and Lord Chancellor Pratt. The Council chamber is in front of the Hall; it stands on a colonnade (Elizabethan) erected in 1593. The swords of Edward IV. and of Henry VII. are kept here; they were given to the citizens in mark of special honor. The other pictures are mostly civic worthies, John Hoker, city historian, and others.

"The Exeter Diocesan Architectural Society hold their meetings in the Hall of the College of Priest Vicars, do they not?"

"Yes, and they have published volumes of their transactions. We must look out at the corner of North street for the ancient figure of "Father Peter," whose origin is a mystery to most of the people,—the wiser ones suggest that he may have come from the Cathedral throne.

"The Museum is good; there is a very fine collection illustrative of the economic geology of Devon and Cornwall; many antiquities, and a case of ancient and modern Devonshire laces. There is a large picture by a deaf and dumb artist—poor man, his imagination was vivid indeed. His subject is the "Burial of the Princess in the Tower." There is a good collection of engravings in the Museum also.

"The city certainly preserves the plan of Roman days. The chief roads into the country have had to be em-

banked on account of the abrupt valleys around the hill-fort. The old town is most interesting and historical, but we must leave it now for scenes vastly different.

"The drizzling rain of the last few days has prevented our taking Yes Tor en route, so we will go over the N. Devon line to Barnstaple. There is a vast difference between N. and S. Devon, although it has been said that they answer each other in their respective features, "Alike, yet not the same." In N. Devon we do not meet with anything like the Three Towns, or that view from the Hoe at Plymouth, which has really been compared to the Bay of Naples (without, of course, its unrivalled blue) or Torquay, "the queen of sea-side places;" but Ilfracombe, which we come to after Barnstaple, has its own charms, and it is an *Ultima Thule* that is greatly frequented and very easily reached. The student of petrology may still be busily occupied, and as "Devon is the fern paradise of England and the North the cryptogamic paradise of Devon," it remains for us to realize as much as possible of this, in exploring the locality by way of completing our tour through the county.

To Barnstaple, then, we go next; it is the busy, attractive, chief town of N. Devon. As we cross the bridge over the Taw—a six century old bridge—Barnstaple looks well in the distance. The first thing we see is a clock tower with garden and fountain. The town is of vast antiquity, in fact it has been claimed as the ancient Artavia. There is a street called Boutport street—"About" port or town—along which were walls of defence. Æthelstan repaired the walls, built the castle, and chartered the borough, but walls and

gates have disappeared and there are only fragments of them, and of the castle, remaining. Barnstaple was twice taken by the Cavaliers and twice by the Roundheads. There was the Priory of St. Mary Magdalene and other edifices, but nothing remains of them now except that a few years ago some walls of the Church of St. Mary were discovered in two modern houses adjoining Boutport street—this, as the chronicler tells us, was a very singular and interesting "find."

"What are these old buildings in High street?"

"Alms-houses, dating from 1627, connected with the central building by low cloisters—17th century Gothic. It is Litchdon street. The town shows the good taste of the people; every public structure is well built and attractive, and the two avenues of trees, the North and South walk, are very pretty, especially the South, where there are gardens—pleasure grounds, with a miniature lake. The parish church is of 14th century date. Originally it was cruciform, but somehow it has been so built on to that the tower has been taken into the interior. There is, however, a spire, quaint looking, of wood covered with lead all askew, the sun having warped the timber southward; there is a chapel—St. Anne's—in the churchyard, which is now used as a Grammar School. Pilton Priory was a Benedictine house dedicated to the Blessed Virgin, and the church remained intact until the Wars of the Commonwealth. The inscription on the seal is,—"*Hoc Athelstanus ego quod presens signat imago.*" The pulpit is here still, it is of stone and there is an ancient arm of iron to hold an hour glass. Some Chichester tombs

are here also; that to Sir Robert contains several sculptured figures. There is nothing more of interest to detain us from continuing our excursion northward to-day; we will therefore now go back to the Fortescue, and, in the proprietor's spacious wagonettes, go on to Ilfracombe.

"This will be an enjoyable drive of eleven miles. As we go on we shall have glimpses of wildest scenery, chiefly near Morthoe and Woolacombe on our left, while on our right are the hills of Combmarton, woods and valleys picturesque in the extreme. Away seaward is Morte Bay, with the dreaded Morte Point putting out from the rocks. Behind us is Bideford, with a history, and a poem of Tennyson's on Greenville and his 100 men who sailed from that town to fight the whole Spanish fleet off Flores. There also is Westward Ho, which settlement owes its existence to the pen of Kingsley. It is a fashionable little watering place, but quieter than Ilfracombe. The Golf Club flourishes there, more so than anywhere, although the game is very greatly played in some other counties. We can see Barnstaple Bay, and Lundy Island, right away in the distance; it is a high table-land of granite and was once a haunt for pirates, with a pirate king, even so late as early in the 17th century. They were named Mariscoes. It afterwards became a huge smuggling station; a member of an old Bideford family named Benson leased the island and contracted to take convicts to Virginia, but carried them to Lundy instead, that he might have sufficient men to work for him. "They were," in his view, "out of the kingdom as much there as in Virginia." This was about the middle of the last century.

"Now you have a full view of the coast scenery.

"What are those hills away in the distance?"

"The hills of Wales, across the channel. The rocks in this district are largely fossiliferous, and the best mineral localities are in the neighborhood of Combemarten and North Molton. 'Wavellite, named after Dr. Wavel of Barnstaple, has occurred in fine specimens at Filleigh, and gold at South Molton.' The cliffs at Ilfracombe are rocks, not earth. We shall soon have accomplished our drive, and we shall see a watering place which is half a degree warmer than Tarquay in winter and half a degree cooler in summer. Ilfracombe is less relaxing than the South, on the coast; it is also remarkable for its beauty, and so healthful that "you may live as long as you like in 'Combe; you must leave the parish to die," is quite a local saying. According to the tablets on the walls of the parish-church eight centenarians lived and died here—one was 107. Ilfracombe is very proud of its cluster of "oldest inhabitants."

"The place looks exceedingly pretty from this, it has quite a fine appearance."

"Not very many years ago the town consisted of one long street with a church at one end and a pier at the other !

"And yet, now, there is a whole valley filled with houses, a hill covered with terraces, another dotted with prettiest villas, and it has altogether the appearance of a wealthy, fashionable place. There is the old chapel of St. Nicolas which has stood on Lantern Hill for centuries, its tower always a beacon, and still holds the harbor light. The town sent six ships to the

siege of Calais against Liverpool's one, and took a great part in the wars of the Commonwealth. The place always seems to look its best. We will see the chief promenade—Capstone Parade—and the Victoria, which are crowded in summer time, and, apparently, pretty well frequented now, and bath chairs abundant; these are very favorite walks. A steamboat runs all the year round to Bristol, Swansea, and Padstow; and other steamer excursions are frequent. The Torrs walks are oddly formed; the ridge is a series of projecting crags of slate,—this is called the Torrs—it extends eastward by the range of the Runnacleaves. Going up the Torrs by winding paths and zigzags, are the walks, and one pays a toll of 1d for admission. On the sea front of the Runnacleaves are the chief bathing coves. They are formed by tunnels pierced in the rock; the beach on the left is appropriated to gentlemen, and that on the right to ladies, for whose special accommodation a large bathing pool has been constructed. This "deeply sheltered cove of exquisite beauty" has singular charms. The cliffs are bold, the rocks notched and peaked very prettily, and the beach as "clean and comfortable as the most fastidious can desire." The little cove of White Pebble Bay is another secluded bathing place, one of the many which are such a feature of Ilfracombe.

"There is scarcely sufficient to interest us in the old parish church—restored—to keep us longer in the town, and we must certainly get as far as Lynton or Simonsbath for Exmoor, this afternoon. To Lynton then we go, and as there are ponies always available we shall enjoy a ride along the coast road.

"The first thing on the road that attracts our attention, is a quaint harbor right ahead, the curious little inlet of Watermouth. The giant cliffs are broken by frequent creeks or "mouths." Kingsley describes the coast line as, "upright walls: inland of rich oak wood, nearer the sea of dark green furze, of smooth turf, of weird black cliffs which range out right and left far into the deep sea in castles, spires, and wings of jagged iron-stone." But if we look inland it is all peaceful in its ferny combes, (combe, *cwm*, means a valley) and its lovely woods, fertile meadows, trout streams, and mills, grey and picturesque. It is quite a picture, and it has been the fashion to speak of the scenery nearer Lynton as Pyrenean, and sub-Alpine. It is certainly the nearest in England that approaches to them. We have passed the village of Combemartin which was noted for its mines of silver lead; the mines were royal property and proved 'material aids to the treasures of the early Edwards.' A cup of Combemartin silver is part of the corporate plate of the city of London, bearing the date 1593 and some verses.

"We do not wish to encounter any north-easters therefore we will take the inland road until we can see the hills upon which Lynton is perched. On our left is Woody Bay; here the trees thick and tall grow to the very edge of the slope almost from the verge of the water, and tower in slopes and terraces up the inclosing hills to the height of nearly 900 feet. Now we can see the Castle Rock and close by is Lynton. The first point of attraction is the cluster of houses at the foot of the hills, this is Lynmouth which adjoins Lynton. The cliff road to the Valley of Rocks has the character of an

Alpine pass, with however the advantage of the sea which Switzerland has not; but the glaciers of Lynton are pre-historic. It would be difficult to describe such a picture as that which opens before us, yet, many a pen has described its romantic aspect, as we all know, and called it 'the finest spot that they had ever seen.' In early times Lynmouth was dependent on its fishery and the story goes that when the "king of fishes!" came over in shoals from Ireland there were great catches for five or six years "until the parson vexed the poor fishermen for extraordinary unusual tithes, and then the indignant herrings suddenly clean left the coast." Of the two Lyn rivers the East is the grander in its surroundings, although West Lyn is one long white flashing fall, flowing from rock to rock, a descent of four hundred feet or more. Lynton stands higher than Lynmouth by 428 feet, and has the most extensive views; but each place has its own charms, such as have often been described in poetry and prose by many a clever pen. The Valley of Rocks is the chief lion and also a subject for romantic writings. The great Castle Rock where the valley widens, rises to 800 feet; there is a rugged path to the summit of the rock. The North Walk by which we go to the valley is a terrace path four feet in width with the sea rolling hundreds of feet below and the hillside towering hundreds of feet above; there was scarcely foothold for a goat before this path was made. Nearly a mile and a half in length, rising gradually higher and higher, commanding the whole width of the Severn Sea, until twenty miles away the Welsh coast dimly looms The North Walk is absolutely unique in this country. The

further one goes the grander it becomes. But Lynton to us is the gateway to Exmoor, and—

"Who is this polite little man with his cap in his hand?"

"The ponies be raldy vur Zimous-bath me ladies."

"Very well, Tommy, we are ready too."

"These sturdy little Exmoor Arabs will soon canter us over to the wilds of their native country."

"As we consider the physical geography of the district through which we pass, we easily discern the difference between Dartmoor and Exmoor; the former is of larger area and has tors of weathered granite so strewn about as to form the central moorland, whereas here the tors are but slates and sandstones, but "the charm of Exmoor is in the high rolling russet upland rounded hill, sweeping hollow, dotted by wood and copse, the moss, the corded grasses, the brown arcade of ferns, the fountain, . . . pluming, stooping, glancing, glistening, weaving softest pillow-lace, crying to the wind and water, where their fleeting image danced, or by which their beauty moved—God has made no lovelier thing, and only He takes care of them." Every aspect of this wonderful old Exmoor shows its originality. Here, still, are the wild red deer such as delighted the heart of Robin Hood; driven from one part of Devon to another, they at last sought shelter in the hollows of the moor and made them their stronghold. Poor little stags, they are happy and free except at the hunting season—the 12th of August to the 8th of October. They are very wild, so that the chase is great sport. The deer hunting dates back some centuries, about 300 years

at least. This is Simonsbath, the center of Exmoor—we have soon ridden our nine miles—here is the little inn.

“Who would not enjoy the homely bread and famous cream that we find in this rural nook, after a good long ride on a real Exmoor pony! There has been an attempt made at making Simonsbath a more imposing ‘capital,’ but a mansion that was begun was never completed, and excepting the few farms which made roads and the planting of trees necessary, Exmoor is not changed. In 1818 a Mr. J. Knight bought 70,000 acres of land—the forest proper includes 16,000—and surrounded them by a wall 40 miles in length. Little gain could have followed in the rear of such expenditure, for beyond the farms and church, parsonage and anticipated mansion, nothing has appeared that would bring much increase of cultivation to the wild waste.

“With regard to the meaning of the word Simonsbath, many opinions have been given; one, by Mr. R. J. King, is that the prefix may be a memorial of the famed dragon-slayer, Sigmund the Waelsing, and mentions it as being of frequent occurrence in different parts of England, especially in connection with old boundary lines—Bath in this case being the Saxon term *baeth*, which would give us ‘Symon’s water.’” Mr. Worth mentions Camden who makes Sigismund or Sigmund, “victorious peace.”

“We are now so near to the famous haunt of the robber Doones—one of the most pestilent banditti that England ever knew who less than 200 years ago kept all around in constant terror—that we must see all that is possible of Badgeworthy with its black rock and bleak heights, its ‘hills that

fall in a perfect oval,’ in fact the whole ‘chine of high land, once so celebrated for dark deeds, and now so peaceful, without even the dash and roar of the stream whose silence was the wonder of those who hid near by. “The water neither ran, nor fell, nor leaped with any spouting, but made one even slope of it, as if it had been combed or planed, and looking like a plank of deal laid down a deep black staircase.”

“There are the wild ponies still, plenty of them. We must wait for our guide who is preparing to go with us and who will take charge of our ponies when we leave them at South Molton.

“Archæologists find few traces of early monuments at Exmoor; there are some remains of the camps in which the Britons made their stand against the Saxons. There are also traces of ancient mining. Here is Antony, he can tell us if this is the boundary wall of the Forest.

“Yees, her be the boondary warl an the gaites be there—thee na know Exmoor?”

“We are Americans, traveling in England to learn all we can about the country.

“Ah! weell! thee can larn on Exmoor, thee er coom crass the watter? There be faishin an huntin. Rackon thee be gooin a huntin wi the oother lairds and laidies.”

“No, we should never get through England if we stayed here for that.

“Haw! a faine taimie they do be haivin on the Moor noo. There be na mer fainces ner Dooneses, and there be na faightin these taimies as there were in Chairleses taimie twixt the Kaingists and Monmos; and its quaire to I arfter arl if they baite the papistery aither,

for there be a saight on em crappin oop her an there arl the taime."

"It is foggy here, is it not?"

"Fags! hers arful for fags! A mon as waint roond the warld said they coom o' the Gulp Strame, rackon hers the stame o' the hot watter. Yeas, the doos be often thaick on Exmoor, but its faine for arl that—nawhere elze be the braid like hooney, so swaite an hamely."

"Yes, your bread is famous. These wooded valleys and glens are wonderfully charming."

"They be faine, but there be soom daingerous bags—the woorst o' the Moor. Noo, thee can zee the 'Watter-slide'—that's Badgery."

"The haunt of those awful Doones!"

"Yeas, aye, an a mon be daithly faired to crass that waild the naight."

"Heather seems to be growing here in abundance, and whortle, and juniper berries. The hills are 1,540 to 1,668 feet high.

"Thee must be cairful crassing this ravine, laidies, and now maind the bags—coom wid I—we be gooin acrass the baindary noo to be gettin into the rood to South Moolton. Thee be gooin by the Zummerzet an Dorset to Glaissonbury?"

"Yes, by the afternoon train. The mist is as thick here as it is in Scotland, only so much milder."

"Saight o' folks coom alang this roudwal. The river Aixe rises in Exmoor, her braings soom gaid faishin."

"The wild red deer are very pretty, and sheep seem to make it their home also, as well as ponies.

"We should never have found our way alone across those hills into this road. The rivers seem to abound with fish; this is the Mole in the vicinity of

South Molton, so that we have nearly come to the end of our ride.

"Antony! I think we had better walk this little way to the station, so you can take the ponies now and we wish you everything that is good."

"Good avenin, me lairds and laidies, ye'll be coomin in Zummer fur the huntin."

"Get rid of some of the doo, Antony, and we may come to Simonsbath again some day."

"This place, South Molton, is connected with the famous "red Devon" cattle. It is a mining district, chiefly yielding iron and copper. Here comes the little engine that is going to trot us to Glastonbury. The first place in Somersetshire, on the line, that we must take note of, is Taunton. Here there was found in Kewstoke church, in 1849, a reliquary which may be considered as one of the most interesting relics of mediæval times in the country. In front is a carved figure under a canopy, and at the back is an arched recess in which was a wooden cup inclosed within a door. The cup contains the residuum of human blood, supposed to be that of Thomas à Becket. When it was found that miracles were done by relics of the saint and cures effected by his blood, there was a fear lest it should soon become exhausted, and water was largely mixed with it. This water was known as the "Water of St. Thomas," or "Canterbury water," and was put into wooden boxes with a cover. At the dissolution of the monasteries, the monks of Woodspring may have carried away what they would prize most—the blood of their patron saint—and built it into the wall of the church at Kewstoke for safety. Woodspring Priory was founded in 1210 by a near

relative of one of Thomas à Becket's murderers, and dedicated to the Holy Trinity, St. Mary the Virgin, and St. Thomas of Canterbury. To this priory lands were also bequeathed by descendants of Bret or Brito, another of the murderers. From this connection and from the fact that the seal of the prior contained a cup or chalice as part of its device, there can be little doubt that this ancient cup was thus preserved at the time of the dissolution as a valuable relic and that the blood which it contained was that of the murdered primate.

"Taunton is supposed to be the site of an old British town—the character of the ancient roads is such. King Ine, into whose hands the town passed, made it a strong bulwark. The castle remained sound against fire, storm and blockade, but the vengeance of Sedgmoor after the town had received the Duke of Monmouth, came down upon it, and with the slaughterings of Kirke and Jeffries, in the past—of which local tradition tells us sad stories—the unfortunate inhabitants were nearly all cruelly killed. The Castle is now the headquarters of the Somerset Archaeological and Natural History Society. There is a cross in the market-place—restored. The church of St. Mary Magdalene is the best here, its tower is a reproduction of the old one and is magnificent.

"We leave Bridgewater on our left; it is a busy town, the birth-place of Admiral Blake who defended Taunton. Nothing remains of the castle but the water-gate and a cellar. In the church is a picture either by Guido, or some say, by one of the Caracci—"The Descent from the Cross." It is over the altar, and was given to the town by the Hon. Anne Poulett, M.P.—His god-

mother was Queen Anne! It is said to have been captured in a privateer.

"Taunton is the principal main line station between Bristol and Exeter. We stop next at Glastonbury, a place well worthy of a visit on account of its very old associations, particularly interesting to us. Tradition says that St. Joseph of Arimathea settled at Glastonbury and having planted his staff in the ground, it blossomed for centuries, like another Aaron's rod, in proof of the Divine complacency. It was on Christmas-day that it blossomed always at the same hour. The holy thorn has made the place much sought; branches of it have been found in the coffins of persons buried in the Abbey cemetery and 'the merchants of Bristol sold its leaves and blossoms in foreign lands. The Thorn was extremely aged; it had two trunks; 'one of these was cut down by an Elizabethan iconoclast, who was so unskillful as to gash his leg and allow a chip to fly into his eye, in the operation.' The second trunk remained until the days of the Commonwealth, when 'a sturdy Roundhead demolished it.' In the gardens around, however, the thorn still grows on—or rather its descendants—and where the original double-bearing variety grew, there is now a stone inscribed: I. A. A. D. XXXI.

"Here is the old town. We will go first to the Abbey that we may see what remains of the earliest church. Some have traced this back to the days of the Apostles, but others suppose it to have been founded in the 6th century; in any case as its historian says, "it is the only one church which lived unscathed through the storm of English conquest and which received equal reverence from the conquerors and from the conquered." The church

of wicker and timber, the primitive work of the Britons, passed the English, Danish and Norman Conquests—the old British sanctuary lived on alone, until in the 10th century a statelier one of stone was raised by Dunstan by its side. Architects of the 12th century added to its grandeur. The Lady Chapel, still ‘overshadowed’ by the story of St. Joseph, is on the western side of the Abbey. The town of Glastonbury—Glas, the old British word for “blue” or “green” and the Anglo-Saxon “Glæstingabyrig” — “green isle,” owes its origin to the Abbey which must have been planted here when the spot was very wild and lonely—a wilderness of fen and forest. This

is a portion of the remains of the Chapel of St. Joseph, it was erected on the exact site of the old one by Ralph, nephew of Henry II., under the king’s direction, but the death of Henry put an end to all hopes of royal aid, and the larger church—St. Peter and St. Paul—could not be finished until late in 1300. It was connected with the little church and the length of the two was 528 feet. Much of the material has been removed to the town for various purposes, amongst others “for building a town hall and erecting a meeting house;” but we are visiting the old place when it is better cared for, as it is enclosed now within the grounds of a modern residence. The walls that remain are those of the transept.”

HISTORY AND BIOGRAPHY

CONTROVERTED POINTS IN CHURCH HISTORY.

Annotations and Reviews on Parsons’ “Studies in Church History.”

V.—THE RELIGION OF ST. PATRICK.

Will some historian of the thirteenth century of our era deem it necessary to prove that Bossuet was not the manager and prime moving power of a Methodist Book Concern; or that George Washington did not endeavor to perpetuate British rule in America? Let not the reader pronounce this question absurd. Does he not frequently hear the assertion that St. Patrick was a Protestant? The claim is certainly as impudent as it is amusing; but Dr. Parsons, jealous though he always is of his space, is willing to devote forty-three pages to its refutation. All of his arguments are conclusive; but to our mind, the following historical fact is sufficient for the purpose. St. Rupert, who had been baptized by a nephew of St. Pat-

rick, went, with twelve companions, to evangelize Bavaria. St. Columba and twelve more undertook the apostolic mission to Albany. St. Floquius carried the faith into Belgium; St. Willibrod into Germany; St. Ailbe into Iceland; St. Selzen into Armorica; Sts. Florentius, Argobastus, and Hidulf, into Alsace. In Italy, were Donatus at Fiesole; and Andrew and Bridget, at Opaca. In Picardy, Sts. Caldoc and Fricorius. At Rheims, Sts. Gibril, Tressan, Hoelan, Abram, German, Veran, Petroan, Promptia, Possenna, and Iruda. At Paris, Claude, Clement, and John. At Boulogne, Vulgan, Killian, and Obod. In the district of Beauvais, Maura, Brigid, and Hyspad. In Kleggon, Germany,

Northberga, and Sista. At Ratisbon, Sts. Marlan, John, Candidus, Clement, Murcherdach, and Magnold. In Austrasia, Sts. Kilian, Colonatus, and Totnan. In Italy, St. Cathaldus, patron of Tarentum; St. Donatus, patron of Fiesolo; St. Emilian, patron of Faventum, and St. Frigidian, of Lucca. Pavia honors John Albinus as the founder of her university, and St. Cumean is, above all other saints, the favorite patron of Bobbio. In Gaul, St. Mansuetus is patron of Tulle; St. Finlag, patron of Metz; and St. Præcordius, of Corbie. Amiens honors St. Forcensius; and Poitiers, St. Fridolin. St. Elias is patron of Angouleme, St. Anatolius of Besançon, St. Flacre of Meaux, St. Fursa of Peronne, and St. Lawrence of Eu. Liege honors Momo, and Strasbourg Sts. Florentius and Arbogast. In Brittany, Sts. Origin, Toava, Tenan, Gildas, Brioc, and many others, are revered as patrons. You have in Brabant, Sts. Rumold, Fredegand, Himelin, Dymrna, and Gerebern; in Flanders, Sts. Levin, Gutha-gon, Columbanus; in Artois, Sts. Liug-luis, Liuglianus, Kilian, Vulgan, Fursa, and Obod; in Hainaut, Sts. Ette, Adalgisus, Abel, Wasnulf, and Mom-bolus; in Namur, Sts. Farennan, and Eloquius; in Liege, Sts. Ultan, Foil-lan, and Bertuin; in Gueldres, Sts. Wiro, Plechelm, and Othger; in Friesland, Sts. Suitbert and Acca. But Germany especially was the most flourishing vineyard of Irish saints. St. Albuin, or Witta, is honored as apostle in Thuringia; St. Disibode, at Treves; St. Erhard in Alsace and Bavaria; St. Fridolin in the Grisons of Switzerland; St. Gall among the Suabians, Swiss, and Rhaetians; St. John in Mecklen-burg; St. Virgil at Salzburg; St. Kilian, in Franconia; St. Rupert, in part of Bavaria.

Now, asks Dr. Parsons of those who contend that the faith of the early Irish church was not that of Rome, what kind of doctrine did these Irish apostles preach to their neophytes? "What doctrine was believed, what system practiced, by these many Irish saints so revered on the continent of Europe? They everywhere founded churches, or at least worshipped in churches, which acknowledged the supremacy of Rome. Our adversaries must therefore suppose, either that all these evangelizers and saints at once apostatized to Rome, immediately upon commencing their mission; or that none of these countries which revere these saints, held the faith of Rome, when they commenced to honor them. Either idea is as absurd as it is historically false. Viewing, then, the close alliance which subsisted between the continental churches, which confessedly acknowledged the supremacy of the Holy See, and the representatives of the early Irish church, we must conclude that this latter church professed obedience to the Chair of St. Peter, and devoutly received the doctrine that it taught."

The ancient and most authentic of the Irish annalists derive the mission of St. Patrick from the Holy See. Thus, the Four Masters write: "St. Patrick was ordained to the episcopacy by the holy Pope Cælestine, the first who commissioned him to come to Ireland and preach, and give to the Irish the precepts of faith and religion." And the Annals of Innisfallen say that "Patrick came from Rome, bishop, into Ireland, and devoutly preached here the faith of Christ." The Annals of Ulster begin: "In the year from the Incarnation of our Lord 431, Palladius was by Pope Cælestine ordained bishop of the Irish, Ætius and Valerian being

consuls. He was the first that was sent to Ireland that they might be converted to Christ. . . . In the year 432, Patrick came to Ireland in the ninth year of Theodosius the Younger and first of the episcopacy of Sixtus. Sixtus was the forty-second bishop of Rome, as Bede, and Marcellin, and Isidore reckon in their chronicles. . . . In the year 439, Secundinus, Auxilius, and Iserninus, were sent as bishops to Ireland to assist St. Patrick." The great chronicle of Marianus Scotus, which the Anglican Reeves admits to be the "most elaborate historical production of the Middle Ages, and always enjoying the highest encomiums of the learned" was composed in the eleventh century.* It thus chronicles the mission of St. Patrick: "In the eight year of Theodosius, Bassus and Antiochus being consuls, Palladius was ordained by Pope Cælestine, and sent as first bishop to the Irish believing in Christ. After him was sent St. Patrick, who, being a Briton by birth, was consecrated by Pope Cælestine, and sent to the archiepiscopate of Ireland. There, during sixty years he confirmed his preaching by signs and miracles, and converted the whole island to the faith of Christ." St. Patrick himself refers to the See of Peter as the source of Ireland's Christianity. He thus exhorts his converts: "Thanks be to God, you have passed from the kingdom of Satan to the city of God; the church of the Irish is a church of Romans; as you are children of Christ, so be you children of Rome." The great Columbanus wrote to the Roman Pontiff, less than a hundred years from the death of St. Patrick,

that "The Catholic faith is held unshaken by us as it was delivered to us by you, the successor of the holy Apostles." The *Leabhar Breac*, described by the Protestant Petrie as the "oldest and best Irish MS. relating to Church history now preserved, or which perhaps the Irish ever possessed," and which is certainly the chief collection of religious compositions extant in Gaelic, gives the following attestation of the Roman commission of Palladius and Patrick: "The year that Patrick came to Ireland, was the 433rd from the Incarnation, in the 9th year of the reign of Theodosius, king of the world, and in the 1st year of the episcopacy of Sixtus, the successor of Peter, and in the 4th year of the reign of Leoghaire Mac Niall, at Tara, and in the 60th year of his own age. For sixty years he baptized and instructed the men of Erin, as Flacc says, 'He preached for three score years, the crucifixion of Christ to the tribes of the Fenl.' And here is the character given by Heloran of Patrick, at the time when he brought an account of him to Clonard: 'Meek and great was the son of Calphurn, a vine-branch laden with fruit'. . . . Palladius was sent by Pope Cælestine with a gospel for Patrick to preach it to the Irish. This was the 401st year from the crucifixion of Christ. In the year after this, Patrick went to preach in Ireland, Ætius and Valerius being consuls. It was in this year that Sixtus assumed the supremacy of Rome after Cælestine, and it was the 4th of the reign of Leoghaire, son of Niall, at Tara." From all of these authorities it is evident that the Irish church was founded by the Church of Rome, and was a daughter of that Church.

*The proper name of Marianus Scotus was Maelbrigte (servant of Bridget). Born in Ulster in 1028, he became a monk in 1032, and four years later, entered the Irish monastery of St. Martin at Cologne. He removed to Mentz in 1060, and there worked out his great Chronicle. The autograph copy, with Marianus' signature, is preserved in the Vatican.

Dr. Parsons adduces many documents to show that the early Irish church ever turned with filial subjection toward Rome; but we ask the reader's attention to the following. One of the most important monuments of the Irish church is the *Missal of St. Columbanus*, first published by Mabillon in 1724, and the MS. of which the learned Benedictine judged to be then "more than a thousand years old." In the Mass assigned in this *Missal* to the feast of the Chair of St. Peter, the Prince of the Apostles is said to hold "the keys of heaven, the dignity of the Pontifical chair; so great a power, that what he binds, none can loosen, and what he loosens, shall be loosed also in heaven; a throne of exalted dignity, where he will sit in judgment on all the nations of the earth." And the first Collect of the same Mass says, "Oh God! who on this day didst give to St. Peter, after Thyself, the headship of the whole Church, we humbly pray Thee, that Thou didst constitute him pastor for the safety of the flock, and that Thy sheep might be preserved from error, so now Thou mayest save us through his intercession". This same Irish saint of the sixth century writes a letter to Pope Boniface which is so replete with expressions of reverential devotedness to Rome. The saint had just settled in Northern Italy, and on every side was encompassed by those who warmly defended the well-known schism of the "Three Chapters." King Agilulf, at whose request St. Columbanus wrote this letter to the Pontiff, was himself the patron of the schismatics, and hence the holy man, fearing lest he might, perhaps, be betrayed into some error by the influence of those who surrounded him, at the very outset of

his letter declares that whatever "he shall say useful or orthodox, was to be reputed to the Pontiff's praise, but if any word, perchance, should bear the impress of intemperate zeal, it was to be referred not to any insubordination, but to his own individual lack of wisdom and discretion." The letter is addressed to "the most beautiful Head of all the churches of the whole of Europe; to the beloved Pope; the exalted prelate; the most reverend overseer; the pastor of pastors," &c. The Pontiffs are designated as "the masters, the steersmen, the mystic pilots of the spiritual ship, that is, the Church." Of the Irish people, he says: "We are the scholars of Sts. Peter and Paul, and of all disciples subscribing by the Holy Ghost to the divine canon; all are Irish, inhabitants of the remotest part of the whole world, receiving nothing save what is Evangelic and Apostolic doctrine. None of us has been a heretic, none a Jew, none a schismatic; but the faith, just as it was at first delivered by you, the successors of the holy Apostles, is held unshaken. . . . We are, as I said before, bound to the Chair of St. Peter. For although Rome is great and illustrious, yet it is only through this Chair that she is great and renowned amongst us."

Dr. Parsons easily proves that St. Patrick preached the doctrine of the Real Presence, and in fine, all other Catholic doctrines. Of the few points in which all Protestant sects agree, one is that veneration of the saints, and the practice of asking their prayers, should be rejected. It will be interesting to note the teaching of the early Irish church on this subject. Preserved in the *Leabhar Breac*, which the Protestant Petrie calls "the oldest and best

MS. relating to Church history now preserved (in Ireland), or which, perhaps, the Irish ever possessed," is an ancient Litany of the Blessed Virgin, which Curry pronounces "as old, at least, as the middle of the 8th century." From among sixty titles which Protestants would deem extravagant, we select the following: "O Great Mary, Greatest of Women, Queen of Angels, Mistress of the Heavens, Mother of the Heavenly and Earthly Church, Gate of Heaven, Cleansing of Sin, Star of the Sea, Mother of Christ, Destruction of Eve's Disgrace, Sanctuary of the Holy Spirit, Queen of Life." And among the prayers attached to this Litany we note: Mistress of Heaven and Earth, dissolve our trespasses and our sins; destroy our wickedness and our corruptions; raise the fallen, the debilitated, and the fettered; loose the condemned; repair through thyself the transgressions of our immoralities and our vices; bestow upon us through thyself the blossoms and ornaments of good actions and virtues; appease for us the Judge by thy voice and thy supplications; allow us not to be carried off from thee among the spoils of our enemies; allow not our souls to be condemned, but take us to thyself forever under thy protection." The devotion of the early Irish to St. Brigid also illustrates their love and veneration for Mary. St. Brigid, or Bridget is called the wonder of womankind, but the climax of praise is reached when they say that she is "like unto the Mother of God." What Mary is for the whole Church, Bridget seems to be for Ireland; in fine, the latter is "the Mary of the Irish," as many of the olden records explicitly style her. The Litany of St. Ængus, admitted by all Irish scholars to be a composition of

the eighth century, begins: "The three times fifty Roman pilgrims who settled in Ui-Mele; I invoke to my aid through Jesus Christ. The three thousand father confessors who met in Munster to consider one question; I invoke, &c. The other thrice fifty pilgrims of the men of Rome and Latium, who went into Scotland; I invoke, &c. The thrice fifty Gaedhils of Erin in holy orders, each of them a man of strict rule, who went in one body into pilgrimage, under Abban, the son of Ua-Cormaic, I invoke, &c." The mind of the early Irish church on this point is also shown by the ancient *Book of Kells*, of which the learned Protestant Westwood, an undoubted judge of Irish MSS., says: "Ireland may justly be proud of the *Book of Kells*. This copy of the Gospels, traditionally asserted to have belonged to St. Columba, is unquestionably the most elaborately executed manuscript of early art now in existence. The verso of fol. 7, contains the drawing of the Virgin and Child, copied in plate 1, which is inclosed within a highly elaborate border composed of interlined lacertine animals with dogs' heads. The large size in which she is represented, as well as the "glory" around her head, evidently indicates the high respect with which the Mother of Christ was regarded." In the *Antiphonary of Bangor*, a MS. of the eighth century, is contained a hymn, written, we are distinctly told, by Sechnall, "a nephew of St. Patrick." In it we read the prayer: "Patrick, bishop, pray for all of us, that our sins may be completely wiped away." Our author descants at some length on the question of celibacy among the early Irish clergy. "We shall say nothing about the Irish monastic rule

in reference to celibacy, for no one denies that, in all ages and in all countries, strict continency was enjoined upon monks and nuns. But we propose to show that, in the early Irish church, the secular clergy were not allowed to marry. In the Bobbio Missal, the following canon is sufficiently explicit: 'If any cleric of the higher grade, who has had a wife, should, after his elevation, live with her again, let him know that he commits adultery.' Certainly if one, married before his priesthood was obliged to leave his wife, one already ordained could not marry. There is extant a treatise by St. Columbanus on the 'Measure of Penances,' in which the 20th clause reads: 'If any cleric or deacon, or one in any orders, who has been a layman in the world with sons and daughters, should, after giving himself to God, again live with his wife and beget a son of her, let him know that he has committed adultery, and has fallen into as great a sin as though he had been a cleric from his youth, and had communicated with a girl to whom he was not married; because he has offended *after his vow*, and after his consecration to God, and he has made void his vow. Therefore, for seven years he shall do penance on bread and water.' In the *Penitential* of Cummlan there is a canon as follows: 'If any cleric or monk, after having vowed himself to God, should secularize himself, or should take a wife, let him do penance for ten years, three of them on bread and water, and let him never again

know the woman. If he disobeys, a Synod or the Apostolic See will separate him from the communion and association of Catholics.' In the year 1186, a Synod was held in Dublin, and the following canon was enacted, in consequence of the iniquities of some of the Anglo-Norman clergy in the train of the invaders: "Since the clergy of Ireland, among other virtues, have been always remarkably eminent for their chastity, and it would be ignominious if they should be corrupted through his (the archbishop's) negligence, by the foul contagion of strangers, and the example of a few incontinent men, he therefore forbids, under the penalty of losing both office and benefice, any priest, deacon, or subdeacon, to keep any woman in his house, under the pretence of necessary services, or for any other reason whatsoever, unless a mother, own sister, or a person whose age would remove all suspicion of any unlawful intercourse." It is remarkable that Gerald Barry (*Cambrensis*), an English priest, who was present at this Synod, and who wielded one of the most slanderous pens that ever wrote against Ireland, when treating of the Irish clergy, said: 'The clergy of this country are very commendable for religion, and among the many virtues which distinguish them, their prerogative of chastity is pre-eminent.' These testimonies are certainly sufficient to show that the early Irish church held views upon clerical continence, very different from those cherished by Protestants."

THE MIDDLE AGES.

BY REV. JOHN T. POWER.

CHAPTER IV.

THE REVIVAL OF THE LEARNING.

"I am not versed enough in ecclesiastical writers to estimate the degree of this neglect" (i. e. of heathen literature by the Christian Church).—*Hallam*, Chapter IX., Part I., p. 718, *History of the Middle Ages*.

This is rather a humiliating confession to be made by a man professedly writing an historical review of the Middle Ages. He gives as a collateral cause for the lethargy of ignorance in which even the native citizens of the empire were contented to repose, the fact, "that the Christian Church seemed to discountenance the reading of heathen authors" and then admits that he is not versed enough in ecclesiastical writers to estimate the degree of this neglect. Going outside of the limit of time proposed to himself when he began the study of these ages, he quotes; the fourth Council of Carthage held in 398 A. D., which prohibited the reading of secular books by bishops, and likewise the fact that St. Jerome (340-420) condemns the study of them except for pious ends. If our author were better versed in the history of ecclesiastical writers of that time, he would know that the new converts from paganism were prone to the elevation of classical antiquity to the prejudice of the Scriptures and the writings of the Fathers and lest their infatuation carry them too far from the study of the latter it was necessary to enact laws which would encourage the study of the Scriptures and still not

prohibit entirely the study of the classics. St. Augustine presided at the Council of Carthage. No one of sane mind will be foolish enough to deny that he loved the classics. He was educated in the best schools of Medaura and Carthage. He revelled during his youth in the study of the heathen poets. When grown to man's estate the philosophical works of Cicero afforded him infinite pleasure in his search after truth. On the recommendation of Symmachus he taught rhetoric at Milan, where he met the eloquent St. Ambrose who was bishop of that city. His writings against the Manichæans, Arians, Priscillians, Donatists and Pelagians attest his knowledge of and familiarity with the classical authors of antiquity. In his treatise *De Civitate Dei*, he refutes Hallam and the pagans of Antiquity, when they say that the worship of the ancient gods is essential to human prosperity, and that miseries have come only since the decline of this worship. He saw the danger to which a too constant application to works of heathen literature exposed the faith of his newly converted priests and bishops, since the cry of warning from the Council of Carthage. St. Jerome is another authority quoted by Hallam. In his youth our Saint studied Greek and Latin literature in Rome, and afterwards at Treves and Aquileia. At this latter place in a monastery he transcribed a commentary on the psalms and a treatise on the Synod by St. Hilary of Portiers. Thence he

went to the desert of Chalcis near Antioch where he spent four years studying the Hebrew language. When he was forty years of age, he went to Constantinople to perfect himself in Greek and became the disciple of the best living masters of that classic tongue. So great was his knowledge of the Greek, Hebrew and Latin literature that Pope Damasus commissioned him to revise the old *Italic* version of the Bible. His zeal frequently led him to denounce in no unmeasured terms the worldly lives of the Christians in Rome and fearful lest the study of mythology might lead his listeners from the practice of Evangelical virtue, he condemned the study of the classics except for pious ends, i. e., the translation of the Scriptures, the refutation of heresies, the writing of treatises on virtue, &c.

In answer to Hallam's remark about illiteracy in England during King Alfred's reign, we must premise that:—When the Roman legions were withdrawn from Britain the country remained in the possession of an independent British people. Their chiefs bore Roman titles, and a tradition of imperial succession was kept up among the reputed descendants of the Emperor Maximus. So that the first British prince whom history brings into personal contact with Saxon invaders does not appear as a British King but as a Roman Duke. The Saxons swept away all that was Roman or British from the soil of the land which they made English. English and Danish nomenclature mark two successive waves of Teutonic conquest which swept over England. The settlers brought with them their own laws, customs and *religion*. They entered the land as heathens and they

abode in it as heathens. We have seen in the chapter "Monks of the West" that there was a completely organized Christian church in Britain at the time of the English invasion. On this Christian land and to this Christian people came the destroying scourges of successive heathen invasions. The lament of Gildas brings this out in its strongest light, as afterward when the Christian English came under the sway of the heathen Dane, so now when the Christian Briton came under the scourge of the heathen English the churches and clergy were the foremost objects of the invaders' destroying fury. Christianity, her priests, her professors, her churches and monasteries were thoroughly swept away by the pursuing waves of Teutonic heathendom. The first years of Alfred's reign were spent by him in repelling the Danes and repairing his strongholds. The inroads of these barbarians and ravages of war had wrought dire distress in every part of the Kingdom. Churches and monasteries, the seats of learning were burned and destroyed and priests and monks were put to death. No wonder learning languished in England then, no wonder Alfred declared he could not recollect a single priest south of the Thames who could translate Latin into his mother tongue.—*Hallam*, page 730. True it is that Hallam sarcastically gives as an explanation for this ignorance the *scarcity* of books and the fact "that from the conquest of Alexandria by the Saracens at the beginning of the seventh century, when the Egyptian papyrus almost ceased to be imported into Europe, to the close of the tenth, about which time the art of making paper from cotton rags seems to have been introduced, there were no materi-

als for writing except parchment, a substance too expensive to be readily spared for the mere purposes of literature."—Page 731. But he lays very little stress upon the disorders of society and misery occasioned by the destroying angel of barbaric invasion. And page 729 he glibly remarks that: "Even admitting every indistinct commendation of a monkish biographer (with whom a knowledge of church music would pass for literature), we could make out a very short list of scholars." After this last remark there cannot be the vestige of a doubt in any impartial man's mind that Hallam is a most prejudiced writer. In the first ages of the Church there was no well defined plan laid down for the instruction of youth. Following the customs of the times, Christian youths frequented the schools of famous rhetoricians and philosophers with the pagans of Greece, Rome, Alexandria and Carthage. Their faith was imperiled by this close contact with paganism and their personal safety menaced. Hence the cry of warning from St. Jerome and St. Augustine. In order to train up young men from their earliest years to the service of the Altar, St. Augustine and other bishops after him assembled the levites in their episcopal houses and imparted to them the necessary instructions. In the course of time every bishop's residence became a school in which clerics were trained for the ecclesiastical state. Thus Carthage, Arles, Tours, Poitiers, Rheims and Rome kept alive the flickering spark of literature until the "Monks of the West" lit the torch which blazed from the towers of Iona, Lindisfarne, York, Fulda, Cologne and Seville. Monasteries as every reader knows increased rapidly during the "Middle

Ages" throughout Western Europe. They became little towns, containing all the industries necessary for their own subsistence. When we recollect that monasteries like St. Victor at Marseilles reckoned five thousand monks, —*Montalembert*, Vol. I., page 279,—that Luxeuil under Abbot Walbert, six hundred—*ibid*, p. 596,—that Jumièges numbered nine hundred monks and fifteen hundred lay brothers—*ibid*, 612,—that St. Asaph under St. Kentigern was inhabited by nine hundred and sixty-five monks, three hundred of whom being illiterate cultivated the fields, three hundred worked in the interior of the monastery; and three hundred and sixty-five others celebrated divine worship without interruption. When we remember that the monastery of Bangor on the banks of the Dee consisted of seven divisions each of three hundred monks, who all lived by the labor of their hands—*ibid*, p. 669,—and that Dubricius, founder of Llandaff, assembled at one period more than a thousand auditors around his pulpit. When we remember that the monasteries of Clonard and Bangor in Ireland, founded by St. Finnian and St. Comgall, contained three thousand monks, that the monks were divided into seven alternate choirs each composed of three hundred singers, who chanted the praises of God day and night to call down His grace upon their church and their country—*ibid*, 699. When we remember that the forests of Gaul and Germany from Marseilles to Cologne, that the coasts of Spain from Cape Finisterre to Cape St. Vincent, that the whole of Caledonia, Hibernia and Britain were covered with communities of both sexes tilling the soil, cultivating the mind and heart and praying unceasing-

ly to God, who can deny that these were Ages of Faith and learning? St. Augustine, *De Opere Monachorum*, c. 28, gives some curious details as to the manner by which the monks recruited their ranks. "Sometimes slaves," says he: "sometimes freedmen of old standing, or men enfranchised by their masters on purpose that they may become monks, are seen arriving to embrace the religious profession; these peasants, laborers and plebeians have passed an apprenticeship rude enough to render them apt in their new condition. To refuse them would be a crime, for many of them have already given great examples of virtue." Many of the slaves which the Church inherited from paganism, found an asylum in the bosom of that Mother who knows neither bondman nor free. Each monastery became a school where children were instructed in all the sciences then known. By the rule of St. Benedict a boy five years old might be admitted into his community. Peasants living in the neighborhood of monasteries soon learned to admire the saintly lives of the monks and to love the friars themselves. They obtained the necessaries of life from the monasteries and lovingly built their huts in close proximity to such famous schools as St. Gall, Fulda, Cluny, Cîteaux and Clairvaux. Thenceforth the abbey and priories, monasteries, convents and nunneries became the centers of learning and refinement for all classes of people. There the slave was not refused admittance, and there the proud king when death drew near took off the royal robes, clothed himself in the habit and cowl of a monk, and with sincere expressions of contrition for his past sins, received the last sacraments and with the humility of

the monks lay down on a bed of ashes to die. *Cassiodorus* (A. D. 468-560), monk and founder of Viviers, began his career as a man of letters when the world no longer needed him as a Statesman. He taught his monks to labor in the fields as husbandmen when not occupied in literary pursuits or copying ancient manuscripts. His arrangement of the *trivium*, grammar, rhetoric and logic, and the *quadrivium*, arithmetic, geometry, astronomy and music constituted during the Middle Ages the only true program of a liberal education. He wrote a *History of the Goths* in twelve volumes (not extant); *State Papers* in twelve books which are the chief authorities on the internal condition of Italy under the Ostrogoths; a *Universal History* down to A. D. 519; and an *Ecclesiastical History* from Constantine to Theodosius the Younger. So we see that as early as the fifth century learning found a refuge in the monasteries where solitude and contemplation, quiet and peace, far from the disorders of the outside world made intellectual work and study of easy accomplishment. In the sixth and seventh centuries the schools were of three classes, the parochial, the cloistral and the cathedral, according as they were connected with the parish church, the monastery or the episcopal residence. In these schools the *trivium* and *quadrivium* of Cassiodorus the monk were taught. *Montalembert*, p. 590, says: That Luxeuil was the most celebrated school of Christendom during the seventh century, the "*nadir*" of the human mind in Europe according to Hallam.—*Literature During Middle Ages*, p. 2. "The Monks and Clerks," continues *Montalembert*, "of other monasteries, and more numerous still the children

of the noblest Frank and Burgundian races crowded to it. Lyons, Autun, Langres and Strasburg sent their youth thither. Fathers came to study with their children; some aspiring to the honor of counting themselves one day among the sons of St. Columbanus; others to re-enter these cular life with the credit of having drawn their knowledge of divine and human learning from that famous seat of wisdom. From the banks of Lake Geneva to the coasts of the North Sea, every year saw the rise of some new monastery, peopled and founded by the children of Luxeuil, whilst episcopal sees like, Besançon, Noyon, Layon and Verdun sought as bishops men trained to the government of souls by the regenerating influence of this great monastery." During the fifth century a conflagration in Constantinople gave an irreparable blow to literature by destroying a library of one hundred and twenty thousand volumes, among which were the complete works of Homer written in letters of gold. In the fifth century (A. D. 494) St. Epiphanius, Bishop of Pavia, by his eloquence induces Theodoric the Arian to revoke odious decrees enacted against the Italians. While at Ravenna Theodoric besought him to act as mediator between himself and Gundebald, King of the Burgundians, for the peace and prosperity of Italy. This mission also St. Epiphanius successfully accomplished. "In 494 Pope St. Gelasius in the Council of Rome made a catalogue of lawful and forbidden books. He likewise composed hymns similar to those of St. Ambrose with prefaces and prayers for the Holy Sacrifice and the administration of the sacraments. His *Sacramentary* contains the masses for the whole year, and formulas for

all the sacraments."—*Darras*, Vol. II., p. 49-51. He also abolished the pagan *Lupercalia*. St. Avitus of Vienne (A. D. 490) is particularly distinguished as a Christian poet. Six remarkable poems of his are still extant, viz., 1st, on Creation; 2nd, on the Fall of Man; 3rd, on the Expulsion from Garden of Eden; 4th, on the Deluge; 5th, on the Passage of the Red Sea; 6th, on Virginity. "The first three together form a complete Epopee and might be styled *Paradise Lost*. These works show a true poetic genius, and deserve a wider reputation in Christian schools."—*Darras*, Vol. II., p. 63. Towards the end of this century there studied at Lerins a youth who in the beginning of the sixth century became famous as St. Caesarius of Arles (A. D. 502). He founded a hospital for the indigent sick. He established a charitable foundation for the ransom of captives. Founded a convent of cloistered nuns under direction of his sister St. Cesaria; but when Clovis was baptized, the Arians exiled Caesarius to Bordeaux. In Rome, A. D. 500, Fulgentius of Carthage was renowned for his knowledge of St. Augustine's works. In Armenia St. James (A. D. 522) left numerous works written in the Syriac tongue, and St. Isaac of Nineveh wrote four books on the *Monastic Institute*. During this century as we have seen the saints of Ireland were the teachers of the West. In 526, Theodoric the Arian put to a death most cruel the Christian philosopher Boëtius, who wrote an *Introduction* to and an *Interpretation* of the philosophy of Aristotle, a translation of the same philosopher's *Analytics*, *Topics*, and *Sophisms*, and in his dungeon wrote his masterpiece, *The Consolation of Philosophy*. In 527 Justinian was crowned Emperor:

familiar with jurisprudence, architecture, music and theology, this Catholic prince spoke and wrote Latin and Greek with ease and elegance. His best claim to posterity is his code of laws which constitute the body of the Roman law. At this very time as we have seen in the chapter "Monks of the West," St. Benedict was laying broad and deep the foundations of the great Benedictine Order. He died A. D. 541. And in 575 A. D., St. Columbanus and his companions founded Luxeuil. About the year 536 St. Dionysius Exiguus, commissioned by Pope St. Agapetus to reform the chronological table, conceived the idea of making the starting point of Modern History coincide exactly with the year of Our Lord's Incarnation, and on this basis he computed the Paschal Cycle which he carried out to the year 627. He also gathered into one huge collection the canons of all the Eastern and Western Churches, and subsequently added to it all the decretals of the popes since St. Siricius, and died in the odor of sanctity about A. D. 540. From A. D. 539 to 595 St. Gregory of Tours by his talents and virtues reflected great splendor upon the province of Gaul. His work called *Historia Francorum* is one of the most precious monuments of France, and reviews a period of one hundred and seventy-four years, from A. D. 417 to A. D. 591. "Gregory of Tours possessed the qualities most desirable in a historian : good faith, fairness, and the quiet courage that tells the faults as well as the virtues of Princes."—*Darras*, Vol. II., p. 169. His other works are, *The Glory of Martyrs*, *of Confessors*, *Miracles of St. Julian*, and *The Lives of the Fathers*, A contemporary of St. Gregory was Fortunatus, Bishop of Poitiers (A. D. 530-

609). He has left us eleven books both in prose and poetry dedicated to St. Gregory of Tours. Among his poems we find the hymn *Vexilla Regis*. He wrote also the *Lives of the French Saints*. While holy bishops and monks in the West were spreading abroad the seeds of virtue and laboring to preserve science and letters, the Mohammedan Caliph Omar in the seventh century applied the torch to the celebrated Alexandrian library in the East and thus destroyed some of the most precious monuments of human genius. We have now come by easy stages to the seventh century, or according to Hallam the "*nadir*" of the human mind in Europe. Among the literary lights of the seventh century we must enumerate St. Isidore, Archbishop of Seville, successor to his brother St. Leander in that see. To preserve a knowledge in the Latin tongue St. Isidore wrote several treatises on grammar. He compiled others on philosophy, Sacred Scriptures, and subjects of piety. He likewise left us a list of ninety-two ecclesiastical writers from Pope Sixtus III. (432-440) to his own time. He also left us a *History of the Gothic Kings* and the twenty books of *Etymologies*, a sort of an encyclopædia in which he lays down the principles of the sciences beginning with grammar. St. Isidore put the finishing touch to the Mosarabic missal and breviary which St. Leander had begun to revise. An eloquent orator, a profound scholar, able prelate and indefatigable worker St. Isidore flourished during the better part of four score years while the human mind was in its "*nadir*." Towards the end of this century St. Benedict Biscop founded in Britain the two celebrated abbeys of Weymouth (674) and Yarrow (675).

St. Theodore and St. Adrian conjointly founded at this time the renowned school of Canterbury, where large numbers of youthful scholars were taught the Scriptures, astronomy, Latin, Greek, poetry, philosophy, religious chant and ecclesiastical computation.—*Darvas*, pp. 262. Vol. II. Towards the end of this century the monks were not dormant. Under the guidance of zealous leaders they caused the faith to make great progress among the pagans of Germany. St. Willibrord, a native of Northumbria, a disciple of St. Wilfrid and St. Vulfran devoted themselves to the conversion of Friesland. The two saints Ewald, apostles of the Saxons, died for their faith on the banks of the Rhine. St. Killian preached the Gospel in Franconia, where his mission was so successful that he incurred the hatred of Geilana, wife of Duke Gosbert, who put him and his companions to death (A. D. 687). At this time the Saxon idolators were devastating Wales, the land sacred to St. David. When the invasion with all its accompanying horrors and profanations reached in succession the banks of the Severn and the Usk which bounded the monastic domains of St. Cadoc, he found himself compelled to leave Wales and seek safety in Armorica. Here the indomitable energy and perseverance of a Catholic saint and monk founded a new monastery on a little desert island of the Morbihan Archipelago. To make his school accessible to the children of the district who had to cross to the isle and back again in a boat, he built a stone bridge four hundred and fifty feet long across an arm of the sea. In this modest retreat the Cambrian Prince St. Cadoc resumed his monastic life, adapting it especially to his ancient scholarly habits. He made his pupils learn Vir-

gil by heart, and had as his friend and companion the famous historian Gildas.—*Monks of the West*. Vol. I., p. 683. The seventh century "the nadir of the human mind," as Hallam calls it, is gloriously rounded out by the birth of Venerable Bede. With him a "knowledge of church music" did not pass for learning. In his seventh year (677 A. D.) Bede was sent to the Monastery of St. Peter at Weymouth and educated there under the abbots Benedict Bishop and Ceolfrid. At the age of 19 he was made a deacon and ordained a priest at 30. His learning and ability was remarkable and he acquired a wide reputation as a scholar and writer. His greatest work written in Latin is the *Ecclesiastical History of the English Nation*, and is the best and most trusted authority on the early history of which it treats. He wrote a great number of other essays and treatises on ecclesiastical subjects, so that it can be truly said, his literary activity was extraordinary and his devotion to his work most enthusiastic. During his last illness (May 26, 735) at Girvy he continued to dictate to an amanuensis a translation into the Anglo-Saxon of the Gospel of St. John. When he had finished the last sentence "*But what are these among so many,*" in accordance with the custom in the Benedictine Monasteries he received the last sacraments, then requested that he be laid on the bare floor of his cell where praying, "*Glory be to the Father, and to the Son, and to the Holy Ghost,*" he breathed out his soul.—*Alban Butler, Lives of the Saints*. Vol. V., p. 432. From the time that Venerable Bede was promoted to priestly orders he wrote books and taught a school, in which he brought up many holy and eminent scholars, and instructed his fellow

monks to the number of *six hundred*. It was his delight to be always employed either in learning, teaching or writing. He says "that from the time of his ordination to his fifty-ninth year he compiled several books for his own use and that of others." He gives a list of forty-five different books which he had then composed, of which thirty consist of comments on the Old and New Testaments. He wrote several other books after this. All the sciences, and every branch of literature were handled by him, natural philosophy, the principles of Aristotle, astronomy, arithmetic, the calendar, grammar, ecclesiastical history and the lives of the saints—*ibid.* Vol. V., p. 429. The Greek language our Saint must have learned of Theodorus, Archbishop of Canterbury, and the Abbot Adrian, by whose instruction that language became as familiar to several of the English scholars as their native tongue, —*ibid.*, page 428. During the "*nadir*" the mortal remains of this learned and pious monk were *honored* in the land of his birth. Venerable Bede was buried in St. Paul's Church at Jarrow, where a porch on the north side bore his name. In 1020 his sacred remains were conveyed to Durham and laid in a wooden coffin in the Shrine of St. Cuthbert. In 1155 they were enclosed by Hugh, Bishop of Durham, in a rich shrine of curious workmanship, adorned with gold, silver and jewels. At the change of religion under Henry VIII., these shrines were plundered by royal commissioners and the relics of the saints scattered or publicly burned.

Egbert, brother of Eadbyrht, King of Northumberland, who was consecrated Archbishop of York in 734, had been a scholar of Bede. At his pressing invitation Bede went to York and

taught there some months. This school set up at York became very flourishing, and ALCUIN, one of its highest ornaments, is said to have been a scholar of Bede. When the court of Charlemagne became the rendezvous of the most distinguished men of the age, we find Alcuin towards the end of the eighth century (A. D. 782) established in the French court and intrusted with three important abbeys: Ferrières in Gatinais, St. Lupus of Troyes, and St. Josse in Ponthien. Alcuin was the confidant, the adviser, the doctor, the intellectual minister, so to speak, of Charlemagne. His time was given up to the three laudable duties of teaching, correcting and restoring the manuscripts of ancient literature, and establishing schools. With the help of several learned Greeks and Syrians, Alcuin undertook to edit corrected revisions of the four Gospels and old manuscripts. His enthusiasm was contagious. As soon as a corrected edition of some work had been produced by him, copies of it were at once made and distributed to the principal churches and abbeys throughout the realm. The production of a neat and exact manuscript made the reputation of a monastery. The Abbey of Fontanelles and two of its monks, Ovo and Hardevin won renown in this line, and Rheims and Corbie strove for equal honors. About this time the Gothic characters gave way to the Roman, and Monastic libraries rapidly enlarged their store of volumes. A vast number of manuscripts bear the date of this period, and although religious zeal devoted itself chiefly to sacred literature, the *profane was not neglected*. Alcuin himself revised and copied the Comedies of Terence. He also labored to estab-

lish schools. An Ordinance of Charlemagne made it obligatory upon every bishopric and monastery to open a scholastic course, in which the youth of the day might be trained to the knowledge of divine and human science. From this period dates the rise of such famous schools as Fuld in the diocese of Mentz, St. Martin of Tours, Richenan in the diocese of Constance, and Fontenelle in Normandy. Most of the teachers in these schools had been disciples of Alcuin, for besides his constant devotion to the task of founding schools, Alcuin also found time to teach in person and with distinguished success. From A. D. 782 to 796 Alcuin presided over a domestic institution called the *Palace School*, which had its seat wherever Charlemagne happened to find himself, and was composed of princes, great lords, and noble strangers who followed in the Emperor's suite. This *Palace School* became the germ of the *Palatine Academy* founded by Charlemagne, the first institution of its kind known in modern history. Under Alcuin the Emperor himself studied rhetoric, logic, astronomy and theology. To supply the intellectual desires of his imperial master Alcuin wrote two hundred and thirty-two letters now extant, thirty of which are addressed to Charlemagne by name. These letters treat of astronomy, cosmography, chronology, ecclesiastical computation, the exact sciences, history, grammar liturgy and law. At last Alcuin's labors undermined his constitution and he begged the Emperor's permission to end his last days in solitude. With much reluctance Charlemagne acceded to his request and gave him as a home the abbey of St. Martin of Tours. Here he was

not idle during his declining years. "I am engaged," he wrote to Charlemagne, "in gathering for some the sweets of the Sacred Writings; I try to inebriate others with the old wine of the study of antiquity; some I nourish with the fruits of grammatical studies, while striving to enlighten the eyes of others with the order of the heavenly bodies, and the wonderful economy of the world. But I feel the want of some of the best works of scholastic learning, which I had obtained at home, either through the devoted care of my master, the Venerable Bede, or through my own efforts. I therefore beg your Majesty's leave to send some of my servants to bring these British flowers into France. In the morning of my days, I sowed the seeds of learning in that beloved Britain; now, though the sunset of life has chilled my blood, I still continue to sow them in France, and I trust that, by the grace of God, they may prosper in both countries." Alcuin died at Tours (A. D. 804). Besides several commentaries on the Sacred Scriptures, some works on theological and pious subjects, and some lives of the saints, he has left various treatises on the liberal arts; on grammar, logic and rhetoric, and two hundred and eighty pieces in verse, mostly on occasional subjects. Perfect purity of morals and a burning zeal for the defense of the Catholic faith won for Alcuin the title of saint, as we learn from his biographer, from Flodoard, from the Chronicles of St. Martin of Tours, and of Rabanus Maurus, Archbishop of Mentz, his disciple, who gives him a place in his martyrology. But the Church as yet has not allowed him *public* honors.—*Darras*, Vol. II., pp. 406, 407, 408,

409, 410, 411, 412, 413. There were others in those early days who had more than a "knowledge of church music." Not to mention Charlemagne himself, there were at his court Clement from Ireland, Theodulf from Germany, Paul Warnefrid, sometimes called Paul the Deacon, formerly chancellor to King Didier, to whom, after the capture of Pavia, Charlemagne sent word that he made war upon rebels, not upon scholars. This Paul is the author of a *Compendium of Roman History*; a *History of the Lombards* to the year 744; a *Chronicle of the Bishops of Metz*; *The Life of St. Gregory the Great*; and a *Collection of Homilies*. The hymn, *ut queant laxis*, sung on the Feast of St. John the Baptist, is attributed to him. The poet Sedullus Scotus, whose elegant compositions have but lately found an editor in the learned Cardinal Mai, dedicated his *Book of the Christian Kings* to Charlemagne. Eginhard, the historian, son-in-law to Charlemagne, wrote two important works: the *Annals of the*

French Kings and a *Life of Charlemagne* in a style which recalls the classic elegance of antiquity; a pupil and admirer of Alcuin, he devoted himself, like his master, to literary pursuits, and on the death of his wife built a monastery at Seligenstadt, in the present grand duchy of Hesse, and entered it as a monk, where he died towards the middle of the ninth century, about the year 844. Charlemagne obtained permission from Pope Adrian that Engebram, Bishop of Metz, should always reside at his court, and begged the Council of Frankfort that Hildebold of Cologne should be granted a like dispensation, because they were learned men. Thus learning flourished in France during the ninth century until the fierce Normans burned and sacked Cologne, Bonn, Treves, Metz and stabled their horses at Aix-la-Chapelle in the Cathedral church of Charlemagne, during the reign of King Charles the Fat.—(A. D. 888).

[TO BE CONTINUED.]

LIBRARY WORK AMONG CHILDREN.

BY REV. JOSEPH M^CMAHON.

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The April number of the *Library Journal* is entitled the *School Number*, and is devoted to the consideration of methods by which libraries and librarians may be made helpful to the children in Public Schools. "The co-operation of teachers and librarians, the relations of the library and the schools, and the direction of children's reading"—are the subjects discussed by various persons possessed of different degrees of personal experience and with varying opportunities for observa-

tion. The editorial comments are especially interesting and sensible. The importance of the subject is at once recognized. "It seems not too much to say that this is the most vital branch of a library's administration. For the children are the library's most helpful material; they are to be the readers of the future, and they are not yet beyond the power of influence nor are they resentful of direction. The library that has no connection with the local schools is neglecting its mission and

ignoring its noblest opportunities. It is through this medium that the children may be reached most easily, most directly and most effectively." It is pointed out that if the children get to use the library as a store-house whence they may draw material for "compositions" and other features of school work, the librarian at once becomes a friend to them, capable of making suggestions that are cheerfully accepted and usually followed. Thus a great step in the real education of the child is made. It is further pointed out that in this work the teacher's aid is essential to success, but that aid is a variable quantity. "Teachers, as a rule, are not particularly responsive to the claims upon their time and attention that co-operation with the library entails. They are apt to feel that there work is arduous enough as it is, and that the use and circulation of library books among their scholars mean simply additional work and scant results. Those true teachers who recognize their responsibilities and accept them to the full, are far outnumbered by the many who care little and think less of the higher duties of their calling, and who deem co-operation with the library a tiresome work of supererogation." Means are suggested admirably adapted to secure this much needed co-operation. Personal intercourse, short talks at teacher's meetings, the extension of privileges to teachers are indicated as likely to awaken the teacher's enthusiasm and sympathy, thus securing an able assistant for library work in the school room.

To those who are not familiar with the extensive and excellent work done by librarians in the United States;

who simply form their idea of librarians and their work from the snarling little boy messengers and the pert little girls, who, to some extent represent libraries to the outside world, the earnest discussion of the topics above stated will come as a revelation of the high spirit and the excellent standard prevailing among the real librarians of this country. To Catholic parents and teachers, especially managers of parochial schools, the subject ought to be of the highest interest and most pressing importance. For in order to bring our children into active sympathy with the secular life around them extraneous reading is necessary. The direction of that reading is a delicate and difficult task, but it is nevertheless incumbent upon teachers in Catholic schools. I do not think that as much has been done in that direction as could or should have been done.

Although our library is largely patronized by children from parochial schools, our Reference Room is usually filled with youngsters from Public Schools, eagerly seeking information on certain topics that have been proposed to them in class or upon which they have to write "compositions" for which they will receive some reward either of honor or of money: while such requests from children of parochial schools while frequent, are by comparison much rarer. In fact, many of the children attending parochial schools are what might be classed as "surreptitious library readers:" the good principal in the school believing that the best way to obtain results is to confine the child strictly to a text book, and so continue the iron-clad tradition of educating "machines": the library being looked upon as the hereditary foe

of good "recitations", and consequently access to it strictly prohibited. The "man of one book" saw like many other proverbs, is sponsor for many false theories: therefore, it is interesting for our parochial school managers and teachers by way of suggestion and stimulation to learn the views of people who are engaged in library work, not alone for the monetary compensation involved, but who have also realized that in such work there is room for a "missionary spirit." In the first place, these secular workers recognize the difficulties, the principal source of which is the teachers, those namely, who teach simply as a means of livelihood without any ulterior motives of duty or responsibility. The parochial school from the outset ought to have an immense advantage over other schools in this respect, because Catholic teaching is usually the result of religious vocation, therefore, a labor of love and supposed to be guided by the highest spiritual ideals. It would seem, then, that this difficulty ought not to exist as far as our schools are concerned. That at least is the theory. Individual facts in the opposite direction occur to us, but we would like to believe that they are only individual cases, for the importance of cultivating the reading habit among children must be recognized by every educator. The reading habit is going to be formed whether teachers wish it or not, "for nowadays a child who can read will read; and if we do not lead and direct his taste, the enemy, who is ever lying in wait for poor, faltering humanity, will give the child abundant opportunity to taste of the knowledge of evil; and this evil, whose knowledge is death to the soul of every pure boy or girl, is crowding us at every turn

and corner of life." (Mr. George E. Hardy, "Literature for Children," quoted by George Watson Cole, Librarian, Jersey City, Free Public Library.)

The librarians, therefore, according to Mr. Cole, believe it to be the first duty of the teacher to encourage the young to acquire the "reading habit." They define this habit to be an "overmastering desire on the part of the young, the lively curiosity, interest, to gain information which finds expression in reading voraciously everything that tends to satisfy this craving." They recognize the danger that comes from the habit of reading, and it is the honest though sometimes misguided effort of every librarian in this country to exercise a beneficial, moral influence in seeking to direct children's reading. Mr. Cole quotes with approval this sentence from Mr. Hardy's paper—"We can save our little ones from contamination by making it impossible from the very beginning for them to like such literature, and by filling their minds, from the earliest years, with great thoughts, so that by constantly thinking of them, they 'will become like greatest men.'"

In order to accomplish this work, it is suggested first "that the teacher encourage his pupils to pursue a course of reading which shall supplement the studies pursued in the school." The teacher, for example, could call at the library and acquaint the librarian with the special study, in history for example, that the class is pursuing. The librarian in turn might make out a list of the books bearing on the subject, issuing to the teacher, as the rules of the library allow, all the books, possibly giving preferences to illustrated books. The teacher then

might read extracts from these books to the class as occasion would offer, or might give the books out to the pupils to be read, the principal being indicated. By the aid of bibliographical manuals, of which, thanks to the efforts of intelligent American librarians, we have almost a plenty, teachers are able to find out the best books to be consulted, or, as we would suggest, to be examined with a view to placing them in the hands of the children: thus, for example, Mr. Hardy's "Five Hundred Books for the Young," a graded and annotated list; Sargent's "Reading for the Young;" King's "Methods and Aids in Geography;" Gordy and Twitchell's "Pathfinder of American History." In several places, teachers have prepared graded lists for this purpose. Many libraries issue Catalogues of Reading for the Young, and nearly every library in the absence of such special lists indicates what books are most suitable for young readers.

Another plan which has been in practical and successful operation, notably in Western cities, and which we observe has been favorably taken up in England, is that of sending sets of books to the schools, which may be kept in one school for four weeks. These books are used for class reading, distributed for home reading or given out for reading in school hours to those who have performed their school studies, as the teacher may deem most expedient. Mr. Cole observes that "many of the pupils, and not a few of their parents have by this means come to get their first taste of real literature, which might not have been the case had they been turned loose in the library." It is further suggested that teachers should go to

the library and look over and talk about the books which pertain to their school studies. They will always find librarians glad of the opportunity to allow them to consult or use these books, and it is suggested to both librarian and teacher to improve the occasion by explaining the use and scope of dictionaries, encyclopædias, indexes and other works of reference. Subjects to be looked up may be given to the pupils who are requested to go to the public library to get the desired information. It will be seen from this analysis of Mr. Cole's paper that a high idea of the duty of teachers is entertained. All these plans call for extra work, which of course may be extended at the will of the teacher. It certainly is a very creditable thing to find so evident a desire to be of real usefulness.

Miss Ellen M. Coe, the librarian of the New York Free Circulating Library, contributes a pertinent paper with a view to suggesting how a boy may be helped to like good books after he has fallen into the "Dime Novel habit." Miss Coe's suggestions are worth recalling. A confidential relation is to be established between the boys and the librarian. Our own experience commends this suggestion. It is touching to see the trustfulness of children and the readiness with which they confide their wishes to a sympathetic librarian. It is amusing too, to note how they resent any undue control or any palpable device to ensnare them into reading books not to their liking. We must interject the remark that our experience is that boys read a higher and better grade of books than girls, and that it is easier to induce them to read sensible books. Boys are fond of excitement, adventure, blood-wading

in gore seems to be part of their natural environment. They quickly take to the beautifully printed and handsomely illustrated books of adventure, history and travel, and after they have had a diuretic treatment of Oliver Optic *et id omne genus*, they can very easily be graduated to historical narratives or to exciting stories of brigands and pirates of the most respectable class. The keenness of their criticism is refreshing and usually unerring, so that a librarian's task becomes easier if he manages to make a lucky hit with any boy who happens to be a natural leader. The bulletins of selected books which are prepared so carefully by librarians is also a means of interesting them in good books.

With the ambitious paper of Mary E. Merington, we have not quite so much sympathy. In fact, we think it lamentable to find anyone suggesting the encouragement of newspaper reading among children with a view to educating them. Miss Merington's main reason for urging children to read newspapers seems to be that books are not at the disposal of every student; but with our extensive system of public libraries, the position is scarcely tenable, especially if the suggestions of Mr. Cole are more widely acted upon. Miss Merington's reasons for advocating the newspaper as an educational factor are very flimsy. It would be a matter of great interest for instance to learn how an "intelligent class" would be able to write on "Satolli's Mission" or on "St. Patrick's Mission" from the newspapers. I fear that if Miss Merington has derived her information about either of these personages or their missions from the newspapers, her mind is in rather a chaotic state on the subject. Monsignor

Satolli (and by the way, we suppose that by reading the newspapers, Miss Merington became familiar enough with Monsignor Satolli to drop his official title) has as many different missions as the editors of the newspapers see fit to give him, their pronouncements being based of course on their very reliable and accurate dispatches from Rome. It would puzzle a canonist to discern which was his true mission, with a strong probability that the conclusion, from reading the newspapers, would be that he was here to establish diplomatic relations between the Vatican and the White House in order to supplement or pave the way for Jesuit intrigues with the President. As for St. Patrick's mission, judging again from the newspapers, it would seem to have been the establishment of the Ancient Order of Hibernians for the purpose of parading on the 17th of March with an accompaniment of greater or less disorder and bickering, with an ultimate view of obtaining certain political influence for well-known candidates for office. It would be very remarkable if there were even two pupils who could give a summary of the Samoan question based on information derived from the newspapers. Miss Merington's admission that the children know the crimes and the scandals, while they do not take any interest in the Samoan question or the Vladivostock railroad, would, it seems to me, be sufficient to induce her and all other teachers to try and follow Mr. Hardy's advice quoted above and make it impossible for them to read newspaper literature until they were of an age to exercise judicious discrimination. To those who know the devious ways of newspaper offices, and, certainly, Miss Merington must be ac-

quainted with some of them, it is highly amusing to learn that the newspaper chronicles current history. If Miss Merington devoted much time to following the war between China and Japan, she must have been writing humorously when she suggested that the daily newspaper chronicled current history. Now that the Chinese war is over, it would be an interesting intellectual exercise for Miss Merington and her prospective class of scholars to go over the files of the leading dailies in this country and set down in the "deadly parallel" columns the contradictory and self-stultifying accounts of the same incidents appearing from day to day. Let me cite for Miss Merington's edification, an incident which shows the accuracy of the newspaper historical chronicle. The Archbishop of New York officiated not long ago at a certain wedding in this city, which caused great excitement in the newspapers. It was, what is known technically, as a "mixed marriage," a marriage between a Catholic and a Protestant. The rubrics of the Church forbid the solemnization of such a marriage in what are known in "canonical vestments," the officiating minister simply wearing his "house dress" as it is called, his dress in which he officially receives visitors to his home. It will afford Miss Merington a considerable amount of amusement if she will read the description of the Archbishop's vesture on that occasion according to the different reporters who chanced to see him, or who did not see him, and who therefore wrote either from imagination or from the veracious recitals of those who had seen him and who, of course, were familiar with the technical details of ecclesiastical vestments. She will, I think, have great sympathy

with the Archbishop who was obliged to wear so many different garments, and she will probably therefore be able to account for his enormous size as depicted in some of the photographs of him taken on the spot by the artists of the different dailies. If she will then consult the files of the *San Francisco Examiner*, she will learn that the Archbishop assisted at this marriage, vested in cope and mitre, and carrying his pastoral staff, thereby writing himself down ignorant of what he is supposed to know. As there are many people who share Miss Merington's admiration for the newspapers as accurate chronicles of history, she will not be surprised to learn that if any of us unfortunate New York clergymen go travelling through this country, we are asked on every side to explain how it was that the Archbishop could have tripped up in such a simple matter of ceremonial, or, we are asked for confirmation of the surmise drawn from the various newspaper recitals, namely, that the lady in question had secretly become a Catholic and the Archbishop was just as secretly throwing dust in the eyes of a gullible public by keeping up the pleasant little fiction that it was a mixed marriage. Miss Merington has evidently never read carefully Cardinal Newman's "Idea of a University" (especially the Preface), and we would refer her to that admirable treatise on Education in order to correct some of her ideas about the matter. Bishop Hedley, the Bishop of Newport and Menevia, in England, is recognized as a man of profound learning. Consequently we hope that Miss Merington will take his words, not as those of a Catholic Bishop, but of a scholar. We would cite them anent newspapers and

newspaper reading. "It cannot be denied that there is, on the whole, a very free and lax interpretation on the part of the newspaper press of that precept of St. Paul which prescribes that certain things should 'not be so much as named' among Christians (Ephesians, V., 3). Because a matter is reported in a newspaper, it by no means follows that it is right or proper for a Christian to read it, much less to dwell upon it, or to let it get into the hands of those for whom one is responsible. The standard of right and wrong, in things of this kind, is constantly in danger of being lowered. Our duty is, by precept and by example, to uphold and maintain it. It may not be possible for us to do much in purifying the periodical press—although the disapproval of God-fearing readers is never without its effect—but we may at least preserve our own conscience free from stain, and help many souls who otherwise would be carried away by the evil and corrupting tendencies of the age.

"Even when the newspaper is free from objection, it is easy to lose a great deal of time over it. It may be necessary or convenient to know what is going on in the world. But there can be no need of our absorbing all the rumors, all the guesses and gossip, all the petty incidents, all the innumerable paragraphs, in which the solid news appears half drowned, like the houses and hedges when the floods are out. This is idle, and it is absolutely bad for brain and character. There is a kind of attraction towards petty and desultory reading of this kind which is sure to leave its mark on the present generation. The newspaper presents, not only news, but ideas, reflections, views, inferences, and conclusions of

every kind. He is putting on another man's clothes, and fitting himself out with another man's ideas. To do this habitually is to live the life of a child; one is amused and occupied, and one is enabled to talk second-hand talk; but that is all. Men were better men, if they thought at all, in the days when there was less to read. It is pitiable to reflect how many there are, in all the ranks of life, who depend for ideas on the utterances of their newspapers.

"And who, after all, are the writers of newspapers? Men by no means specially endowed or qualified; men who have to write in a hurry, with little learning or training, on all kinds of subjects, some of them the most momentous; and men who have strong temptation to speak rashly and flipantly on all things connected with religion and morality." Be it remembered that the Bishop is writing of what we consider the staid, sober and respectable newspapers of England.

By a very singular co-incidence, almost the very week that Miss Merington read her paper before the New York Library Club, a certain New York weekly journal, whose sole interest consists in serving up spicy violations of the eighth commandment, and which I presume Miss Merington would not recommend to children to read, published editorially its opinion of the current daily newspaper. It may surprise Miss Merington to know that it was more severe than the opinion of Bishop Hedley above quoted. It was in a sense just as amusing as Doctor Nordan writing about the moral tone of some current novels, but the testimony of the devil is always welcome against himself.

Moreover, it seems to us that the

children of whom Miss Merington is speaking are sure to take to the nasty sensational dailies that are such a pernicious blot on our civilization. Is it wise to encourage them when we know whither the encouragement is likely to lead? Rather let a teacher do all he possibly can to prevent children from forming the habit of reading newspapers: and let him keep them informed on such current topics as may seem useful or expedient, by himself summarizing for them whatever reliable news he may be able to glean from the multitudinous columns of the daily press. The practice of certain school inspectors in the city of New York who ask children questions on current topics is at best reprehensible, and only shows the shallowness of their own education, while rendering more hopeless the task of really educating the unfortunate little ones under their control.

With Miss Merington's other suggestions we are more in sympathy. It is well to keep the catalogue of the nearest public library and to encourage children to consult their teacher as to the best books to draw out either for amusement or for reference, but we sincerely trust that the teacher will exercise more judgment than Miss Merington has done in recommending newspapers.

We have time only to refer to Miss Sargent's *Reference Work* among school children, again protesting against sending children to the daily papers. Why cannot these teachers refer the children to some reputable weekly paper, judiciously edited, without any partisan politics to serve and

with no intention of special pleading? I defy any of these people who so glibly talk of sending children to the newspaper to form for themselves an intelligent, honest, accurate judgment about any question of the day, financial, political, social or religious, from the garbled news accounts, the distorted editorial views or the flippant criticisms that are degrading the daily press. These ladies have evidently had but very little experience of newspapers, or they have been at little pains to ascertain the truth about things, if they seriously regard them in the light in which they propose them to children. Let them try themselves to find out, for example, from the newspapers, whether Mr. Hinkey of the Yale foot ball team is a blackguardly scoundrel or a most polished gentleman. They can refer to the files of the *Evening Post* of last November and December, which published extracts from leading dailies containing various views upon Hinkey's conduct at the foot ball match. In their laudable desire to further their special work with children in libraries, these good people forget the pregnant truth embodied in the pithy sentence—"It is better not to know so many things than to know so many things that are not so."

We hope to have something to say shortly upon the list recently issued by the Library Association giving the votes of different librarians upon the twenty-five best books issued last year. This will afford us an opportunity of further expressing our views in this important matter.

CURRENT HISTORY AND LITERATURE

BY REV. MORGAN M. SHEEDY.

EVIDENCES OF AN INDUSTRIAL REVIVAL.

We are entering upon a period of industrial prosperity in the United States. There is a growing activity in all departments of manufacture and trade. Workers who have been out of employment or working only half-time now find steady employment. Wages are increased, and in very many instances employers are pursuing a wise policy in voluntarily advancing the rates of wages. Mr. Carroll D. Wright, commissioner of labor, has wisely remarked that "if employers would raise the rate of wages when times are good, as they are now doing, the men would not be suspicious when their wages are cut in periods of financial depression, but would understand and bear their portion of the burden." All employers, with business and profits increasing, should gladly and promptly restore the old wages without forcing employes to the alternative of a strike, which is always a misfortune.

THE NEW CIVIL SERVICE COMMISSION.

The Civil Service Commission has been made complete by the appointment of Colonel Rice, of New York, a Democrat, and Major Harlow, who was postmaster at St. Louis under Mr. Harrison's administration. Mr. Proctor, the third member of the commission, has proved himself an efficient officer. It is quite likely that before the next president is inaugurated all the subordinate officials and employes, including the country postmasters,

will be placed under the civil service rules. The internal revenue service is to go under the reform system at once, or as soon as the necessary preliminary work can be completed.

LABOR ORGANIZATIONS GROWING.

One of the results of the improvement in business and industry is the revival of trade organizations that went to pieces or lost their former influence, during the recent depression. They could not withstand the wage reductions of the past two years. The old time opposition to labor organizations is not so great on the part of capitalists. The *American Manufacturer* regards as desirable "the rush back into the ranks of the Amalgamated Association of Iron and Steel Workers," since those who best understand the iron and steel trade know that the total disruption of this organization would injure a great many and benefit none. The best interests of the trade, this organ of the capitalists holds, are best served by a uniformity in prices and a guarantee that existing conditions cannot be changed in a day.

THE REVOLT IN CUBA.

The latest news from Cuba, summed up from the most reliable sources, is that the insurgents have not ventured on a trial of strength in any considerable force with the Spanish troops, but have split up into small bands and are carrying on a predatory guerrilla warfare. The eastern end of the island, with the exception of the garrisoned towns, is at the mercy of these scattered bands of insurgents. Sickness is

increasing among the Spanish troops as the hot season approaches. The Spanish Commander, General Campos, is a capable man, but the war may linger on for months without any decisive result. It is not probable, however, that the Cuban patriots will be successful unless circumstances occur which will give them substantial aid from the United States. There is no doubt but the insurgents have the warm sympathy of many persons here who wish to see the island an independent republic or annexed to our government.

JAPAN INSISTS ON THE FRUITS OF VICTORY.

The latest dispatches would seem to indicate that, despite the pressure exerted by the European powers, Japan persists in declining to fix the date for the evacuation of points held by her on the Liao-Tung peninsula and Corea. The Japanese government maintains the right to hold Port Arthur until the first half of the indemnity is paid by China, and to hold Wei-Hai-Wei until the whole is paid. The Japanese will not evacuate Corea until a settled condition of affairs and Corean independence are insured.

THE INCOME TAX LAW VOID.

The Supreme Court of the United States has declared the Income Tax law passed by the Fifty-third Congress unconstitutional. The law is therefore null and void. The court was divided in its opinion, five of the nine justices comprising the court held that the law was unconstitutional, while the minority, including Justices Harlan, Brown, Jackson and White dissented. Chief Justice Fuller read the opinion of the majority. The principle on which the whole Income Tax scheme was condemned is that it provided for a direct

tax, which cannot be levied under the Constitution, unless apportioned according to representation. Justice Harlan in his opinion regards the decision as a disaster to the country, while Justice Brown believes that it approaches the proportions of a national calamity. Justice Jackson argued that a tax on Income from rent and personal property is not a direct tax within the meaning of the Constitution, and in this view agrees with Justice White, who wrote a learned and forcible opinion in favor of the law. The credit, if credit there be in the matter, is due to Justice Shiras, who changed his views on the rehearing of the case.

UTAH PREPARING FOR STATEHOOD.

There will be little if any opposition to the Constitution adopted for the coming state of Utah, and that territory will soon enter the sisterhood of American states as the forty-fifth star on the national flag. On but two points of the new organic law of the proposed state are the people of the whole country interested. The article on suffrage declares that "the rights of citizens of the state of Utah to vote and hold office shall not be denied or abridged on account of sex. Both male and female citizens of this state shall enjoy equally all civil, political, and religious rights and privileges." This is a return to the old way. Utah had woman suffrage for years, but Congress abolished it as a part of the anti-polygamy program. The delicate subject of polygamy is successfully handled. The Constitution declares that "perfect toleration of religious sentiment is guaranteed. No inhabitant of this state shall ever be molested in person or property on account of his or her mode of religious worship, but

polygamous or plural marriages are forever prohibited." And again it declares that the act of the territory of Utah defining and imposing penalties for polygamy be reinstated by a vote of the people; but revolutions do not go backward. Polygamy, as it existed in Utah, was a foul blot on our American civilization, and is as dead as slavery.

REFORMS IN ARMENIA.

The European powers are determined to put the "unspeakable Turk" on his good behavior. The note presented to the Sultan by the representatives of the Powers demands the appointment of a High-Commissioner, general amnesty and release of all political prisoners, the revision of certain judgments, and the appointment of a commission to sit at Constantinople, charged with the duty of carrying out the reforms insisted upon. The principal reforms are that the governors and vice-governors of certain provinces be Christian or Mussulman, according to the complexion of the place. The judicial reforms insure proper trials, the surveillance of prisons and the total abolition of torture. Finally the government is to strictly enforce the laws against compulsory conversion to Islam. These measures, if accepted by the Porte and strictly enforced by the European Powers, will prevent a repetition of the horrible brutalities and outrages recently committed by the Turks in Armenia.

EFFECT OF THE POPE'S LETTER TO THE ENGLISH PEOPLE.

Vainly trying to lessen the force of the Pope's letter to the people of England in favor of Christian unity, the Archbishop of Canterbury wrote: "I have no hesitation in saying that any corporate union with Rome, so long as

she retains her distinctive and erroneous doctrines and advances her present imprimitive and unscriptural claims, is absolutely visionary and impossible." The haste of the false successor of Thomas à Becket to make that statement is a signal of distress. It plainly indicates that there is in the Anglican establishment a force friendly to re-union with Rome. The Pope's letter that breathes forth so kind and gentle a spirit of Christian charity in every line and in every thought will encourage that approaching party to draw still nearer to the center of unity; it will result in bringing many individuals, and likely a large body of sincere and devout Anglicans into the Catholic Church; and will undoubtedly stimulate the agitation for the abolition of the union of Church and State, which is an obstacle to that "corporate union with Rome" which his grace of Canterbury so much dreads. A secular contemporary says of the Pope's letter: "Such a document, bearing the good will of the foremost Bishop in Christendom, and evidently coming from his heart and conscience, is an unusual event. Nothing has happened since the English Reformation in the way of an effort toward the restoration of unity which makes a higher appeal or breathes more kindly sentiments toward those who are separated from the Roman Catholic Church."

NO LONGER THE SIGN OF "POPERY."

A secular paper has the following comments on the growing practice of placing the cross upon Protestant churches: "Not very many years ago the cross could not have been put upon the tower, steeple, belfry, or any other part of a Presbyterian church. It was regarded as the sign of "Popery." The

change in this respect has been very marked within a generation. The cross is now to be seen, not only over Episcopalian churches, but also over those of many of the churches of nearly all Protestant communions. It has come to be generally regarded as the universal symbol of Christianity. It has stood for ages over all Roman Catholic places of worship. It is in the ancient catacombs of Rome. It is found among the bones or the ashes of the martyrs who were put to death in the early centuries of Christianity, and of those of the saints who fell asleep peacefully soon after the propagation of the Gospel of the Nazarene. High over the vast dome of St. Peter's in Rome shines the Latin cross as it shone centuries ago, and as it had previously shone over the basilica erected on the same spot by Constantine, and as it had most likely shone earlier yet over the oratory of Anacletus, which stood there. High over every Russian cathedral and church stands the Greek cross. You see the Catholic cross over Episcopalian churches in England as in this country. It now surmounts many a Protestant church of other denominations in the United States." It is the sacred scaffold that once stood in a place called Golgotha. It is the emblem of Man's Redemption and hope, and as such has ever been venerated by all true Christians. We rejoice that our separated brethren have come even at this late day to fittingly recognize the Cross.

LOOK AT HOME, BRETHREN.

The press reports that the Methodist ministers of Chicago are to present to Cardinal Gibbons a memorial, to be laid before the Holy Father, declaring that Protestants in Ecuador, Peru, and Bolivia are not accorded liberty of con-

science by the governments of those countries. "We are surprised," writes the *Catholic Review*, "that those preachers desire the Church to dictate to the State, an action which is against their principles, yet we do hope that, if it be true that Protestants in the South American lands mentioned are deprived of any just right, the Holy Father will be instrumental in obtaining for them the plenitude of what is properly theirs. At the same time our Methodist brethren might use their energies to correct abuses at home. For instance, there is a national organized movement to deprive Catholics of civil and religious liberty in this republic, no Catholic may be elected President, Catholic Indian schools are denied specific appropriations from the federal treasury but several Protestant Indian schools receive special mention in the last appropriation bill, a Baptist minister is supported by taxation to expound the Protestant version of the Bible in the public University of Cincinnati, etc. We have not heard of any *whereas* and *resolve* adopted by Methodist ministers against these wrongs. Why worry about alleged grievances of a handful of Protestants in South America when the tangible injustice is perpetrated in ten millions of fellow citizens are untouched?

THE PROVINCE OF THE PREACHER AS DEFINED BY CARDINAL GIBBONS.

Cardinal Gibbons, in the May number of the *North American Review*, contributes a lucid and most valuable paper on "A Preacher's Province." After the Bible, His Eminence says, the study of mankind is the most important and most instructive pursuit for the ambassador of Christ. The aim of the ministry is to enlighten and con-

vince, to convert and elevate mankind to a higher plane of moral rectitude. This being so, the first step of the preacher toward the accomplishment of this end is to obtain a thorough knowledge of man, his springs of action, his desires, his passions, his vices, his temptations, as also the arguments, the motives, and means best calculated to promote his spiritual progress. This knowledge is best attained through a study of that mysterious kingdom, the human heart. Writing of some of the subjects which the preacher may, in season, treat of in the pulpit, the Cardinal holds that the minister of religion cannot be indifferent to any of the social and economic questions affecting the interests and happiness of the nation. The relations of Church and State, the duties and prerogatives of the citizen, the evils of political corruption and usurpation, the purification of the ballot box, the relative privileges and obligations of labor and capital, and ethics of trade and commerce, the public desecration of the Lord's day, popular amusements, temperance, the problem of the colored and Indian races, female suffrage, divorce, socialism and anarchy—such are vital, and often burning questions, on which hinge the peace and security of the commonwealth.

Politics have a moral as well as a civil aspect. The clergyman is a social as well as a religious reformer, a patriot as well as a preacher, and he knows that the permanence of our civic institutions rests on the intelligence and virtue of the people. He has at heart the temporal as well as the spiritual prosperity of those committed to his care. They naturally look up to him as a guide and teacher. His educa-

tion, experience and sacred works give weight to his words and example.

Leo XIII. has set a notable example in this matter, since he has, in a series of encyclicals, enlarged in his luminous style on the great social and economic problems of the day.

THE TASSO CENTENARY.

It is fitting that the Catholics of the Eternal City should have taken the initiative and the foremost part in the celebration of the third centenary of the poet, Tasso. They are the proper custodians of the literary and artistic traditions of days when the glories of Italy were based upon religion and found such noble exponents as Raphael, Titian, Michael Angelo, Ferarri, Ariosto, and Tasso, and many others.

In Tasso's troubled career the brightest feature was the protection afforded him by the Papal Court. At that time the greatest ornaments of literature looked to the Sovereign Pontiff for inspiration and encouragement and looked not in vain. There was not a department of art, science or letters in which the Papal influence was not felt. How many works full of genius were dedicated to the Popes and other ecclesiastical patrons, and how thoroughly the writings of the most eminent poets and *litterateurs* were permeated by the Christian spirit? Tasso was proud of having obtained a laurel crown from Clement VIII., but as a faithful son of the Church he was prouder and more grateful at having in his final moments received the Papal Benediction.

THE CHURCH IN JAPAN.

Details concerning the propagation of the faith in Japan are welcome at this moment when all eyes are turned towards it because of its great victory

over China. In 1891, Pope Leo established a Catholic hierarchy there, consisting of one archbishop and two bishops. To-day there are 75 Catholic districts in the island, 206 churches, chapels, or public oratories, a seminary at Nagasaki containing 44 students, two colleges at Tokyo and Nagasaki, with 154 students, three *pensions* for young ladies with 130 inmates, 17 orphanages with 1,892 children, 18 workshops with 303 artisans, 13 pharmacies, three hospitals, and home for lepers. The number of Catholics in Japan is about 50,000. There are 84 European missionaries, 20 native priests, 17 clerics, 207 catechists, 107 European *religieuses*, 9 Japanese *religieuses*, and 19 Japanese novices. These figures show that the Church in Japan is equipped for conversions.

THE GOLDEN JUBILEE OF THE UNIVERSITY OF NOTRE DAME.

The University of Notre Dame will celebrate the Golden Jubilee of its foundation for three days, beginning on the eleventh of June. A large concourse of guests is expected. Twenty-five archbishops and bishops of the United States and Canada, numbers of priests, numerous delegations of the alumni, besides other friends of the institution, will honor the occasion by their presence. Ample accommodations have been provided for all. The exercises will deal with Notre Dame of the past, the present and the future. The orators during the three days will be the Most Reverend John Ireland, Archbishop of St. Paul, the Right Reverend John Lancaster Spalding, Bishop of Peoria, the Reverend Nathan J. Mooney, Class of '72, of the Cathedral, Chicago, and His Excellency, the Honorable Claude Matthews, Governor of Indiana. The alumni and the

graduating class will take prominent parts in the exercises. The Honorable Timothy E. Howard, of the Class of '63, Chief Justice of the Supreme Court of Indiana, who was for many years a professor in the University, has just completed a volume treating of the history and growth of the institution since its rise. A massive bronze medal has been struck, commemorative of the happy termination of the fifty years. It is the determination of the authorities to make the celebration of the Golden Jubilee of the University of Notre Dame an epoch in the history of educational work in the West.

This admirable school was founded in 1842 by the late Very Reverend Edward Sorin, a member of the Congregation of the Holy Cross. The first college building was begun in 1843 and was finished in the following year, when Notre Dame received its charter as a university. To-day it has a magnificent group of fine educational buildings well adapted for the great work being done by this flourishing school. With her extensive grounds and numerous buildings, Notre Dame presents the aspect of a little city, while in point of beauty she has been named a "second World's Fair."

The academic growth of the University has been kept abreast of the material advancement. The little frontier school of fifty years ago is supplanted by an institution in which all the arts and sciences are taught. The Faculty numbers more than sixty professors and instructors. The Reverend Dr. Zahm, who has won recognition both in America and Europe, for scientific research, is Dean of the Faculty of Science. At the head of the department of letters is the poet-

professor, Maurice Francis Egan, whose graceful lines are familiar to all Americans of culture. The best exponent of the literary work done at Notre Dame is the *Scholastic*, which is conducted by an editorial board, composed of the students, and chosen chiefly from among the Senior and Junior classes. Many of the articles appearing in this journal are reprinted by some of the leading newspapers. Colonel William Hoynes, a lawyer of recognized ability, is Dean of the Law faculty, which embraces some of the best legal talent of Chicago. The diploma which is received in this course is a passport to the bar of Indiana; and the University has yet to hear of any of its graduates in Law who have failed to pass creditably examinations for admission to the bar in other states. Other prominent members of the different faculties are the Reverend Alexander Kirsch, of Louvain, who occupies the chair of Natural Sciences; the Reverend Stanislaus Fitte, of Paris, Professor of Philosophy; John G. Ewing, whom the late Hon. James G. Blaine declared to be "the best equipped of the younger American historians," the Professor of Political Economy; and Professors James F. Edwards and Martin McCue incumbents respectively of the chairs of History and Mathematics. During the past year the catalogue of the University has undergone thorough revision. Beneficial changes in all the courses have been made and new standards set, so that the scholastic year of 1895-96 will mark increased activity in academic work.

The REVIEW extends to the faculty and friends of Notre Dame its cordial congratulations on its Golden Jubilee. The past is a guarantee and harbinger of a still more glorious

future for this most deserving institution. May its sweet patron secure for it the riches of knowledge in all the fullness of truth and wisdom, so that it may continue to be, as it has been, a beacon-light for our Western land!

RIDDLING THE MATERIALISTIC PHILOSOPHY.

A few years ago materialism seemed to be carrying everything before it. But a great change has taken place. The materialistic philosophy is being discredited even in the house of its friends. Mr. Balfour, the Tory leader in the English House of Commons, himself once a reputed agnostic, if not materialist, has recently turned upon it the searching inquiry of science, and has riddled its defences full of holes. Nor is Mr. Balfour the only champion of a Divine Fatherhood as against materialism. Mr. Herbert Spencer has disclaimed the materialistic teachings supposed to be found in his earlier works. Mr. Huxley has poured the vials of his biting scorn on those who assert that science has disproved the existence of a God, and has defined agnosticism in such a way that any Christian might conceivably accept it. Professor Prestwich declares uniformitarianism, once regarded as the chief postulate of science, to be a 'scientific fetich.' Welsman having declared design to be the only alternative to natural selection, Lord Kelvin accepts the alternative, and says the universe shows 'overpoweringly strong proofs of intelligent and benevolent design.' Mr. Benjamin Kidd rebukes certain scientists for belittling religion, and approvingly quotes Goethe's definition of religion as 'the deepest, nay, the one theme of the world's history, to which all others are subordinate.' And Lord Salisbury, not long ago, as

a representative of the Royal Society, 'conveyed the voice of English science' in the declaration that the greatest danger of scientific speculation is 'the acceptance of mere conjecture in the name and place of knowledge in preference to making frankly the admission that no certain knowledge can be attained.' To refer again to Professor Huxley, his dictum that 'all science starts with assumptions that are unproved, while they may be, and often are, erroneous,' is coming to be recognized as a fundamental postulate of science.'"

LITERARY LABOR.

In an essay in the *Forum* Mr. Frederick Harrison says that the late Anthony Trollope once told him that he began his literary work at half past five o'clock every morning, and "for three hours I regularly produced 250 words every quarter of an hour." That is, he composed at the rate of 1,000 words an hour. This is certainly incredible. Mr. Trollope must have written with surprising rapidity if he wrote long hand; and he must have thought in haste if he wrote short hand. An expert penman may write over 1,000 words an hour if he has not to "think the thought" as he wields the pen; but for a man to write and think up 1,000 words each hour for three hours running, every morning, just after getting out of bed, we mean words with good solid thought in them, is too much. A thinker, if he be a quick thinker, may dictate 1,000 or more words an hour to a stenographer, as he is relieved from the manual labor of writing, and has merely to operate the "think thing," as the brain has been called by a German philosopher; but even that is a rather difficult undertaking, and cer-

tainly cannot be kept up for any length of time with advantage to the readers of the thinker's thoughts. The best writing is not done at such a rapid rate as this.

WHAT TO DO WITH THE TRAMP?

We were much interested in a recent discussion carried on by the members of the Reading Circle to which the writer belongs. The subject was: What should we do with the tramps? The conclusion reached by the majority of those who took part in the debate was that the tramp should be starved into work; or taken up by the authorities and confined until he is prepared to work for what he eats. This seems to have been the view taken by St. Paul; for he says if one will not work, that is when able, "neither should he eat." Most people will give the tramp food, some money enough to secure a cheap lodging; and if he has not money for lodging he can go to the police station in the winter and camp out in the summer. Many people suppose that we have no "gentlemen of leisure" as they have in Europe, but they are mistaken. In the tramps—who are likely to be always with us—we have a leisured class that cannot be equalled anywhere in the world. There are many phases of the tramp question. Here is one discussed by Howells in the *"Century"*. "A man whispers to you in the dark street that he has not had anything to eat all day, and does not know where to sleep. Shall you give him a dollar to get a good supper and a decent lodging? Certainly not; you shall give him a dime, and trust that some one else will give him another; or if you have some charity tickets about you, then you give him one of them and go away feeling that you have at once befriended and outwitted

him; for the supposition is that he is a fraud, and has been trying to work you."

MAYNOOTH'S CENTENARY.

The famous Ecclesiastical College of Maynooth will celebrate next month its centenary. The American Catholic hierarchy and priesthood which count in their ranks not a few distinguished men who read their philosophy and theology in Maynooth will be represented at the centenary celebration. The President, Vice-President, professors, and students have prepared an address to Leo XIII. which is to be presented to him in the form of an album. The ornamentation of the pages of the album containing the address is strictly Celtic, but the artist has given proof that the almost miraculous skill which the glowing pages of the famous Book of Kells and other ancient volumes show to have been possessed by the early Irish monks still lives in Irish hands. The editor of this department of the REVIEW sends cordial greetings to his *Alma Mater*.

CATHOLICS AND THE ENGLISH UNIVERSITIES.

The much-controverted question of the presence of Catholic students at Oxford and Cambridge seems to be practically settled by the favorable decision of Propaganda, and will certainly be hailed with satisfaction by the vast body of Catholics in this country. To some, of course, this mingling of our young men in non-Catholic university life in the most critical years of youth will appear—as it undoubtedly did appear to the late Cardinal Manning—to be fraught with many spiritual dangers. But as Mr. T. W. Stead once pointed out in an article on the Papacy, when so conservative an institution as the Church gives a de-

cision in a liberal direction, the wisdom of that decision need be questioned by none. And few, we imagine, will be tempted to go behind a decision of Propaganda in a question of discipline. As a matter of fact, with the permission of individual Bishops, a considerable number of young Catholics have graduated of late years on the Isis and the Cam without any other safeguards than their previous Catholic learning and the existence in the university towns of churches and priests of the Catholic faith. Nor have any complaints been received of the ill-effects of the arrangement. In the near future, it may be anticipated, the further admirable safeguard of a Catholic residential house will be provided, and if, as has been suggested, concurrent courses of Catholic theology are founded in connection with them, and future seminarists are allowed to go through their "humanities" at the ancient seats of learning, a Catholic atmosphere will quickly be developed in the very center of university life, and the spiritual risk of Catholic undergraduates will be reduced to a minimum.

SOUTHEY'S TRIBUTE TO OUR LADY.

To her loving children there is always a thrill of heartsome delight when they come across unexpectedly a tribute to her, or a statement unintentionally strengthening her claims against the attacks of those who are her enemies because they are the enemies of the Church. In 1814 Robert Southey, the Poet Laureate of England, wrote "A Tale of Paraguay," and the fiftieth stanza of Canto II. bears testimony to the received belief in the Immaculate Conception of Our Lady, although it was almost half a century before the proclamation of the Catholic dogma. The Indian woman, Monnema, recall-

ing the stories she had heard in her youth, describes certain men who had come to the Indians' land, sent by the Great Spirit to do "the Father's work; she says of them :

"They served a Maid more beautiful than
tongue
Could tell or heart conceive. Of human
race,
All heavenly as that Virgin was, she sprung;
But for her beauty and celestial grace,
Being one in whose pure elements no trace
Had e'er inhered of sin or mortal stain,
The highest Heaven was now her dwelling-
place,
There as a Queen divine she held her reign,
And there in endless joy forever would re-
main.

"Her feet upon the crescent Moon were set,
And, moving in their order round her head,
The Stars compose her sparkling coronet.
There at her breast the Virgin Mother fed
A Babe divine, who was to judge the dead;
Such power the Spirit gave this awful Child;
Severe he was, and in His anger dread,
Yet always at His Mother's will grew mild,
So well did He obey that Maiden undefiled."

Protestant as he was, Southey wrote this with a Catholic pen, casting no doubt upon the immaculate purity of the Virgin Mother, and evidently writing of it as an idea most familiar to him.

THE AUTHOR OF "THE CURSE OF INTELLECT."

Lady Gwendolen Cecil, Lord Salisbury's literary daughter, has acknowledged the authorship of the recently published story, "The Curse of Intellect," which has made a hit in England.

IGNORANCE OF THE BIBLE.

Mr. Charles Dudley Warner says in *Harper's Magazine*: "The ignorance of the Bible among students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life." Why not then advocate the system of public denominational schools in which the children could be trained in religious doctrines and moral practices?

SACRED SCRIPTURE.

EASY PATHS TO BIBLE KNOWLEDGE.

VI.

BY REV. E. P. GRAHAM.

THE HEBREW TEXT OF THE BIBLE— ITS HISTORY.

The first period of the history of the Hebrew Text extends, as we have seen, from the time of Moses down to the days of Esdras the great scribe. As all the books of the Old Testament in Hebrew, except Ecclesiasticus, were written during this epoch, it may be appropriately styled *The Age of the Authors*. Since the Hebrews more than any other people treated their sacred writings with the greatest re-

ference and solicitude, we can readily understand that no substantial error could intrude itself during this period. There were moreover fewer opportunities for making mistakes because the Holy Scriptures were copied less frequently and the copyists were skilful, knowing well both the language and the customs of the people. Models for correction were also at hand as we read in Deut. xxxi., 9 and 24, that when Moses had written "this law," i. e. the Pentateuch, he gave it in charge to the

Levites who were to place it in the ark of the tabernacle. And to it were joined in the course of time, most at least of the other sacred volumes, as many expressions in the Scriptures testify and as will be proven more fully when treating of the forming of the Canon of the Old Testament. If all the ancient Egyptians, Greeks and Romans preserved their honored writings in their temples, the same can be asserted of the Jews, so that we may reasonably conclude the books of the Old Law were collected and kept together even before the labors of Esdras "as a testimony against Israel."*

No substantial error therefore could find entrance in those days, but we do not assert the same concerning textual ones. Names of the same persons and places and numbers repeated in different chapters show quite often variations which must be attributed to the frailty of the transcribers. Many parallel passages also differ so much that more or less corruption must be admitted. But rationalists like De Witte Schrader err when they maintain that the copyists of this time treated the sacred writings with little respect and in an arbitrary manner, because if such had been the case, certainly these parallel passages would have been forced into better agreement. They likewise err, who swell the number of these passages by adding to them those parallel accounts which arose from their authors relating facts, gathered from a common source, in their own style and so with divergences of expression.

As many of these minor differences are found precisely the same not only in the Hebrew text but in all versions, we can decide with safety that they

had arisen before the Esdrine collection and revision took place. The reader must bear in mind that not all translations and versions were necessarily made from copies which had passed through the hands of Esdras or his school. This conclusion is confirmed by the Samaritan Pentateuch, a work of such weight and importance that it merits a special chapter by itself.

THE SAMARITAN PENTATEUCH.

Who were the Samaritans? If you will read chapter twelfth of the III. Book of Kings, you will perceive that in the first quarter of the 10th century, ten tribes revolted against Roboam, the tyrannical son and heir of Solomon, and that under the leadership of Jeroboam, they set up the independent Kingdom of Israel. They occupied that portion of the Holy Land, which was afterwards called Samaria, from the town of the same name, which was built by Amri, the sixth king of Israel soon, after 925 B. C. The town itself was so named from Somer, the original owner of the hill upon which the city stood and from whom the king purchased it. (III. Kings, xvi., 23, 24.) Turning now to IV. Kings, xvii. and xviii. we see that Salmanar, King of the Assyrians, came up to Samaria, besieged and took it and carried away Israel into Assyria. From this on, history has been strangely silent concerning the Ten Tribes, and many have been the learned and many the foolish attempts to trace the after-fate of the lost tribes of the House of Israel. Not to leave the land desolate, the Assyrian King brought people from Babylon and Cutha and other Eastern countries and placed them in Samaria. It is very probable that some Israelites remained in the wilder portions of the land, and

* Cf. Cornely's Introduction, p. 38.

from these and the new colonists descended the people known as Samaritans. From time to time men of Juda settled among them so that there was a considerable strain of Hebrew blood in the Samaritan nation.

When Jeroboam began to reign over the new Kingdom of Israel, he set up a golden calf and thus introduced idolatry. From this division, both in politics and religion, sprang up a deep hatred between his people and the Kingdom of Juda which, inherited by the Samaritans and the succeeding generations of Jews, time has never been able to extinguish, so that it exists even to this day. After the destruction of Israel, the mixed inhabitants of the land, being grievously tormented by lions which the Lord had sent among them "because they knew not the manner of the God of the land." Hearing this, the King of the Assyrians sent hither one of the captive priests, who came and dwelt in Bethel and taught them how they should worship the Lord. Thus their religious worship was a mixed one, for "every nation of them made gods of their own, and nevertheless they worshipped the Lord."

About the beginning of the 6th century B. C., Nabuchodonosor came and took Jerusalem and carried away the people of Juda. This was the famous Babylonian Exile. About seventy years afterwards, Cyrus, King of the Persians, freed the Jews from their captivity and commanded them to rebuild their temple (*Esdra* I.). Whereupon the Samaritans came to Zorobabel and said: "Let us build with you, for we seek your God as ye do," but the reply was, "You have nothing to do with us to build a house to our

God." The Samaritans angry at this repulse, made accusations against the Jews, and in consequence, Artaxerxes directed the work of rebuilding to be interrupted and it ceased until the second year of Darius, who favored and contributed to the temple. The hatred of the Samaritans was thus increased.

In the reign of Alexander the Great, Manasses, brother of the High Priest, took to wife the daughter of Sanballat, governor of Samaria. The Jews bore this ill, as the marrying strange women was against their law and the cause of many misfortunes. They ordered him either to get a divorce or to cease serving at the altar. Whereupon he fled to his father-in-law, who, pleased at his conjugal fidelity, constructed a temple upon Mount Garizim, where sacrifices were offered according to the Mosaic ritual.* Manasses was accompanied by many of his fellow-citizens who had violated the same marriage law. Encouraged by these accessions, the Samaritans gave out that idolatry had ceased and "proclaimed themselves the chosen people of God in opposition to their brethren of Juda." This further fanned their mutual hatred.

In the second century, John Hyrcanus, son of the High Priest Simon, destroyed the temple on Mount Garizim and razed Samaria to the ground. The city was soon rebuilt under the name Sebaste, but from that time the Samaritans gradually dispersed to various parts of the Roman Empire. Wherever they went they built their synagogues, in Damascus, Egypt and Rome; but they slowly disappeared until to-day, if you travel two hours south-east from the poor little village of Sebastieh, which stands amid the

* Josephus. *Ant. Jud.*, XI., 8, 1.

ruins of Sebaste, you will reach a considerable town called Nablus, (a corruption of the old Roman Neapolis) supposed to be the ancient site of Shechem, and here you will find a few hundred, still bearing the old name of Samaritans, and practicing imperfectly the old law and still offering their pass-over victims on the top of their holy Mount Garizim. Does not the singular preservation of this people point to a special part assigned by Divine Providence?

By the *Samaritan Pentateuch* is meant the Hebrew text written in Samaritan letters, which, as remarked above, are similar to the Phœnician or old Hebrew characters before these developed into the Assyrian or present square form. Hence the Samaritan Pentateuch, a mere transcription, is to be distinguished from the *Samaritan version*, which is a translation of the Pentateuch in the Samaritan dialect. If it can be proved that the Samaritans possessed their Pentateuch before the time of Esdras, it is at once evident of what great authority its testimony must be. Since the hatred between the Jews and Samaritans would have prevented the latter accepting any changes made by the former, and since the text in Samaria would have had an independent history, its agreement with the Jewish would prove conclusively the substantial integrity of the Hebrew text.

Though the Samaritan Pentateuch was well known to the Fathers and other early writers, Origen and St. Jerome among others quoting it, its possible existence was ignored until Peter della Valle in 1616, brought a copy from Damascus to Europe, which was printed together with the Samaritan version by Father Morin in his Parisian Poly-

glot and soon after by Bishop Walton in his London Polyglot.

As soon as it was published a controversy arose as to its antiquity. Three opinions were advanced regarding the time when the Samaritans received it. The first claims that at the time of the separation of Israel from Juda, several copies were retained. The second maintains that when the Assyrian king sent the priest as narrated above, he brought along a copy of the Pentateuch. The third says that, about the time of Alexander the Great, (the real date seems unknown) when Manasses fled to the Samaritans they received it from him. As the turning point in the history of the Hebrew text is the age of Esdras, the discussion may be narrowed down to this question—was it before or was it after Esdras?

The following reasons may be briefly given for the earlier date. (a) After the destruction of Israel, though idolatry was prevalent, yet the Samaritans adored the Lord and partly observed the Mosaic law, so much so that they even thought to share in the rebuilding of the temple. This worship and desire indicate possession of the Pentateuch. (b) Again, they were so angry at the refusal, that it is not easy to see why they should accept the Pentateuch from their contemptuous enemies. Even suppose they were willing why would they not accept the other books held sacred by the Jews in Alexander's time? The Samaritan Canon consists only of the Pentateuch and a very corrupt copy of Josue. (c) If accepted at such a late date, why is it their Pentateuch is in letters so much older than those then in use among the Jews? (d) Finally, the opposing opinion depends principally upon the testimony of Josephus, yet he makes no mention of

the book when relating the flight of Manasses. Is it not more likely that Manasses, a violator of the law, was anxious to leave his accuser behind? Though these arguments are not strong enough to be conclusive, yet to unprejudiced minds they are convincing enough in the absence of further adverse testimony.*

As soon as the re-discovered Pentateuch came to light in Europe and it was found to differ from the Hebrew, a great controversy arose. Some, notably the two Buxtorffs—father and son—anxious to uphold the authority of the Hebrew text upon which the Protestant translations were based, denied all authority whatever to the Samaritan. Father Morin lauded its authority to the skies, while Father Richard Simon pursued a middle course. Modern writers hold similarly divergent opinions, but we may accept the following from the learned Kennicott as a pretty fair conclusion as to the authority of this book of "unspeakable value."† "One ancient copy has been received from the Jews and we are truly thankful for it; another ancient copy is offered by the Samaritans; let us thankfully accept that likewise. Both have often been transcribed; both therefore may contain errors. They differ in many instances, therefore the errors must be many. Let the two parties be heard without prejudice; let their

evidence be weighed with impartiality; and let the genuine words of Moses be ascertained by their joint assistance. . . . If the Samaritan copy should be found in some places to correct the Hebrew, yet will the Hebrew copy in other places correct the Samaritan. Each copy therefore is invaluable; each copy therefore demands our pious veneration and attentive study. The Pentateuch will never be understood perfectly till we admit the authority of BOTH." We mentioned above how providential seemed the preservation of the Samaritan people. May we not conclude with Bossuet, "that they were preserved by Divine Providence to vindicate the antiquity and authority of their Pentateuch" and through it, the integrity of the Hebrew Bible?‡

The Second Period runs from the fifth century B. C. to the end of the second century A. D. Formerly an opinion held great sway that all the Sacred Books had been destroyed by fire at the burning of the temple when Jerusalem was captured by Nabuchodonosor, and that Esdras by divine aid re-wrote them all from memory. The principal foundation for this belief was supposed to be found in IV. Esdras, xiv. What Esdras and his assistants, "the men of the great synagogue," really did was to re-write them in a new alphabet, purge them from many faults and collect and arrange them in

* Art. on Sam. Pent. in the Encyc. Brit. is a fine sample of weak arguments based on the false assumption that there was no settled form of worship in Israel before Esdras' time. So anxious is the author, W. Robertson Smith, to prove his theory that he lightly brushes aside obstacles which if he were on the other side of the question, would be to him most potent arguments. Their intense mutual hatred is conveniently lessened. Their late acceptance, however, is a tremendous breach of continuity, but late as it was, they did accept it, out of a desire to put themselves on a level with their Jewish rivals! And yet their former Jehovah-worship was only a mere affair of traditional practice according to Mr. Smith, and for this reason they refused to receive the other Sacred Books. Notwithstanding this mere traditionalism, they are supposed to naturally grasp at Monotheism and having accepted the Pentateuch, to surpass even the Jews in their minute fidelity to the Law! Truly such action on the part of the Samaritans, as presented in the *Britannica* would stamp them as a peculiar, a very peculiar people indeed, and the whole incident, to use Mr. Smith's own term for it, as "a very remarkable exploit."

† *Horne's Introduction*, Vol. II., Chap. I.

‡ How little reliance can be placed upon some dogmatic utterances is well exemplified in the following case. "Gesenius abolished the remnant of the authority of the Samaritan Pentateuch by publishing his *De Pent. Sam.* Origine, Indole et Auctoritate in 1815." From this a reader might easily imagine that the question had been answered beyond dispute and for all time just as if no later writers of note treated the subject as still open for debate.

a catalogue or canon. The Fathers and Rabbis unite in singing the praises of his work. As the differences in the parallel passages were suffered to remain, we have in them a proof of the great respect and conservatism displayed toward the divine writings, in other words a proof that *no substantial changes were introduced*.

The Scribes or Numerators continued to work at the text after Esdras. They get their name from the fact that they numbered all the words and verses, in order to render the text immutable. Philo and Josephus go too far when they assert that nothing at all was changed by these scribes, but their words bear testimony to the *non-introduction of dogmatical variations*. It has been noted that the later a version, the more it agrees with our present text, whereas the Septuagint differs in many places. From this we may conclude that the text was gradually changing, approaching closer to its present form, and this formation and fixation of the text is also to be attributed to this period. The unchanged discrepancies in the parallels and many archaisms show that no change was made according to mere caprice, and from these and the critical remarks which they left, it is evident that the Scribes formed the text by the collation of manuscripts.

The Third Period extends from the beginning of the third to the sixth century A. D. It is called the Age of the Talmudists. What is the Talmud? The Talmud is a compilation of Jewish laws and traditions not contained in the Scriptures. It is composed of two parts, the *Mishna* or text, and the *Gemara* or commentary. In obedi-

ence to Deut. iv., 2, the Jews for long ages did not write their traditions, but about the sixth century A. D., fearing the loss of their learning, which up to this time had been orally transmitted from generation to generation, they put it on paper. There were two great rabbinical schools, one at Tiberias in Palestine, and the other at Babylon. Both of these wrote extensive Gemaras or commentaries on the Mishna, and when the latter is published with the Gemara of Tiberias, the book gets the title of the Palestine or Jerusalem Talmud; when the Gemara of Babylon is added instead, then the title is, the Babylonian Talmud. The latter is the more extensive and valuable. The language of the Mishna is Hebrew, with a slight admixture of foreign words; the Gemaras are in an Aramæan dialect. The style of the Talmud is extremely concise and difficult, but the matter prolix beyond description. Disraeli the elder styles it "a prodigious mass of contradictory opinions, . . . some recondite wisdom and much rambling dotage, many puerile tales and Oriental fancies, . . . reasonings and unreasonings, subtle solutions and maxims and riddles. Nothing in human life seems to have happened which these doctors have not perplexed or provided against."* The Gemaras contain many blasphemies against Our Lord. In some editions they are omitted. The Jews feigned that the Mishna was delivered by God to Moses on Mount Sinai, and by him to Aaron, Josue, the Prophets, down to Simeon of the presentation in the temple, to Gamalliel, and finally to Rabbi Jehudah, surnamed "the Holy," (220) who ar-

* *Genius of Judaism*, quoted in *Schaff-Herzog's Encyc.* Vol. IV., p. 2293.

ranged the entire Mishna in his mind.* The above characterization by Disraeli is too weak, yet Lightfoot contends, and to some extent justly, that the Talmud may be serviceable to the Bible student.

Now both the Mishna and the Gemaras use the same text which the Rabbis regarded as fixed for all time, at least as regarded the consonants. Consequently the critical labors of the Talmudists were devoted to prevent still more positively and decisively any further alterations. To secure this end they drew up a list of the most minute and precise rules and observations as to how the text was to be copied for the future. They noted down all letters easily confounded, capital and small letters, defective ones, peculiar ones, the spaces between words and a great number of other little peculiarities. When in the course of their investigations they discovered any reading which they thought preferable to the one already in the text, *they did not change the text*, but marked the preferred reading on the margin, and such were styled *Keri*, i. e. *read* in apposition to the word in the text called then *Kethibh* (pr. *Kithiv*), i. e. *written*.

The Fourth Period embraces the time from the sixth to the end of the tenth century A. D. The Rabbis having now finished their Talmudic labors, gave their whole attention to the Scriptures. They collected all the critical rules and critical remarks and annotations, and wrote them on the margins of their bibles. As all this critical apparatus had been handed down by

tradition, they called it the *Massorah*, (tradition) and hence their own name of *Massorites*. This entire traditional critical lore was written on the wide top and bottom margins and went by the name of the *Great Massorah*. A compendium of this Massorah, written with many abbreviations, was placed on the lateral margins and styled the *Small Massorah*. The alphabetical list of these Massorahs which was affixed to the end of the book, was dubbed the *Final Massorah*.

The greatest merit and glory of the Massorites is, that they determined the punctuation and especially the pronunciation of the sacred text. Up to their age the Hebrew was written merely in consonants. The vowels were practically omitted, thus leaving the door open to many misunderstandings. Previous to this, four Hebrew consonants—Aleph, He, Vau, Yod—were made to do the work of vowels. But how was the reader to know when these letters were to be read as consonants and when as vowels? This difficulty was solved by the invention of Hebrew vowel-points, that is, those small particles within or about the Hebrew letters. Thus, the dot (·) within the letter ׀ (Vau) represents the long vowel *u*, and the short vowel *e* is indicated by the three dots (···) under the letter א (Aleph).† In this way further mutation of the text was definitely prevented and so far the labor of the Massorites was very useful and successful, but in the great Massorah there is much that is entirely worthless.

The Fifth Period stretches from the

* The following is the Talmud's curious and ridiculous commentary on Exod., xxiv., 12: "I will give thee tables of stone, and the law, and the commandments which I have written; that thou mayest teach them."—"The tables are the ten commandments. The law is the written law. The commandments is the Mishna. Which I have written means the Prophets and Haglographa. To teach them means the Gemara. It teaches us that they were all given to Moses from Sinai."

† MacDevitt's Introduction, p. 13.

tenth century down to this day. During this time the whole endeavor of the Jews was to conserve undisturbed the legacy handed down by their ancestors, and so it may be named *The Age of the Conservators*. As soon as the art of printing was invented and applied to the printing of the Hebrew Bible, all fear of further corruption vanished. The first entire Hebrew Bible with vowel points and accents was published in folio at Soncino in 1488.

From this brief sketch of the history of the Hebrew Text it can be seen that in no age was it probable that the text could be substantially adulterated without detection, and this will be still further confirmed by the examination of the charge of corruption made against the Jews.

The Scripture portion for this month will be the following Epistles of St. Paul: The Second to the Corinthians. To the Galatians. To the Ephesians. To the Phillippians, which contain in all twenty-nine chapters.

The Second Corinthians may be divided into three parts. *Part First*, Chap. I. to Chap. VII., 16, after an introduction is a defense of his actions against the calumnies of his adversaries.

Part Second, Chap. VIII., 1, to Chap. IX., 15, treats about the collection for the brethren in Jerusalem.

Part Third, Chap. X., 1, to Chap. XIII., 13, vindicates his Apostolic authority against the false Apostles.

Galatians may be roughly divided into three parts, Apologetic to Chap. II.,

21, then dogmatic to Chap. IV., 31, and remainder exhortatory.

Ephesians—Dogmatic to Chap. III., 21; moral to end.

Phillipians—Historic to Chap. II., 30; exhortatory to end.

QUESTIONS FOR RESEARCH.

1. Is there mention of St. Paul's granting an indulgence in this Epistle?
2. Explain verse 11 of Chap. II., Galatians?
3. Which verse of Ephesians, Chap. IV., proves the Church to be an organization?
4. In which verse of Phillippians is marriage called a sacrament?
5. How does St. Paul commence to finish his Epistles?
6. Where dwelt the Galatians and from whom were they descended?

QUESTIONS ON THE TEXT.

1. What causes tended to keep text substantially correct in the first period?
2. Who are the Samaritans and what relations had they with the Jews?
3. What is the Samaritan Pentateuch—S. Version?
4. Give some reasons to show that they had the Pentateuch before the time of Esdras?
5. What may be said with certainty of the work of Esdras?
6. What is the Talmud?
7. Who were the Massorites?
8. Which was their most successful work?
9. What peculiarities in the Bible prove conservative treatment in all the ages?
10. Where and when was the first Hebrew Bible printed?

READING CIRCLE UNION.

JUNE.

Outline of Required Readings.

WEEK ENDING JUNE 10.

Ball's "Starland" — Chapter VI.—*Stars*, pages 297-318.

MacDevitt's "Introduction to the Sacred Scriptures"—*The New Testament Books*, from Acts on page 225 to page 244.

WEEK ENDING JUNE 17.

"Starland"—Chap. VI., pages 318-339.

"Introduction to the Sacred Scriptures"—*Epistles of St. Paul*, pages 244-257.

WEEK ENDING JUNE 24.

"Starland"—Chapter VI., pages 339-366.
The end.

"Introduction to the Sacred Scriptures"—*Epistles of St. Paul*, page 257 to end of book.

QUESTIONS AND ANSWERS

ON REQUIRED READINGS.

SACRED SCRIPTURE—MACDEVITT.

FIRST WEEK.

1. What is found in the Acts of the Apostles? A. A history of the labors of St. Peter, and the missionary career of St. Paul.

2. Where did St. John labor after the crucifixion? A. In Asia Minor.

3. What miracle was performed in his behalf? A. He escaped unhurt from a cauldron of boiling oil, into which he had been plunged at Rome.

4. What happened to him after that? A. He was banished from Rome to the island of Patmos.

5. When did he return? A. In A. D. 96 upon the death of the Emperor.

6. Where did he settle then? A. In Ephesus.

7. What heretics were there teaching? A. Ebion and Cerinthus.

8. What heresy did they preach? A. The denial of the divinity of Christ.

9. Why did St. John write his Gospel? A. To oppose the teaching of Ebion and Cerinthus.

10. What preparation did he ask for? A. He asked that a common fast might be observed and that all should pray for him that he might have the necessary grace for his work.

11. Why does St. John's Gospel hold the last place? A. Because it is latest in point of time.

12. Why is the sequence of facts and doctrines not exactly the same in each Gospel? A. Because they were written by men differing in disposition, each have a special object in view.

13. What book did St. John write while in the island of Patmos? A. The Apocalypse.

14. What does the word Apocalypse mean? A. It means "Revelation".

15. What is found in the Apocalypse? A. It is the record of a vision in which the trials and triumphs of the Church were shown to St. John in symbolic imagery.

16. To whom was this book addressed? A. To the Bishops of the Seven Churches of Asia Minor.

Life and Journeys of St. Paul.

17. How many Epistles of St. Paul are preserved in the Bible? A. Fourteen.

18. Who was St. Paul? A. He was a Jew, born at Tarsus in Cilicia.

19. Who were the Pharisees? A. A sect among the Jews who affected great austerity in outward appearance.

20. Where and under whom did Paul study? A. At Jerusalem under Gamaliel.

21. What was his name before conversion? A. Saul.

22. How was he converted? A. He was a zealous persecutor of Christians and while on the way to Damascus in pursuit of Christians he was struck blind and he heard a

voice crying out: "Saul, Saul, why persecutest thou me?"

23. How did Saul regain his sight? A. By the laying on of hands by Ananias who was directed to do so by our Lord in a vision.

24. How many Apostolic journeys did St. Paul make? A. Three.

25. Where did he begin his first Apostolic mission? A. In the island of Cyprus.

26. Where did St. Paul rest after his first journey? A. At Corinth.

27. What notable event happened there? A. St. Paul reproved St. Peter.

28. Why did he do so? A. Because St. Peter, in order to get the good will of the Jewish converts, abstained from eating certain meats considered unclean by the Jews.

29. Why did St. Paul find fault with this? A. Because he considered this as useless and unwise.

30. Was there any real quarrel between the two great Apostles? A. By no means. There is no evidence whatever to support such an assertion.

31. What does St. Paul himself say of it? A. He says in his Epistle to the Galatians: "James and Cephas (that is Peter) and John.....gave to me and Barnabas the right hands of fellowship"

32. What place did St. Paul visit during his second Apostolic Journey? A. He went first to Phrygia and Galatia, then to Troas, then to Macedonia, Philippi and Thessalonica, then to Athens, and then back to Corinth.

33. What happened at Athens? A. St. Paul preached to the Supreme Court and converted Dionysius.

34. Where did St. Paul spend most of his time on the Third Journey? A. At Ephesus.

35. Where did St. Paul go from Ephesus? A. He went first to Corinth, then back to Ephesus. Then he went through Macedonia and Greece back to Corinth. From Corinth he went to Troas, then to Miletus, then to Caesarea and then to Jerusalem.

36. What happened at Jerusalem? A. The Jews were so enraged that he was arrested by the Roman authorities and sent to Caesarea.

37. How was he treated here? A. He was kept a prisoner for two years.

38. How did he get out of Caesarea? A.

He appealed as a Roman citizen to the Emperor and was sent to Rome.

39. What happened on the voyage? A. He was shipwrecked on the island of Malta.

40. How did he fare in Rome? A. He was allowed to live in his own house, and made many converts.

41. Where did he go after this? A. He is supposed to have gone to Spain, but is known to have been soon after back in Corinth.

42. What happened to him after that? A. He went with St. Peter to Rome, to encourage the Christians persecuted by Nero, and there suffered martyrdom.

SECOND WEEK.

Epistle to the Romans.

1. Why did St. Paul write the Epistle to the Romans? A. To explode the false doctrine held by the Jewish and Gentile converts at Rome.

2. What was the false doctrine? A. Each party claimed that they deserved the grace of vocation to the true faith.

3. What other purpose did this Epistle serve? A. It helped to keep down dissensions that were dangerous to the growth of the Church.

4. How did St. Paul show that neither Jew nor Gentile deserved the grace of faith? A. By showing that the Jews had sinned against the law of Moses, and the Gentiles had sinned against the law of nature.

5. Why was this Epistle to the Romans so full of doctrine? A. Because it was addressed to converts at the center of then civilized world, having the principal Church of Christendom founded by St. Peter.

First Epistle to the Corinthians.

6. What Epistle is considered next in importance to the Epistle to the Romans? A. The Epistle written to the people of Corinth.

7. Of what does St. Paul treat in this Epistle. A. First of the unity of the Church, then of purity, virginity and marriage, and then of the resurrection of the body.

Second Epistle to the Corinthians.

8. What was the effect of the First Epistle? A. It wrought a marked change in the people.

9. Why was the Second Epistle written?

A. To expose the malice of those who sought to poison the minds of this people against the First Epistle, by calumniating St. Paul.

10. What does he treat of in the Second Epistle? A. He gives reasons for speaking so sternly in the First, enumerates his labors for Christ, and denounces false teachers.

Epistle to the Galatians.

11. Where was St. Paul when he wrote his Epistle to the Galatians? A. At Ephesus.

12. Why was he in danger of death at Ephesus? A. Because his preaching interfered with the worship of Diana.

13. Why were the Ephesians so devoted to Diana? A. Because they believed that the statue of Diana which they had, was dropped from heaven by Jupiter.

14. When did St. Paul write this Epistle? A. Just after this danger to his life had passed over.

15. Why did he write to the Galatians? A. Because designing Jews were trying to persuade the people of Galatia that St. Paul was an impostor who had quarreled with St. Peter.

16. How did St. Paul answer them in this Epistle? A. He first proved his Apostleship, then told the true story of his difference with St. Peter, and shows how Christ emancipated them from the observance of the law of Moses.

Epistle to the Ephesians.

17. Where was St. Paul when he wrote his Epistle to the people of Ephesus? A. He was a prisoner at Rome.

18. Why did he write this Epistle? A. To guard them against the false doctrines preached at Colossa.

19. What false doctrines were these? A. The doctrines that the Mosaic law should be observed and that the Redemption was not the work of Christ.

20. What does he treat of in this Epistle? A. First of Redemption, justification and predestination, then of unity, charity, obedience, humility and other virtues.

Epistle to the Philippians.

21. When did St. Paul write this Epistle? A. Probably when a prisoner at Rome after the visit of Epaphroditus, Bishop of Philippi.

22. Why did St. Paul write to them? A. To stop the evils of dissension sown by Jews, and to recall the fervor of the people.

23. What does this Epistle contain? A. An acknowledgment of their love for him and a desire to be with them, together with instructions concerning faith in Christ.

Epistle to the Colossians.

24. When did St. Paul write the Epistle to the people of Colossa? A. While a prisoner at Rome, after the visit of Epaphras, Bishop of Colossa, who came to see him at Rome.

25. What does it contain? A. The same arguments set forth in the Epistle to the Ephesians. (See questions 17, 18, 19, 20.)

First Epistle to the Thessalonians.

26. Where was St. Paul when he wrote first to the Thessalonians? A. At Corinth.

27. Why did he write to them? A. Because he learned from Timothy, their Bishop, that they wished to see him and he could not go.

28. What does this Epistle contain? A. He congratulates them on their fervor, promises to visit them soon, and instructs them concerning the resurrection of the body and the time of judgment.

Second Epistle to the Thessalonians.

29. Why did St. Paul write the Second Epistle to the people of Thessalonica? A. Because he heard that an impostor had circulated a paper in St. Paul's name announcing that the end of the world was near.

30. What did he say in this Epistle? A. He assured them that the end of the world was not near, and tells them not to be frightened by phantoms.

THIRD WEEK.

Epistles to Timothy and Titus and Philemon.

1. Where was St. Paul when he wrote these Epistles? A. He was in Macedonia when he wrote to Titus and the first to Timothy. He was a prisoner at Rome when he wrote the second to Timothy.

2. Why was St. Paul in Macedonia? A. He had retired there from Ephesus, on account of the feeling against Christians among the followers of Diana.

3. Why did he write these Epistles? A. He wrote them to encourage Timothy whom he made Bishop of Ephesus, and

Titus, whom he had appointed Bishop of Crete.

4. What does he treat of in these Epistles? A. He treats of the duties of a pastor towards himself and his people.

5. What is the Epistle to Philemon? A. It is a letter to Philemon, a citizen of Colossa, asking him to receive back a slave. *Epistle to the Hebrews.*

6. When was the Epistle to the Hebrews written? A. When St. Paul was a prisoner at Rome, a short time before his martyrdom.

7. To whom was it addressed? A. To Jewish converts who insisted that all converts to Christianity must enter by the door of Mosaic observances.

8. Why did St. Paul wish to correct this error? A. Because it would deter Gentiles from entering the Church.

9. What else did he teach in this Epistle? A. The superiority of the Christian religion over the Mosaic dispensation.

The Seven Catholic Epistles.—Epistle of St. James.

10. Why are these Epistles called Catholic? A. Because they are of universal application, that is, they were addressed for the most part to people in general.

11. Which St. James wrote the Epistle that bears his name? A. St. James, the Bishop of Jerusalem.

12. How did he die? A. He was hurled by the Jews from the battlements of the Temple.

13. Why did he write this Epistle? A. To contradict the false conclusion drawn by Jewish converts from the words of St. Paul in his Epistle to the Romans and the Galatians.

14. What false conclusions did they draw from St. Paul's words? A. That faith, without works, was sufficient.

15. What did St. James answer? A. He declared that abstract faith, without works, was dead.

16. How do we know this? A. It is plain, because St. Paul was speaking only about the "works" of the Old Law, that is the observance of the Mosaic law.

First Epistle of St. Peter.—Page 269.

17. Where did St. Peter write his First Epistle? A. In Rome.

18. What does he treat of in this Epistle? A. He encourages converts to be brave, because of the reward awaiting them.

19. Why was this Epistle dated from Babylon? A. Because St. Peter was addressing Jewish Christians, who called Rome Babylon, because of its corruption, and because also he wished to conceal himself from Nero's wrath.

20. What is the Second Epistle of St. Peter? A. It is considered as an exhortation to cherish the inestimable gift of faith.

Epistles of St. John.

21. What does St. John teach in his three Epistles? A. He implores the faithful to make their lives worthy of Jesus Christ, and repeats the doctrines of his Gospel.

22. To whom was the Second and Third Epistles written? A. The second was written to a pious lady and the third to a convert named Gaius.

Epistle of St. Jude.

23. What is taught in the Epistle of St. Jude? A. The faithful are warned against certain heretics, and the necessity of good works is shown.

[END OF QUESTIONS AND ANSWERS ON SACRED SCRIPTURES.]

LOCAL READING CIRCLES.

ILLINOIS—CHICAGO—The Dante Class of St. Malachy's parish has acknowledged its affiliation with the Reading Circle Union.

NEW YORK—ST. REGIS READING CIRCLE.

In October, 1894, through the energy of the Rev. Dr. McMahon, of West Farm, a Reading Circle of Catholic school teachers was formed at the St. Regis' Cenacle, in West 140th street, New York.

The course planned and closely followed

has been the History of Mexico from the time of the Aztecs down to the present; particular attention being given to the introduction of Christianity into that country and the work of the Catholic missionaries.

Among the many papers read and discussed were, The Civilization of the Aztecs, The Spanish Conquest, Las Casas, Bishops Zumarraga and Palafox, Our Lady of Gua-

deloupe and English and Spanish Methods of Colonizing Compared.

On Sunday, a lecture on the Spanish Inquisition was delivered by Dr. McMahon, which was valuable in pointing out the fact that the Inquisition was largely a political institution and that the Papacy was always inclined to moderation.

The Circle is deeply indebted to Dr. McMahon, who planned the work and attended many of the meetings at a great sacrifice of his valuable time.

Father McMillan, of the Paulists, has also been very encouraging.

As a result of the work, a party may be formed of the members to attend the Catholic Summer School.

MARTHA O'BRIEN, Sec'y.

SYRACUSE—Col. Richard Malcolm Johnston lectured on "Milton" to the Azarias Reading Circle of Father Mullany's parish.

A reception was tendered the distinguished lecturer on the evening previous.

The lecture was a delight to all present and was applauded to the echo.

OHIO—CLEVELAND—The Horstmann Reading Circle of Cleveland celebrated its second anniversary May 16th. The speaker of the evening was Rev. John W. Klute, of Youngstown, O. Rev. Klute was the first Vice-President of the Catholic Educational Union when established. He is an eloquent speaker and an ardent worker in the Reading Circle movement. His address to the Horstmann Reading Circle was a literary treat. An informal reception was held after the exercises.

ST. ANGELA'S READING CIRCLE.

Outline of the literary work for St. Angela's Reading Circle, Ursuline College, Cleveland, O., '94-95. Motto: "Let all the ends thou aim'st at be thy country's, thy God's and truth's."

General Study: Song and Legend of Southern Europe.

Author under consideration: DANTE, the poet of thought, "Dowered with the hate of hate, the scorn of scorn, the love of love."

PROGRAM.

Nov. 16—Causes that led to the corruption of the Latin and the formation of the Romance Languages.

The Political, Civil and Religious Condi-

tions of Florence in the Thirteenth Century considered as factors in the shaping and coloring of the *Divina Commedia*.

Nov. 30—Influence of the Brilliant Fictions and Inspired Poems of the Arabians on the Genius and Taste of the Troubadours.

Durante Alighieri, his intrepid soul, its struggles and sufferings while in that body in which he "cast a shadow."

Dec. 28—The Lyric and Martial Poems of Celebrated Troubadours.

The *Divina Commedia*—the World-Poem and Song of the Middle Ages.

Jan'y 11—The Rise and Growth of the Langue d'Oc, its characteristics and the causes that doomed it to perish.

Divina Commedia, Inf. Cantos I-XII.

Jan'y 25—The Albigensian Crusades.

Divina Commedia, Inf. Cantos XII-XXIII.

Feb'y 8—The Establishment of the Langue d'Oïl and the Mission of the Trouvères.

Divina Commedia, Inf. Cantos XXIII-XXXIV.

Feb'y 22—The Romances of Chivalry.

Divina Commedia, Purg. Cantos I-XVI.

March 8—The Allegories, Fabliaux and Lyrics of the Trouvères.

Divina Commedia, Purg. Cantos XVI-XXXIII.

March 22—The Mysteries of Moralities.

Divina Commedia, Par. Cantos I-XI.

April 5—The Formation of the Italian Language.

Divina Commedia, Par. Cantos XI-XXII.

April 19—The Influence of Dante over his Age and over succeeding Ages.

Divina Commedia, Par. Cantos XXIII-XXXIII.

May 8—Petarch and Boccaccio.

Mary the Divine Mother, Beatrice, Lucy, Rachel.

May 17—Italian Literature in the Fourteenth and Fifteenth Centuries.

The Dantesque Cosmology.

May 31—Politiano, Pulci, Boiardo, Ariosto.

Dante's Use of Allegory, Science and History in Conveying Lessons Spiritual and Moral.

"*Se Dio ti lasci, lettor, prender frutto Di tua lezione.*"—Inf. XX 19, 20.

PENNSYLVANIA—ALTOONA—The Newman Reading Circle issued very neat little invitation cards and programs for a meeting April 13th, at which the following program was carried out:

PART I.

Music.....Chorus
Welcome, by the President.....
.....Mr. Thos. K. Maher
Biography of Emerson.....Miss Maggie Moore
Roll Call.....Quotations from Emerson
Review of English Literature.....
.....Miss Criste, Class Leader
Violin Solo.....Mr. A. Rivailles
Paper—"Habits of Courtesy".....
.....Miss K. McGrath

PART II.

History of Newman Reading Circle.....
.....Mr. F. E. McColough
Vocal Solo.....Miss Nell Dwyer
Paper—"Live Within Your Means".....
.....Mr. Thos. Wherle
Vocal Duet.....
.....Mr. Jas. B. McIntosh, Miss Mollie Dunphy
Book Review—Ben-Hur.....Mr. F. J. Brophy
History of the Reading Circle Movement...
.....Miss Maud Fiske
Music—"Lead Kindly Light".....Reading Circle

PROSPECTIVE CIRCLES.

CALIFORNIA—SANTA ROSA—Several of the Catholic young ladies of this town met in council and formed a Reading Circle. Our desire is to become a branch of the Catholic Reading Circle and I have been deputized to write to you and seek all the desired information. Mother Agatha, of the Ursuline Order, loaned us a copy of the July number of the CATHOLIC READING CIRCLE REVIEW. So what points we have, have been gleaned from that magazine. Of course we will need to subscribe for the REVIEW. I have been requested to ask that if books are ordered of you or several magazines, if club rates are allowed? I enclose stamp for

a reply, which I trust will be at the earliest possible date, as we are anxious to become members and wish to commence work as soon as possible.

Truly yours,

MARY T. REDMON,
Santa Rosa.

KENTUCKY—COVINGTON—KINDSIR: For some time we have contemplated organizing a Reading Circle among our pupils. The interesting reports of Circle work given in last two numbers of REVIEW, incite us to hasten organization. Our aim is to have it in good working order in May, that it may be carried on during the summer vacation. It will be placed in charge of a sister.

As we would have it established on a systematic plan, we would ask you as experienced in this work to kindly give us explicit directions regarding the organization of a Circle, and greatly oblige

SISTERS OF NAZARETH,
La Salette Academy.

NEW JERSEY—TRENTON—The Catholic Club has in process of formation a Reading Circle, which will affiliate with the R. C. U.

Reports from Circles in embryo are received from IRWIN, Pa., MATTEAWAN, N. Y., Convent of Mercy, LOUISVILLE, Ky., and St. Patrick's parish, MONTREAL, Canada. The lateness of the season does not hinder the formation of Reading Circles. In many places Circles are being organized for the summer months only, and many others organize in the spring or summer to be in good working order by fall.

The Reading Circle Union has many warm friends in the West. One of the most active and efficient workers is Mr. John Hartley, County Clerk, Marshall Co., Lacon, Ill., who is doing splendid work in his own and adjoining counties, in forming new Circles and securing subscribers for the REVIEW.

CATHOLIC SUMMER SCHOOLS.

CATHOLIC SUMMER SCHOOL OF AMERICA.

Organized May, 1892. Established at New London, Conn, August 1892. Chartered under the laws of the State of New York by the Regents of the University of the State of New York, February 9, 1893.

FOURTH SESSION.

PLATTSBURG, N. Y., LAKE CHAMPLAIN, JULY 6 TO AUGUST 18.

SPECIAL ANNOUNCEMENTS.

Course for 1895.

I.

Since the publication of the prospectus for 1895, the following special courses have been adopted, and will be conducted as follows:

BOTANY.

One week, beginning July 8th, by the Rev. J. Herman Wibbe, Schenectady, N. Y.

COOKING.

Two weeks, beginning July 15th, by Mrs. Gesine Lemcke, of the Cooking College, Brooklyn, N. Y.

SPECIAL SCIENTIFIC COURSE.

One week, beginning July 29th (subject to be announced later), by Brother Potamian (Dr. O'Reilly) of the Training College, Waterford, Ireland.

VOICE CULTURE.

One week, beginning August 5th. (Instructor to be named.)

DRAWING.

One week, beginning August 12th, by Miss Sarah Dillon, Superintendent of Drawing in the Public Schools, Bridgeport, Conn.

All these special courses will be conducted in the Assembly Hall, on the grounds of the Catholic Summer School of America, every afternoon, Monday to Friday, during the session. The Administration and Assembly Hall has been finished, and will be fully equipped for the accommodation of the School during the coming session. It is a magnificent structure, with spacious rooms, elegantly finished, and containing all modern conveniences. The large and comfortable hall on the first floor, will be a pleasant place to hold the special class lectures.

The building is situated on the lake front, and commands a magnificent view of the surrounding scenery. The cool breezes from the lake will make this a very attractive and comfortable place to spend the afternoons. Refreshments may be obtained in the building. Tennis courts, and croquet grounds are being prepared around the building for the convenience and pleasure of Summer School members. Those not wishing to participate in the games may find rest and recreation on the broad verandas of the building.

The walks and drives throughout the park on the bluff are being cleared, and seats are being distributed throughout the grove. Special conveniences for transportation to and from the grounds are being arranged.

Among this year's attractions on the shores of the Summer School grounds, will be boating and bathing. There is a very beautiful and safe bay on the shore of the Summer School grounds, and a white sand beach which cannot be excelled.

A great attraction for the School this year will be the annual meet of the American Canoe Association, which will be held at Bluff Point, adjoining the Summer School grounds, August 9th to 23rd.

II.

The Board of Studies wish further to announce that Mr. Lathrop has been obliged to withdraw from the program for the coming session. His place will be filled by the Rev. Hugh T. Henry, of St. Charles' Seminary, Overbrook, Pa., who has kindly consented, at this late day, to prepare a course of lectures on the same subject, namely: Early English Literature. And the Rev.

James A. Doonan, S. J., of Boston College, Boston, Mass., will deliver but five lectures at the Summer School instead of ten, as was at first announced. The full course of ten lectures, however, will be delivered on Psychology, five by Father Doonan, and five by a lecturer who will be announced later.

PROGRAM.

MONDAY, JULY 8.

9:30 A. M.—External Relations of the Early Church: *Christ—The Founder*—Rev. W. H. O'Connell.

11:00 A. M.—Philosophy of Literature: *Thesis*—Condé B. Pallen, Ph. D.

8:00 P. M.—Mechanics: *Introduction—Kinematics*—Rev. T. J. A. Freeman, S. J.

TUESDAY, JULY 9.

9:30 A. M.—External Relations of the Early Church: *The Apostles—The Foundation*—Rev. W. H. O'Connell.

11:00 A. M.—Philosophy of Literature: *Science*—Condé B. Pallen, Ph. D.

8:00 P. M.—Mechanics: *Dynamics*—Rev. T. J. A. Freeman, S. J.

WEDNESDAY, JULY 10.

9:30 A. M.—External Relations of the Early Church: *The Nations—The Building*—Rev. W. H. O'Connell.

11:00 A. M.—Philosophy of Literature: *Art*—Condé B. Pallen, Ph. D.

8:00 P. M.—Mechanics: *Central Forces—Statics*—Rev. T. J. A. Freeman, S. J.

THURSDAY, JULY 11.

9:30 A. M.—External Relations of the Early Church: *The Persecutions—The Storm*—Rev. W. H. O'Connell.

11: A. M.—Philosophy of Literature: *Synthesis*—Condé B. Pallen, Ph. D.

8:00 P. M.—Mechanics: *Mechanical Powers*—Rev. T. J. A. Freeman, S. J.

FRIDAY, JULY 12.

9:30 A. M.—External Relations of the Early Church: *The Catacombs—The Shelter*—Rev. W. H. O'Connell.

11:00 A. M.—Philosophy of Literature: *Style*—Condé B. Pallen, Ph. D.

MONDAY, JULY 15.

9:30 A. M.—The Internal Development of the Early Church: *Introduction*—Rev. James F. Loughlin, D. D.

11:00 A. M.—Early English Literature: *Anglo-Saxon Literature to the time of the Danish Wars*—Rev. Hugh T. Henry.

8:00 P. M.—Physiology: *Introduction—The Blood*—Brother Baldwin.

TUESDAY, JULY 16.

9:30 A. M.—Internal Development of the Early Church: *Form and Constitution of the Early Church*—Rev. James F. Loughlin, D. D.

11:00 A. M.—Early English Literature: *King Alfred's Translations, etc.*—Rev. Hugh T. Henry.

8:00 P. M.—Physiology: *Tissues, Fluids, and Glands of the Human Body*—Brother Baldwin.

WEDNESDAY, JULY 17.

9:30 A. M.—Internal Development of the Early Church: *The Papacy*—Rev. James F. Loughlin, D. D.

11:00 A. M.—Early English Literature: *The Norman Conquest*—Rev. Hugh T. Henry.

8:00 P. M.—Physiology: *Alimentation*—Brother Baldwin.

THURSDAY, JULY 18.

9:30 A. M.—Internal Development of the Early Church: *Development of Doctrine*—Rev. James F. Loughlin, D. D.

11:00 A. M.—Early English Literature: *Value of Monasteries in the New Development of Early English Literature.*—Rev. Hugh T. Henry.

8:00 P. M.—Physiology: *The Nerves and the External Senses*—Brother Baldwin.

FRIDAY, JULY 19.

9:30 A. M.—Internal Development of the Early Church: *Development of Worship—Discipline*—Rev. James F. Loughlin, D. D.

11:00 A. M.—Early English Literature: *Daybreak of the English Period*—Rev. Hugh T. Henry.

MONDAY, JULY 22.

9:30 A. M.—French Literature: *A Plea for French Literature*—V. Rev. John B. Hogan, S. S., D. D.

11:00 A. M.—The Spanish Colonization of the Americas: *The Glory of Spain*—Henry Austin Adams, A. M.

8:00 P. M.—The Sacred Scriptures: *The Bible as an Historical Document*—Rev. Hermann J. Heuser.

TUESDAY, JULY 23.

9:30 A. M.—French Literature: *The French*

Language - V. Rev. John B. Hogan, S. S., D. D.

11:00 A. M.—The Spanish Colonization of the Americas: *Montezuma the Magnificent*—Henry Austin Adams, A. M.

8:00 P. M.—The Sacred Scriptures: *The Bible as a Medium of Revealed Truth*—Rev. Hermann J. Heuser.

WEDNESDAY, JULY 24.

9:30 A. M.—French Literature: *A General Outline*—V. Rev. John B. Hogan, S. S., D. D.

11:00 A. M.—The Spanish Colonization of the Americas: *The Problem of Peru*—Henry Austin Adams, A. M.

8:00 P. M.—The Sacred Scriptures: *The Bible as a Source of Information and Culture*—Rev. Hermann J. Heuser.

THURSDAY, JULY 25.

9:30 A. M.—French Literature: *French Poetry and Drama*—V. Rev. John B. Hogan, S. S., D. D.

11:00 A. M.—The Spanish Colonization of the Americas: *Paraguay*—Henry Austin Adams, A. M.

8:00 P. M.—The Sacred Scriptures: *Dispositions Required for the Advantageous Study of the Bible*—Rev. Hermann J. Heuser.

FRIDAY, JULY 26.

9:30 A. M.—French Literature: *The Chief Orators and Prose Writers of France—Religious and Secular*—V. Rev. John B. Hogan, S. S., D. D.

11:00 A. M.—The Spanish Colonization of the Americas: *Some Considerations of Results*—Henry Austin Adams, A. M.

MONDAY, JULY 29.

9:30 A. M.—Science and Dogma: *Some Modern Scientific Errors*—Rev. J. A. Zahm, C. S. C., Ph. D.

11:00 A. M.—Evolution of the Novel: *The Milesian Tales—Greek Tales—Roman Tales*—Richard Malcolm Johnston, LL. D.

8:00 P. M.—The Sacred Scriptures: *The Different Methods of Interpreting the Text of the Bible*—Rev. Hermann J. Heuser.

TUESDAY, JULY 30.

9:30 A. M.—Science and Dogma: *Agnosticism*—Rev. J. A. Zahm, C. S. C., Ph. D.

11:00 A. M.—The Evolution of the Novel: *English Novels*—Richard Malcolm Johnston, LL. D.

8:00 P. M.—The Sacred Scriptures: *The*

Use and the Abuse of the Bible—Rev. Hermann J. Heuser.

WEDNESDAY, JULY 31.

9:30 A. M.—Science and Dogma: *Contemporary Evolution*—Rev. J. A. Zahm, C. S. C., Ph. D.

11:00 A. M.—The Evolution of the Novel: *Sir Walter Scott*—Richard Malcolm Johnston, LL. D.

8:00 P. M.—The Sacred Scriptures: *The Catholic and the Protestant Revised Text*—Rev. Hermann J. Heuser.

THURSDAY, AUGUST 1.

9:30 A. M.—Science and Dogma: *Origin and Nature of Life*—Rev. J. A. Zahm, C. S. C., Ph. D.

11:00 A. M.—Evolution of the Novel: *William Makepeace Thackeray*—Richard Malcolm Johnston, LL. D.

8:00 P. M.—The Sacred Scriptures: *Present State of the Scientific Controversy Regarding the Bible*—Rev. Hermann J. Heuser.

FRIDAY, AUGUST 2.

9:30 A. M.—Science and Dogma: *Design and Purpose in Nature*—Rev. J. A. Zahm, C. S. C., Ph. D.

11:00 A. M.—The Evolution of the Novel: *Charles Dickens*—Richard Malcolm Johnston, LL. D.

MONDAY, AUGUST 5.

9:30 A. M.—Psychology—Rev. James A. Doonan, S. J.

11:00 A. M.—Physical Conditions of Happiness: *Man as a Normal Being*—Lawrence F. Flick, M. D.

8:00 P. M.—The Evolution of Music: *St. Gregory—The Formative Period*—Rev. Henry G. Ganss.

TUESDAY, AUGUST 6.

9:30 A. M.—Psychology—Rev. James A. Doonan, S. J.

11:00 A. M.—Physical Conditions of Happiness: *The Relation of the Spiritual to the Physical Part of Man*—Lawrence F. Flick, M. D.

8:00 P. M.—The Evolution of Music: *Palestrina—The Renaissance*—Rev. Henry G. Ganss.

WEDNESDAY, AUGUST 7.

9:30 A. M.—Psychology—Rev. James A. Doonan, S. J.

11:00 A. M.—Physical Conditions of Hap-

piness: *Functional Activity*—Lawrence F. Flick, M. D.

8:00 P. M.—The Evolution of Music: *Beethoven—The Classic Period*—Rev. Henry G. Ganss.

THURSDAY, AUGUST 8.

9:30 A. M.—Psychology—Rev. James A. Doonan, S. J.

11:00 A. M.—Physical Conditions of Happiness: *Functional Decay*—Lawrence F. Flick, M. D.

8:00 P. M.—The Evolution of Music: *Wagner—The Music of the Future*—Rev. Henry G. Ganss.

FRIDAY, AUGUST 9.

9:30 A. M.—Psychology—Rev. James A. Doonan, S. J.

11:00 A. M.—Physical Conditions of Happiness: *Disease*—Lawrence F. Flick, M. D.

MONDAY, AUGUST 12.

9:30 A. M.—(To be named.)

11:00 A. M.—The French Colonization Period in American History—Rev. D. J. O'Sullivan.

8:00 P. M.—The Philosophy of Art: *Essential Divisions of the Work of Art*—John LaFarge, LL. D.

TUESDAY, AUGUST 13.

9:30 A. M.—(To be named.)

11:00 A. M.—The French Colonization Period in American History—Rev. D. J. O'Sullivan.

8:00 P. M.—The Philosophy of Art: *Personality and Choice*—John LaFarge, LL. D.

WEDNESDAY, AUGUST 14.

9:30 A. M.—(To be named.)

11:00 A. M.—The French Colonization Period in American History—Rev. D. J. O'Sullivan.

8:00 P. M.—Philosophy of Art: *Suggestion and Intention*—John LaFarge, LL. D.

THURSDAY, AUGUST 15.

9:30 A. M.—(To be named.)

8:00 P. M.—The French Colonization Period in American History: *Misapprehension of Meaning*—John LaFarge, LL. D.

FRIDAY, AUGUST 16.

9:30 A. M.—(To be named.)

11:00 A. M.—The French Colonization Period in American History—Rev. D. J. O'Sullivan.

THE IDEAL OF THE CATHOLIC SUMMER SCHOOL.

The meeting held at St. Ignatius' Hall, Chicago, on the evening of May 27th, in the interest of the Catholic Summer Schools, and of the Columbian Summer School in particular, was one of the most auspicious and gratifying events in the history of the movement, emphasizing and strengthening as it did the bonds of unity and fellowship among the projectors of one of the grandest auxiliary works of the Church.

The Rev. Fr. Hoefer, S. J., Rector of St. Ignatius' Church, presided over the large audience gathered to show their interest in the movement and to honor the two distinguished presidents of the Catholic Summer School of America and the Columbian Catholic Summer School, Rt. Rev. S. G. Messmer, D. D., and the Rev. Thos. J. Conaty, D. D., who were the guests of the occasion.

DR. CONATY'S ADDRESSES.

It is with exceeding great pleasure that I am here in answer to the kind invitation

of the Rt. Rev. President of the Western Columbian Catholic Summer School. I am pleased to voice the sentiments of my associates in the Catholic Summer School of America at Plattsburg and wish the movement in the West the fullest measure of success. If there exist any suspicion that your movement excites any hostility from our Trustees I want here and now to dispel any such a foolish notion. The Catholic Summer School movement is too great and the consequences are too important for its first projectors ever to attempt to minimize or dwarf its growth. In the minds of some who have misinterpreted words of mine, a spirit of opposition has been falsely supposed, but it has no foundation, and never had any. My advice was given as to the opportuneness of the western movement, but I never was foolish enough to believe that one Summer School could satisfy our country, any more than that one college could educate all our youth. You judged the time to be ripe for a second school.

You are the best judges of that, and the first Summer School glories in the spreading of the Summer School idea, as we can all see in it the more general diffusion of truth and the greater glory of our Church in America in the intellectual movement of the day. An honest emulation in the cause of truth will help both schools, and I bring you not merely my own congratulations and good wishes, but the best wishes of our Board of Trustees. We are brothers in a great work and we can afford neither time nor energy to waste in a foolish quarrel.

Your chairman has suggested that I speak to you on the Summer School Idea. It is thrashing over again what has been placed before you on many occasions. Yet I will be pardoned in repeating some of the trite sayings about it, because I can speak with some experience.

The Summer School Idea is the attempt to bring to the masses of our people, especially those educationally inclined, opportunities to renew acquaintanceship with studies somewhat familiar, or to make special studies on topics of vital importance, and to do all this in the midst of the recreations of a summer vacation. It is not thought that such a system can take the place of college or university, but it is hoped that by it the people who have neither time nor means to follow some of the college and university courses, may have a chance to listen to college and university teachers on a few practical and fundamental features of the great questions that underlie right principles of life and morality. The Summer School Idea is an appeal to the intellectual, and it aims to place our people upon the correct lines of intellectual truth. Intellectualism is in the air, but it is intellectualism with little of God in it. Our Church is the true guide of intellectualism as it is the teacher of all truth, and as Our Holy Father has so nobly said—"We should be the leaders in it and not the followers." There is so much falsehood in the educational principles of the age, and our Catholics who are entering upon the work of education should seek for correct views upon these fundamental principles. Errors in science, which is blindly led into antagonism with revealed

religion; men who are fast losing all belief in God, are seeking in the depths of the earth and the heavens above us for facts that will do away with a Creator altogether, or at least will prove the absurdity of Revelation. We need to meet men who love science because it is a manifestation of God, who have fathomed its secrets and can show to men the perfect relations between the God of Revelation and the God who made all things, and thus brighten and embellish our Christian faith even by the very results of science. Errors in philosophy and psychology.—Men who do not believe in the spiritual, who are materialistic or agnostic in the principles, are bad guides in the study of the human mind and soul, and as a consequence the world is flooded with books bearing the names of men distinguished in scholarship, and these books are full of false principles of mind and matter, soul and life. We need to place within reach of all, the principles of Catholic philosophy, the knowledge of the soul and the true relations of mind and matter, soul and body, the correct ideas of human life and man's destiny.

Literature appeals to a much larger class and literature needs to be placed before our people in its beauty and goodness. Evil has entered the field of literature and uses the book as the purveyor of all that injures the heart and mind. It is not a question of the foul in literature, for open foulness disgusts—but it is the question of the evil that comes from false principles of life, that belittles marriage, strips vice of much of its heinousness, and extols independence of all law, domestic and of the soul, that has no good in its life but a mere animal existence. The literature we meet, is the literature that pays—it is all a question of dollars and cents. Piety, religion, honest old fashioned Christian virtue does not pay the writer—and as a consequence we have characters with varying degrees of a very thin morality. The novels that are popular to-day are the novels that discount God and positive religion, that advocate what borders on free love, decries marriage, extols suicide and displays in glowing colors characters into whose lives no atom of supernatural life ever seems to enter. How

are we to sift the gold from the dross, to take the good and cast out the bad? By studying the principles of good literature, and having pointed out to us the deceptive forms under which literature is paraded; by building up a reading public that will foster good literature wherever found and will especially give encouragement to Catholic writers to do this best in literary work: by avoiding a book which fashion has approved but which good taste and often morality condemns. Our books are our closest companions, they are often our strongest teachers. Why should we associate in intimate companionship with characters whom if we met in life we would not not even recognize, because of looseness of moral action? Literature at the Summer School leads us to the study of the great authors, and especially the illustrious writers of Catholic thought, and we thus are familiarized with the work of our ancestors in the faith. Who can interpret the Catholic thought of Dante but a Catholic believing as he did? Who can fathom the artist thought of a Murillo or Da Vinci but minds which have accepted the principles that underlie their masterpieces?

In this vast field of intellectual, scientific and literary work, the Catholic people should find a place as leaders for their own needs as well as for the guidance of all who seek truth. Teachers who have distinguished themselves in University and College and on the public platform, are invited to meet the people in their hours of recreation and give them the results of their scholarship upon all those important questions. Add to this the opportunity for special studies, and you have the Summer School idea. We might speak of the social side of the movement and see how the social elements of our American Catholic life are brought in contact with one another and united in a solid social mass which gives strength to the Church-men and women of every rank in life, people of leisure, scholars, those engaged in educational pursuits, those in high social condition and those in more humble position, all meet as Catholics in the lecture room, to listen to the best thought of the Church in our country. Recreation, amusements, recep-

tions, excursions, all these add pleasure to the days, and the Summer School idea impresses itself upon the people. We are proud of what has been done. We are yet in the beginnings of the movement. If we succeed, other schools like ours will spread over the land until the chances for intellectual improvement shall be brought within reach of all. We are doing the work of God in spreading the truth—in placing our Church in the forefront of this as of every movement that tends to the glory of God and the benefit of the people. We go on determined to do our duty as it comes to us, and help in laying the foundations of what may be destined to be the Peoples' University. We need the co-operation of all Catholics, the earnest help of all who are interested in the cause of a more general and a better education. We appeal to all, as the Summer School is for all, and we appeal especially to those of means and culture to help us in this undertaking which if successful will be a pride for our Church. If it fail, it will be to the discredit of us all.

I speak for your Western School the hearty co-operation of all friends of education in the West, and I assure you that your success will be a source of pride and encouragement to your brethren in the East.

Bishop Messmer thanked Dr. Conaty most cordially for his great kindness in addressing the friends of the Western School and assured him that it would be a source of great happiness to all interested in the movement. He then outlined the program and closed with an earnest appeal for a good attendance.

The Hon. W. J. Onahan, of Chicago, was called on and in the warmest manner thanked Dr. Conaty for the laymen of the West for his large minded and large hearted action in this matter. This was to be expected by all who knew his public life and esteemed him for his great work in temperance and education. It spoke well for the Eastern Summer School that so broad minded a man as Dr. Conaty was at its head, and the beautiful discourse of this evening would never be forgotten, and Chicago was again indebted to the learned and eloquent President of the Eastern Summer School for his clear exposition of the high ideal of the Catholic Summer School movement.

THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

FIRST SESSION, MADISON, WIS., JULY 14th TO AUGUST 4th, 1895.

The Columbian Catholic Summer School has issued its syllabus and prospectus from which we take the following.

LOCATION.

Madison, Wisconsin, the location of the Columbian Catholic Summer School is an ideal place for a summer vacation. Its location is superb. It is beautifully situated in the midst of the "Four-Lake-Region," so-called from a chain of charming lakes which extend over a distance of sixteen miles. In point of situation and scenery it is the most beautiful city in the west. The capitol, placed in the center of a square park of fourteen acres wooded with native timber, commands a fine view, and the University of Wisconsin stands on a picturesque eminence. It has many handsome public buildings and is surrounded by an attractive country. It is easily accessible from every direction and has easy and rapid communication with all the principal cities of the country. It affords every opportunity for rest and healthful recreation of all kinds—boating, fishing, bathing, walking, riding, driving, concerts, entertainments, and excursions, and gives to the lover of nature an opportunity of viewing some of the most beautiful and picturesque scenes in the country. It has a population of seventeen thousand, macadamized streets, electric light, an electric street railway, and other modern improvements that make the city attractive, comfortable and healthful. Its public parks, its fine lake shore drives, winding over wooded hills and through fertile plains, its commodious summer cottages, its cool lake breezes, its numerous picnic grounds, together with the general picturesqueness of the surrounding country, make Madison, to the student and pleasure seeker, one of the most suitable and delightful places in the west. Within a few hours ride are the noted summer resorts, Waukeasha, Oconomowoc, Sparta, Devils Lake, and the celebrated Dells of

Wisconsin, to which daily excursions can conveniently be made. The public parks and picnic grounds on the lake shores are readily reached by steamboat and electric car. Special excursions on the lakes can be arranged for at all times at reasonable rates. Provisions for special excursions from the neighboring cities will also be made for attendance at the elaborate church ceremonies on Sundays during the session.

Many things contribute to make Madison an educational center. Here are located the State Capitol, the State University, the State Supreme Court, and the Federal District Court. The Washburn Observatory, the State Law Library of twenty-eight thousand volumes, and the University Library of twenty-five thousand volumes together with its laboratories and museum, are located here. And here too is the State Historical Library of one hundred and sixty-five thousand volumes, in many respects one of the most complete collections of its kind in the United States.

The lectures of the Summer School will be delivered in the Fuller Opera House, a new building with all modern facilities for comfort, and with a seating capacity of twelve hundred. Rooms and halls for class and committee work are located conveniently to this building, and street cars from all parts of the city run immediately in front of it.

LODGING AND BOARDING.

Ample accommodations for lodging and boarding have been provided at special rates at the various hotels and in private families. The hotels of Madison are convenient, commodious and finely appointed, and can easily accommodate one thousand people, while private boarding houses and private families are prepared to furnish excellent accommodations at the most favorable rates to a very large number of people. Hotel rates will range from \$1.50 to \$3.00 per day, and private board and rooms can

be obtained for from \$5.00 to \$7.00 per week. The fact that the homes of Madison annually care for fifteen hundred students is a sufficient guaranty that all who wish private living will find desirable accommodations. The Local Executive Committee at Madison has prepared a list of hotels and private families who will receive Summer School guests at reduced rates, and that committee will be pleased to give all necessary information regarding location and rates, to those desiring it. Inquiries and applications of a local nature should be sent to the Rev. P. B. Knox, Chairman, or John W. Leary, Secretary of the Local Executive Committee, Madison, Wisconsin. Ladies belonging to Teaching Orders can have special accommodations reserved for their use by applying to Miss Minnie Gill, Secretary of the Local Ladies' Auxiliary Committee, Madison, Wisconsin. Applications for accommodations should be sent in early, they will be considered in the order of their reception. and applicants should state as accurately as possible what rates they wish to pay, when they wish to occupy their quarters, for how long a time, and how many will be in their party. Accurate information will at once be forwarded on request, together with circular of local committee, and Summer School visitors will be met on arrival of all trains by the agents of the School, if due notice is given.

MEMBERSHIPS AND LECTURE FEES.

Life Memberships.—The fee for a Life Membership has been fixed at Fifty Dollars, the certificate entitling the holder to a voice and vote in the management of the Association, and to all the privileges of the Summer School for himself and family for all time.

Annual Memberships.—The Annual Members shall pay a fee of Ten Dollars, the ticket entitling the holder and his family to admission to all the lectures during the year for which issued.

Non-Memberships.—1. Those not enrolled in the Life or Annual Memberships will be charged a fee of Five Dollars, which will admit to all the regular lectures of the session

2. Admission to any ten lectures of the session has been fixed at Two Dollars.

3. Admission to the course of evening lectures only has been fixed at Two-and-One-Half Dollars.

4. Tickets admitting to a single lecture will be Twenty-Five Cents.

Tickets for Life Memberships may be procured of any member of the Finance Committee—Messrs. W. J. Onahan, Charles A. Mair, and William A. Amberg, who may be addressed at the Columbus Club, Chicago. Upon receipt of check, made payable to order of Charles A. Mair, treasurer, for amount required, the certificate of Life Membership will be mailed to your address. Life and annual members will be entitled to a copy of the printed lectures, which will be issued at the close of each annual session. Applications for membership may be sent in through any member of the Board of Directors.

RAILROAD ARRANGEMENTS.

There will be a reduction of fare on the Certificate plan from all points outside of Wisconsin and within the territory of the roads in the Western and Central Traffic Associations. Within Wisconsin, Round-Trip Tickets will be sold at one-and-one third-fare. For all near points on special days special excursions will be run for which special rates will be made.

The territory of the Western Passenger Association covers all lines west of Chicago as far south as St. Louis, west to the Rocky Mountains, and east as far as Lake Michigan.

The territory of the Central Traffic Association is bounded as follows: On the east by Niagara Falls, Buffalo, Dunkirk, Pittsburgh, Bellaire, Wheeling, Parkersburg, and Charleston, W. Va.; on the north by the line of the Grand Trunk Railway, from Toronto to Ft. Gratiot, including the points thereon, thence via the Great Lakes to Chicago; on the west by a line through Joliet and Streator to Peoria, thence via T. & W. Ry. to East Burlington, thence via the Mississippi River to the junction of the Ohio River.

For rules governing the purchase of tickets on certificate plan, see the May Number of the REVIEW.

PROGRAM.

SUNDAY, JULY 14.

10:30 A. M.—Pontifical High Mass with Sermon.

8:00 P. M.—Solemn Vespers and Sermon.

MONDAY, JULY 15.

9:00 A. M.—Origin and Development of the Canon—Rev. P. J. Danehy, D. D.

10:30 A. M.—Modern Scientific Errors—Rev. J. A. Zahm, C. S. C., Ph. D.

5:00 P. M.—Christian Education in the First Centuries—Rev. Eugene Magevney, S. J.

8:00 P. M.—Reception of Welcome.

TUESDAY, JULY 16.

9:00 A. M.—The Inspired Record of Revelation—Rev. P. J. Danehy, D. D.

10:30 A. M.—Agnosticism—Rev. J. A. Zahm, C. S. C., Ph. D.

5:00 P. M.—The Monastic Institutions—Rev. Eugene Magevney, S. J.

8:00 P. M.—Magna Charta and the Church—Prof. J. G. Ewing.

WEDNESDAY, JULY 17.

9:00 A. M.—The Genuine Text and Its Guaranty—Rev. P. J. Danehy, D. D.

10:30 A. M.—Contemporary Evolution—Rev. J. A. Zahm, C. S. C., Ph. D.

5:00 P. M.—Medieval Schools and Scholars—Rev. Eugene Magevney, S. J.

8:00 P. M.—Reception for Catholic Reading Circles.

THURSDAY, JULY 18.

Excursions.

8:00 P. M.—Concert in Fuller Opera House.

FRIDAY, JULY 19.

9:00 A. M.—Rules of Biblical Interpretation—Rev. P. J. Danehy, D. D.

10:30 A. M.—Origin and Nature of Life—Rev. J. A. Zahm, C. S. C., Ph. D.

5:00 P. M.—Reading Circle Conference.

8:00 P. M.—Christianity and Buddhism—Mgr. D'Harlez

SATURDAY, JULY 20.

9:00 A. M.—The Bible in the Family, the School, and the Pulpit—Rev. P. J. Danehy, D. D.

10:30 A. M.—Design and Purpose in Nature—Rev. J. A. Zahm, C. S. C., Ph. D.

5:00 P. M.—Reading Circle Conference.

8:00 P. M.—Joan of Arc—Mr. J. W. Willstack.

SUNDAY, JULY 21.

Celebrants and Speakers not yet selected.

MONDAY, JULY 22.

9:00 A. M.—The Subject Matter of Ethics—Rev. J. J. Conway, S. J.

10:30 A. M.—The Church and Literature—Prof. M. F. Eagan.

5:00 P. M.—The Qualities of a Critic—Rev. P. Chas. DeSmedt.

8:00 P. M.—The Spanish Inquisition—Rev. J. F. Nugent.

TUESDAY, JULY 23.

9:00 A. M.—The Ethical Norm—Rev. J. J. Conway, S. J.

10:30 A. M.—Influences in Literature—Prof. M. F. Eagan.

5:00 P. M.—The Essentials of Criticism—Rev. P. Chas. DeSmedt.

8:00 P. M.—American Mound Builders and Cliff Dwellers—Marquis Nadaillac.

WEDNESDAY, JULY 24.

9:00 A. M.—The Natural Law—Rev. J. J. Conway, S. J.

10:30 A. M.—The Evolution of the Novel—Prof. M. F. Eagan.

5:00 P. M.—Reading Circle Conference.

8:00 P. M.—Reception for Catholic Teachers.

THURSDAY, JULY 25.

Excursion to the "Dalles."

8:00 P. M.—Entertainment in Fuller Opera House.

FRIDAY, JULY 26.

9:00 A. M.—The Tribunal of Conscience—Rev. J. J. Conway, S. J.

10:30 A. M.—Romanticism and Classicism in English Literature—Prof. M. F. Eagan.

5:00 P. M.—Reading Circle Conference.

8:00 P. M.—Missionary Explorers of the North-West—Judge Wm. L. Kelly.

SATURDAY, JULY 27.

9:00 A. M.—The Doctrine of Right—Rev. J. J. Conway, S. J.

10:30 A. M.—Hamlet (The First Act)—Prof. M. F. Eagan.

5:00 P. M.—Reading Circle Conference.

8:00 P. M.—Christian Science and Faith Cure—Dr. T. P. Hart.

SUNDAY, JULY 28.

Program not yet arranged.

MONDAY, JULY 29.

9:00 A. M.—Man's Twofold Destiny—Rt. Rev. S. G. Messmer.

10:30 A. M.—A Bird's-Eye View—Rev. J. B. La Boule.

5:00 P. M.—The Foundation (Value)—Hon. R. Graham Frost.

8:00 P. M.—Savonarola—Condè B. Pallen Ph. D.

TUESDAY, JULY 30.

9:00 A. M.—The State and Its Power—Rt. Rev. S. G. Messmer.

10:30 A. M.—The Greek Schism—Rev. J. B. La Boule.

5:00 P. M.—Wealth—R. Graham Frost.

8:00 P. M. Hypnotism—Dr. J. K. Bauduy.

WEDNESDAY, JULY 31.

9:00 A. M.—The Church and Her Mission—Rt. Rev. S. G. Messmer.

10:30 A. M.—The Russian Schism—Rev. J. B. La Boule.

5:00 P. M.—Hire—R. Graham Frost.

8:00 P. M.—Reception of Catholic Authors.

THURSDAY, AUGUST 1.

8:00 P. M.—Church Music—Rev. Raphael Fuhr, O. S. F.

FRIDAY, AUGUST 2.

9:00 A. M.—Separation and War—Rt. Rev. S. G. Messmer.

10:30 A. M.—The Present Internal Condition—Rev. J. B. La Boule.

5:00 P. M.—Strife—R. Graham Frost.

8:00 P. M.—The Present Position of Catholics—Rev. Thomas E. Sherman, S. J.

SATURDAY, AUGUST 3.

9:00 A. M.—Union and Peace—Rt. Rev. S. G. Messmer.

10:30 A. M.—Reunion with Rome—Rev. J. B. La Boule.

5:00 P. M.—Reconciliation—R. Graham Frost.

8:00 P. M.—Farwell Reception.

SUNDAY SERVICES.

The program for Sunday services and lectures is not yet formulated. It can be said, however, that the highest and most beautiful form of ecclesiastical ceremony, the Pontifical Mass, will be celebrated every Sunday by some of the most eminent ecclesiastics of the Church, and sermons will be preached morning and evening by Catholic clergymen distinguished for their great learning and eloquence. His Excellency, Archbishop Satolli, Apostolic Delegate, has promised to be in attendance; and letters received from Archbishops

Feehan, of Chicago, and Elder, of Cincinnati, and Bishops Chatard, of Vincennes, and Horstmann, of Cleveland, contain assurances that they will be present. It is expected that Archbishops Ireland, of St. Paul, and Hennessey, of Dubuque, together with other great leaders and exponents of Catholic truth, will favor the Summer School during one or more of its sessions.

SUGGESTIONS.

1. Members of the Madison Local Committee will wear special badges by which they may be recognized at depots by visitors arriving on trains.

2. The headquarters of the Directors and Officers of the C. C. S. S., and of the bureau of information, will be in the Fuller Opera House, opposite the Capitol. Street cars run from all the depots to within one block of the Opera House.

3. Members and visitors to the Summer School who have a gift for music and song are cordially invited to make preparations to participate in the musical entertainments. A similar invitation is extended to those having literary talent and elocutionary merit to arrange readings or recitations for the social receptions.

4. Teachers of Catholic and secular schools are requested to make arrangements for a "Teachers' Conference" in which, besides educational questions, the plan of a Catholic Teachers' Association and the project of a Normal Lecture Course at future sessions of the Summer School will be discussed.

ADDITIONAL ANNOUNCEMENTS.

To the announcements under the heading "Receptions" the following are added:

Thursday, July 18. Excursions on Lakes Mendota and Monona, and to points of scenic and historic interest around Madison. In the evening, a grand concert will be given in the Fuller Opera House.

Thursday, July 25. Excursion to the far-famed "Dalles" of the Wisconsin River, the most strikingly picturesque piece of scenery in the United States. In the evening, a brilliant literary and social entertainment will be held in the Fuller Opera House.

Further particulars may be had by addressing Edward McLaughlin, M. D., Fond du Lac, Wis.

THE CATHOLIC Reading Circle REVIEW.

DEVOTED TO

History, Science, Religion, Literature, Art, Philosophy.

VOLUME VI.—JULY, 1895—NUMBER 4.

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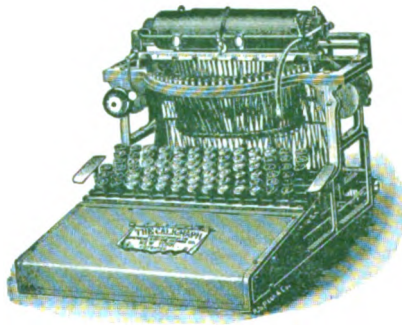
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THE CATHOLIC READING CIRCLE REVIEW.

A MONTHLY MAGAZINE.

Organ of the Catholic Summer School of America, and Reading Circle Union.

VOL. VI.

YOUNGSTOWN, O., JULY, 1895.

No. 4.

LITERATURE AS A PROFESSION.

BY MAURICE FRANCIS EGAN, LL. D.

Matthew Arnold once gave a motto to a club of which I have the honor to be a member. It is, "*Chacun a son metier*," which translated, means, I presume, each one to his specialty; you will forgive me, therefore, for looking at literature in this paper from a new point of view. We shall look on literature as a profession, and consider the preparation necessary to make it a successful profession.

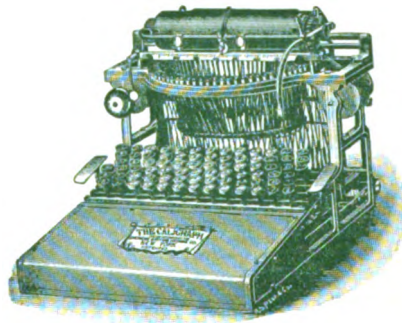
Mr. Frederick Harrison, a man of letters, whose literary judgments are as right as his philosophical judgments are wrong, tells us that the making of many books and the reading of periodical sheets obscure the perception and benumb the mind. "The incessant accumulation of fresh books must hinder any real knowledge of the old; for the multiplicity of volumes becomes a bar upon our use of any. In literature especially does it hold that we cannot see the wood for the trees." I am not about to advise you to add to the number of useless leaves which hide the forms of noble trees; but, if you resolve to write outlives the work

of preparation, you may be able to give the world a new classic, or, at least, something that will cheer and elevate. This preparation is rigid. Two important qualities of it must be: keen observation and careful reading. It is a pity that an old dialogue on "Eyes and No—Eyes" is no longer included in the reading books for children. The modern book-makers have improved it out of existence; nevertheless, it taught a good lesson. It describes the experience of two boys on a country road. Common things are about them,—wild flowers, weeds, a ditch,—but one discovers many hidden things by the power of observation, while the other sees nothing but the outside of the common things. To write well one must have eyes and see. To be observant it is not necessary that one should be critical in the sense of fault-finding. Keen observation and charitable toleration ought to go together. We may see the peculiarities of those around us and be amused by them; but we shall never be able to write anything about character worth writing

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unless we go deeper, and pierce through the crust which hides from us the hidden meanings of life. How tired would we become of Dickens if he had confined himself to pictures of surface-characteristics! If we weary of him, it is because Mr. Samuel Weller is so constantly dropping his w's, and Salrey Gamp so constantly talking of Mrs. Harris. If we find interest and refreshment in him now, it is because he went deeper than the thousand and one little habits with which he distinguishes his personages.

To write, then, we must acquire the art of observing in a broad and intelligent spirit. Nature will hang the East and West with gorgeous tapestry in vain, if we do not see it. And many times we shall judge rashly and harshly if we do not learn to detect the true-heartedness that hides behind the face which seems cold to the unobservant. We are indeed blind when we fail to know that an angel has passed until another has told us of his passing.

Apparently there is not much to think of the wrinkled hand of the old woman who crosses your path in the street. You catch a glimpse of it as she carries her bundle in that hand on her way from work in the twilight. Perhaps you pass on and think of it no more. Perhaps you note the knotted, purple veins standing out from the toil-reddened surface, and then your eyes catch at a glance the wrinkled face on which are written the traces of trials, self-sacrifice and patience. It is hard to believe that those hands were once soft and dimpled childish hands, and that face bright with happy smiles. The story of her life is the story of many lives from day to day. Those coarse, ungloved, wrinkled hands will seem vulgar to you only if

you have never learned to observe and think. They may suggest a noble story or poem to you, if you take their meaning rightly. Life, every-day life, is full of the suggestions of great things for those who have learned to look and to observe.

Mr. Harrison, from whom I have quoted already, puts his finger on a fault which must inevitably destroy all power of good literary production. It is a common fault, and the antidote for it is the cultivation of the art of careful reading. "A habit of reading idly," Mr. Harrison says, "debilitates and corrupts the mind for all wholesome reading; the habit of reading wisely is one of the most difficult to acquire, needing strong resolution and infinite pains; and reading for mere reading's sake, instead of for the sake of the good we gain from reading, is one of the worst and commonest and most unwholesome habits we have."

In order to write well, one must read well—one must read a few good books—and never idle over newspapers. Newspapers have become necessities, and grow larger each year. But the larger they are, the more deleterious they are. The modern newspaper lies one day and corrects its lies, adding, however, a batch of new ones on the day after. There are a few newspapers who have literary value, though even they, mirroring the passing day, have some of its faults. As a rule, avoid newspapers. They will help you to fritter away precious time; they will spoil your style in the same way that a slovenly talker, with whom you associate constantly, will spoil your talk; for newspapers are generally written in a hurry, and hurried literary work, unless by a master-hand, is never good work. Nevertheless, in our country,

the newspapers absorb a great quantity of literary matter, which would, were there no newspapers, never see the light.

Literature considered as a profession includes what is known as journalism, —not perhaps reportorial work, but the writing of leaders, book reviews, theatrical notices and other articles which require a light touch, tact and careful practise, but which do not always have those qualities. A writer lately said: "Literature has become a trade and finance a profession." This is hardly true; but some authors have come to look on their profession as a trade and to value it principally for the money it brings. Anthony Trollope, for instance, whose novels are still popular, set himself to his work as to a task; he wrote so many words for so much money daily. This may account for the woodenness of his literary productions. In the pursuit of art, money should not be the first consideration, although it should not be left entirely out of consideration, for the artist should live by his art, the musician by his music, and the author by his books. Literature, then, should be a vocation as well as an avocation.

Literature, in spite of the many stories, about the poverty of writers, has, in our English-speaking countries, been on the whole a fairly well-paid profession. Chaucer was by no means a pauper; Shakespeare retired at a comparatively early age to houses and lands earned by his pen in the pleasant town of Stratford. Pope earned nearly fifty thousand dollars by his translations, or, rather, paraphrases of Homer. Goldsmith, though always poor through his own generosity and extravagance, earned what in our days would be held to be a handsome compe-

tence. Sir Walter Scott made enormous sums which he spent royally on his magnificent castle of Abbotsford. Charles Dickens earned enough to make him rich, and our modern writers, though less in genius, are not less in their power of securing the hire of which they are more than worthy. Mr. Howells at least had ten thousand dollars a year for permitting his serial stories to be printed in the publications of Harper & Bros. Mr. Will Carleton, the author of "Farm Ballads," has certainly an equal amount from his copyrights. Mrs. Hodgson Burnett, the author of "Little Lord Fauntleroy," easily commands eight thousand dollars for the serial rights of a novel; so you see that the picture often presented to us of the haggard author shivering over his tallow candle in a garret is somewhat exaggerated.

But none of these authors attained success without a long care given to their art. They had their early struggles. Mrs. Burnett, for instance, was a very brave and hard working young girl; she was poor; her only hope in life was her education; she used it to advantage and by constant practice in literary work. The means of her success was the capacity for taking pains. It is the means of all success in life. And any man or woman who expects to adopt literature as a profession must *see well, read well, and take infinite pains*. Probably, Mr. Howells and Mrs. Burnett had many MSS. rejected by their editors. Probably, like many young authors, each day brought back an article which had cost them many weary hours,—for literary work is the most nerve-wearying and brain-wearying of all work—with the legend "returned with thanks." Still they kept on taking infinite pains.

Lord Byron awoke one morning and found himself famous. But that first morning of fame had cost much study, much thought, and, no doubt, periods of despondency in which he almost resolved not to write at all. Poetry does not gush from the poet, like fire out of a Roman candle when you light it. Of all species of literary composition, poetry requires more exquisite care than any other. A sonnet which has not been written and rewritten twenty times may be esteemed as worthless. To-day no modern poem has a right to be printed unless it be technically perfect. It seems a sacrilege to speak of poetry as a profession; it ought to be a vocation only, and the poet ought not only to be made by infinite pains taken with himself, but born. As to the rewards of extreme fineness in the expression of poetry, I have heard that Longfellow received one thousand dollars for his comparatively short poem of *Keramos*, and that Tennyson received a guinea a line. But we shall leave out poetry in talking of filthy lucre, and consider literature as represented by journalism, in which there is very little poetry.

II.

I did not intend to touch on journalism, as the work of making newspapers is sometimes called, but I have been lately asked to give my opinion as to whether journalism is a good preparation for the pursuit of literature. Perhaps the best way to do this would be to give the experiences of a young journalist first.

I imagine a young person who had written at least twenty compositions; some on "Gratitude," one on "Ambition," one on "The History of a Pin," and a grand poem on the Southern Confederacy in five cantos. He had

been prepared for the pursuit of literature by being made to write a composition every Friday. These compositions were read aloud in his class. What beautiful sentiments were uttered on those Fridays! How everybody thrilled when young Strephon compared Ireland "to that prairie grass which smells sweeter the more it is trodden on." He had never seen such grass; he would not have recognized it, if he had seen it; but he had read about it, and when a cruel scientific instructor asked him to give the botanical name, he turned away in disgust. His finest feelings were outraged. This, however, did not prevent the simile of the prairie grass of unknown genus from cantering through all the compositions of the other members of the class for many succeeding weeks, until the Professor got into a habit of asking, when a boy rose to read his essay: "Is there prairie grass in it?" If the essayist said yes, he was made to sit down, and he was given a bad mark. Teachers were very cruel in those days.

There was another lovely simile ruthlessly cut down in its middle age,—pardon me if I digress and pour out my wrongs to you; I know you can appreciate them. Some boy of genius once said that "Charity, like an eternal flame, cheers, but not inebriates." After that inspired utterance, charity, like an eternal flame, cheered, but not inebriated the composition of every other writer, until the same cruel hand put it out. In those days, we knew a good thing when we saw it, and, if it saved trouble, we appreciated it.

Somewhat later, the young person attained a position in the office of an illustrated paper. It was a newspaper which was so fearful that its foreign letters should be incorrect, that it

always had them written at home. The young gentleman whose desk was next to that of your obedient servant, wrote the Paris, Dublin, and New York letters. The correspondent from Rome and Constantinople, who also did the market reports at home, had some trouble with his spelling occasionally, and made a very old gentleman in the corner indignant by asking him whether "pecuniary" was spelled with a "c" or "q," and similar questions. This old gentleman wrote the fashion column, and signed himself "Mabel Evangeline." He sometimes made mistakes about the fashions, but they were very naturally blamed on the printers. To your obedient servant was given the agricultural and the religious columns. All went well, for the prairie grass was kept out of the agricultural column—though some strange things went in—all went well until he copied a receipt for making hens lay out of a paper—he did not know then that it was a comic paper, and that the friend who wrote it was only in fun. The hens of several subscribers lay down and died. There was trouble in the office, and the agricultural department was taken from him and given to "Mabel Evangeline" who later came to grief by describing an immense peanut tree which was said to grow in Massachusetts.

Your obedient servant was asked to write leaders on current subjects. How joyfully he went to work! Here was a chance to introduce the prairie grass and the "eternal flame." With a happy face he took his "copy" to the managing editor. Why did that great man frown as he read: "If we compare Dante with Milton we find that the great Florentine sage was like that prairie grass which—" "Do you call

this a current subject?" he demanded. "It will not do. Where's the other one?" Your obedient servant, in fear and trembling, gave him the other slips. He began: "The geocentric movement, like that eternal flame which cheers, but—" he paused. "When I asked," he said, in an awful voice, "when I asked you for current subjects I wanted an editorial on the fight in the Fourth Ward and a paragraph on the sudden rise in lard! Do you understand?"

Dante and the geocentric movement, the prairie grass and the eternal flame were crushed again. The wise young person learned to adapt himself to the ways of newspaper offices, and all went well again, until he attempted high art. This newspaper was young and not very rich; therefore economy had to be used in the matter of illustrations. The great man, its editor, had a habit of buying second-hand pictures—perhaps it was not to save money, but because he loved the old masters,—and it became the duty of the present writer, who was then a young person, and who is now your obedient servant, to write articles to suit the pictures. For instance, if a scene in Madrid had been bought, the present writer wrote about Madrid. It was easy, for he had an encyclopedia in the office; but if anybody had borrowed the volume containing "M" we always called Madrid by some other name, for "Mabel Evangeline," who said he had travelled, said foreign cities looked pretty much alike. "Mabel Evangeline," who sometimes, I am afraid, drank too much beer and mixed up things, was not to be relied on, for he put in a picture of Rome, N. Y., for Rome, Italy, and brought the paper into contempt. Still, I think this would not have made so much differ-

ence, if he had not labelled a picture of an actress in a very big hat and a very low-cut gown, "Home from a convent school." He was discharged after this, and the present writer asked to perform his functions. Nothing unpleasant would have happened, if a picture had not been sent in one day in a hurry. It was a dim picture. It seemed to represent a tall woman and a ghost. The present writer named it "Lady Macbeth and the Ghost of Banquo," and spun out a graphic description of the artist's meaning. Next day when the paper came out, the picture was the "Goddess of Liberty crowning Abraham Lincoln."

It was a mistake; but who does not make mistakes? Who ever saw the Goddess of Liberty, anyhow? If you heard the way that editor talked to the promising young journalist, you would have thought he was personally acquainted with both Lady Macbeth and the Goddess of Liberty, and that they had not succeeded in teaching him good manners. It is sad to think that mere trifles will often cause thoughtless people to lose their tempers!

III.

The writing for newspapers is a good introduction to the profession of literature, if the aspirant can study, can read good books when not at work, can still take pains in spite of haste, and cultivate accuracy of practice. The best way to learn to write is to write. One engaged in supplying newspapers with "copy" *must* write. If he can keep a strict eye on his style—if he can avoid slang,—"smart" colloquialism, he will find that the necessity for conciseness and the little time allowed for hunting for the right word for the right place will help him in attaining ease and aptness of expression.

The first difficulty the unpractised writer has to overcome is a lack of the right words. Words are repeated, and other words that are wanted to express some nice distinction of meaning will not come. Constant reference to a good dictionary, or a book of synonyms, is the surest remedy for this; and if the writer will refuse to use any word that does not express *exactly* what he means, he will make steady advance in the power of expression. Words that burn do not come at first. They are sought and found. Tennyson in his old age polished his early poems, hoping to make them perfect before he died. Pope's lines, which seem so easy, so smooth—which seem to say in three or four words what we have been trying to say all our lives in ten or eleven, were turned and returned, carved and re-carved, cut and re-cut with all the scrupulousness of a sculptor curving a Grecian nose on his statue:

"A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring."
That is easy reading. It seems as easy as making an egg stand on end, or as putting an apple into a dumpling—when you know how. It is easy because it was so hard; it is easy because Pope took infinite pains to make it so. Had he put less labor into it, he would have failed to make it live. It is true that a thing is worth just as much as we put into it.

Although the desire to write is often kindled by much reading, the power of writing is often paralyzed by the discovery that the reading has been of the wrong kind. Again, the tyro who has read little and that little unsystematically is tempted to lay down his pen in despair. Lord Bacon said that "reading maketh a full man, writing a ready man"; from which we may con-

clude that he who reads may best utilize his stock of knowledge by learning to write. But he must first read, no matter how keen his observation may be or how original his thoughts are, for a good style does not come by nature. It must be the expression of temperament as well as thought; but it must have acquired clearness and elegance, which are due to the construction of sentences in the good company of great authors. To write, you must read, and be careful what you read; and you must read critically. To read a play of Shakespeare's only for the story is to degrade Shakespeare to the level of the railway novel. It is better to have read the trial scene in "The Merchant of Venice" critically, missing no shade in Portia's character or speech, no expression of Shylock's, than to have read all Shakespeare carelessly. To make a specialty of literature, one must be, above all, thorough. The writings that live have a thousand fine points in them unseen of the casual reader, and, like the carvings mentioned in Miss Donnelly's fine poem, "Unseen Yet Seen," known only to God. Take ten lines of any great writer, examine them closely with the aid of all the critical power you have, and then you will see that simplicity in literature is produced by the art which conceals art. That style which is easiest to read is the hardest to write. Genius has been defined as the capacity for taking infinite pains.

There is a passage in "Ben-Hur" which seems to me particularly applicable to our subject. You remember, in the chariot race, where Ben-Hur's cruel experience in the galleys serves him so well. He would not have had the strength of hand or the steadiness of posture, were it not for the work

with the oars and the constant necessity of standing on a deck which was even more unsteady than the swaying chariot. "All experience," says the author, "is useful." This is especially true for the writer. One can hardly write a page without feeling how little one knows; and if the great aim of knowledge be to attain that consciousness, the writer sooner attains it than other men.

Everything, from the pink tinge in a seashell to the varying tints of an approaching thunder cloud, from an old farmer's talk of crops and weather to your lesson in geology and astronomy, will help you. Do not imagine that science and literature are opponents. For myself, I would not permit anybody who did not know at least the rudiments of botany and geology to begin the serious study of literature. If Coleridge felt the need of attending a series of geological lectures late in life, in order to add to his power of making new metaphors and similes, how much greater is our necessity for adding to our knowledge of the phenomena of nature, that we may use our knowledge to the greater glory of God. Literature is the reflection of life, and literature ought to be the crystallization of all knowledge.

You will doubtless find that what you most need in the beginning is to know more about words and about books. But this vacuum can be filled by earnest thought and serious application, system and thoroughness. It takes you a long time to play a mazurka of Chopin's well. It takes you a long time even to learn compositions less important. A young lady sits many months before a piano before she learns to drag "Home, Sweet Home!" through the eye of a needle; and then to flatten out

again *con espressione*; and then to chase it up to the last key of the last octave of the treble or the bass until it seems to be lost in a still, small protest; and then to bring it to life and send it thundering up and down, as if it were chased by lightning. How easy it all seems, and how delighted we are when our old friend, "Home, Sweet Home!" appears again in its original form. But there was a time when it was not easy—a time when the counting of one and two and three was not easy. So it is with the art of writing. It is not easy in the begin-

ing. It may be easy to make grandiloquent similes about "prairie grass" and the "eternal light which cheers," etc., but that is just like beginning to play snatches of a grand march before one knows one's scales.

To begin to write well, one must cut off all the useless leaves that obscure the fruit, which is the thought, and keep the sun from it. Figures should be used sparingly. One metaphor that blazes at the climax of an article after many pages of simplicity is worth half a hundred scattered wherever they happen to fall. It is a white diamond as compared to a handful of garnets.

SOME CANADIAN CATHOLIC WOMEN WRITERS OF TO-DAY.

BY THOMAS O'HAGAN, M. A., PH. D.

It is interesting to note the share which Canadian Catholic women writers, have taken in the up-building of a Canadian literature. We hear so little of these intellectual heroines through the press, so mild is the trumpet-blast of their achievements, that we are disposed to ask ourselves at the outset: Have Catholic women writers in Canada done ANY THING for Canadian literature? But a few weeks ago Mrs. James Sadlier, of Montreal,—in Catholic literature *clarum et venerabile nomen*—was honored by Notre Dame University with the gift of the *Latane Medal*—a distinction and honor in which Canadians can justly claim at least a share. Few Catholic readers in Canada have not read the works of Mrs. Sadlier, whose gifted pen has, for nearly half a century, labored unceasingly for faith and fatherland. Like Desdemona, Mrs. Sadlier owes a double allegiance by right of domicile—hav-

ing resided during one part of her life in New York, and during another part in Montreal.

Her daughter, Miss Anna T. Sadlier, who is well known in the literary circles of Canada, occupies very much the same position, spending as she does part of her time in Montreal, and part in New York. But we Canadians believe Miss Sadlier is ours, and we consequently glory in the work of her Canadian pen. Her works too, like those of her gifted mother, breathe throughout the atmosphere of faith, and make for the intellectual betterment and moral uplifting of our people.

It was fortunate for Miss Sadlier that, shortly after leaving school, she received generous words of encouragement from two such eminent critics and reviewers as Dr. Brownson and George William Curtis. It is well known that Dr. Brownson more frequently dropped his pen upon an author for slaughter

than for praise, while a word of commendation from the accomplished and scholarly editor of *Harper's Monthly*, was, indeed, a literary testimonial to be coveted. The late John Boyle O'Reilly, whose unerring judgment and cultivated tastes quickly discerned qualities of genuine merit in a writer, paid his tribute of praise to the work of Miss Sadlier, and spoke of her as "one of the few amongst us who did artistic work."

Miss Sadlier has been particularly successful in her translations from French and Italian authors; the chief among these being "The Monk's Pardon," "Mathilda of Canossa," "Ubaldo and Irene," "Idols" and "Wonders of Lourdes." Two of her best known works are biographical—"Names that Live" and "Women of Catholicity."

Miss Sadlier has also for many years been a generous contributor to nearly all the American Catholic periodicals, and occasionally to some of the English ones. Hers has indeed been an industrious literary life which at its noontide brings to her the satisfaction of labor well performed, and a share in the glorious work of her noble-hearted and gifted mother, in building up a Catholic literature upon this continent.

Another name which straightway springs to memory when discussing the Catholic women writers of Canada, is Mrs. Berlinguet (nee A. M. Pope). Mrs. Berlinguet, like her brother, Mr. Joseph Pope, late private secretary to Sir John Macdonald, is a convert to the Catholic faith. She belongs to a highly intellectual family which has given to Canada, judges and statesmen of acknowledged eminence. Her first literary work was done for *McGee's Weekly*,—a series of sketches of Montreal—and when that journal passed out of the hands of Mr. McGee, she

became a contributor to the *Catholic World*. In 1883 Mrs. Berlinguet visited the Lazaretto at Tracadie, New Brunswick, where she remained the guest of the nuns, visiting the lepers daily, and having free access to all the records of the institution. This visit to the Lazaretto as well as one to the Magdalen Islands, she afterwards wrote up for the *Catholic World*. She was also a regular contributor till 1889 to the *Ave Maria*, and was for a year on the staff of the *Toronto Empire*, the London (Ont.) *Catholic Record*, and has also contributed frequently to the *Montreal Gazette* and *Star*. Her published works are a translation of the Memoirs of Père Vincent, the Trappist, which she found in the Trappist Monastery at Tracadie, and her paper contributed to the *Catholic World* on the Magdalen Islands, which was issued in pamphlet form. Mrs. Berlinguet has done a good deal of translating from the French for various papers, among others for the "American Catholic Researches" of Philadelphia. She also prepared for the late Bishop McIntire, of Charlottetown, P. E. I., a history of each parish in his diocese, with a short biography of his predecessors in the episcopal office, and of each priest of the diocese. Mrs. Berlinguet, then Miss A. M. Pope, became a Catholic in 1878, under the instruction of Rev. Cornelius O'Brien, D. D., now Archbishop of Halifax, N. S.

It might well be expected that Ottawa, the Canadian capital, whence flows the arteries of political thought and action, would be a centre too of literary life and culture, reflecting much that is best in the higher life of the Canadian people. Nor is the expectation vain. Ottawa has its con-

tingent of bright *literati* whose contributions to some of the leading magazines of the day, give ample proof of the intellectual character of this people of the North. Among the Catholics of the Capital whose names stand for scholarship and literary culture, one of the brightest and most promising, is Miss K. Madeleine Barry, whose name attached to any article, is always a guarantee of scholarship and good taste.

Miss Barry's first printed effort was a novel, "Honor Edgeworth," which appeared in 1882 under the *nom de plume* of "Vera." As the writer was then but a school girl in her seventeenth year, it could not be expected that the work would be without imperfections. Miss Barry perceived this, and decided against issuing a second edition, though the first edition was exhausted a few months after its appearance. The book received very favorable criticism from many distinguished quarters, and Miss Barry, encouraged by this, essayed a second novel, bearing the title of "The Doctor's Daughter," which met with a favorable reception at the hands of both critics and readers. Unfortunately, just at this promising period, our young author's health gave way and she was forced to abandon her literary work indefinitely. Happily, Miss Barry's illness passed away, but since her recovery she has not seriously turned her attention to literature. A few articles contributed at times to the *Catholic World* and *Toronto Week*, give evidence of riper thought and increased skill in workmanship, and augur for this gifted writer should she again essay the field of literature, increased fortune and fame.

Our song birds in Canada have distinct notes heard only in the North, so

have the singers in our literary groves. The voice of Canadian poetry is sweet and strong and full of *native timbre*, but what would our choir be without our tuneful sopranos and our soul-melting altos? We could perhaps part with some of our strong-plumed songsters whose notes warble within the orbit of the bass, but not a single soprano with glorious note, shall leave us in the morning of our poetic life. In this Canadian choir whose melody has lately charmed the ear of the literary critics of the Old and the New World, a goodly few of the best voices are those of women whose deep heart notes throb with the inspired love of country, home and virtue.

Among these gifted writers Miss Emily McManus occupies a prominent place. Miss McManus is an honor graduate in the departments of English and Political Science of Queens University, Kingston, Ontario, and is at present engaged in teaching.

She has never as yet published a volume of poems, but her contributions to literary periodicals, are of such high character as to give her a recognized place among the women writers of Canada. Her happiest and fullest inspiration is wrought out in the subjective mood. The following fine poem from her pen, which appears in a volume of Canadian poems compiled by W. D. Lighthall, of Montreal, and published in London, England, gives an insight into the character of her workmanship. Her theme is the prairie province of "Manitoba."

"Softly the shadows of prairie-land wheat
Ripple and riot adown to her feet;
Murmurs all Nature with joyous acclaim,
Fragrance of summer and shimmer of flame;
Heedless she hears while the centuries slip:—
Chalice of poppy is laid on her lip.

Hark ! From the East comes a ravishing note—

Sweeter was never in nightingale's throat,—
Silence of centuries thrills to the song,
Singing their silence awaited so long ;
Low, yet it swells to the heaven's blue dome,
Child-lips have called the wild meadow-land
"Home !"

Deep as she listens, a dewy surprise
Dawns in the languor that darkens her eyes;
Swift the red blood through her veins in its
flow,

Kindles to rapture her bosom aglow;
Voices are calling where silence had been,—
"Look to thy future, thou Mother of Men !"

"Onward, and onward ! Her fertile expanse
Shakes as the tide of her children advance;
Onward, and onward ! Her blossoming floor
Yields her an opium potion no more;
Onward ! and soon on her welcoming soil
Cities shall palpitate, myriads toil."

Miss McManus has contributed poems to the *Kingston Whig*, *Toronto Globe*, *Irish-Canadian*, *Educational Journal*, *Queens College Journal*, and *Toronto Week*. The last named journal is the highest exponent of literary thought and criticism in Canada, and it is no small tribute to Miss McManus that she should be given a place among the host of scholarly contributors to that excellent periodical.

Miss McManus has also been given a place in a work entitled, "A Women of the Century," edited by Frances E. Willard and Mary A. Livermore, published in Buffalo, N. Y.

Space forbids me from dealing with more than briefly the work of two other Catholic women writers, the product of whose pens, has, from time to time, attracted attention—Miss Frances M. O. Smith, of Lucan, Ontario, and Miss Bellelle Guerin, of Montreal.

Like Mrs. Berlinguet, Miss Smith is a convert to the Catholic faith. She has written for several well-known Catholic magazines and journals, and

has been encouraged and aided in her literary work by no less a distinguished prelate of the Church than the accomplished and kindly Archbishop of Toronto, Most Rev. J. Walsh, D. D., who is a warm and generous friend of every Catholic *litterateur* in Canada.

There is a beautiful mingling in the poems of Miss Smith, of Irish patriotism and Catholic faith.

Here is a poem from her pen full of much daintiness. It is entitled, "My Lady June."

She is here in all her glory,
With her favors falling free,
Singing still the same sweet story
She has always sung to me.
Oh, the roses blush to meet her,
Sparkling in their diamond dew,
And the stately lilies greet her,
As for her alone they grew.
How her voice, with joy o'erflowing,
Teaches Nature's harp its tune,
Music only hers bestowing;
She is here—my Lady June.

Memory near her gently pressing
Lends her song one tender tone,
And one touch to her caressing,
For the hearts that she has known.
It may be some picture graven
With the lines too deep to fade,
Or some half-forgotten haven,
For which Faith in youth had prayed.
But she garlands even sorrow
With a wreath that dies too soon ;
It will wither ere the morow—
She is here—my Lady June.

She would bear for me less gladness,
Less of loving light to-day,
If she garnered not the sadness
That made shadows on the way.
For I like to think she knows me,
And remembers and is still,
When Life's morn looks back and shows me
What its noon shall ne'er fulfil.
So she ever comes in glory
With her favors falling free,
Singing still the same sweet story
She has always sung to me.

Miss Smith has been given a place in portrait and biographical sketch in the April number of the *Magazine of Poetry*, for 1893.

Miss Guerin is the only daughter of the late Thos. Guerin, Esq., Civil Engineer of the Canadian government. She was born in the city of Montreal, and educated at the *pensionat* of the Congregation de Notre Dame. She began to write while at school, and when she was sixteen years of age sent verses which were published in the *Boston Pilot*. She has written short stories and verses for the *Canadian Illustrated News*, and for the different Roman

Catholic publications in her native city. Several of her poems have been reproduced in English and American papers. Miss Guerin has been warmly received as a writer, and it is her intention to publish, in the near future, a volume of her poems.

With this short sketch and study of some of the Catholic women writers of Canada, I close this paper, feeling deep regret that I cannot do fuller justice to the unselfish labors of that noble contingent of Canadian women writers who are aiding, in however humble a way, in the building up of a distinct Canadian literature :

THE CLERKES TALE.

BY M. O.

In the whole field of Early English literature, which the scholarly labors of many eminent men of letters have opened up to the appreciation of the present generation, there is perhaps no subject from which more solid and profitable enjoyment can be drawn, than the much mentioned, but little known *Canterbury Tales* of Geoffrey Chaucer. Until late years, Chaucer was a sealed book to the general reader, and such poor attempts at making him readable and popular as came from the writers who modernized his archaic English, served but to disgust in stead of to delight the true student of literature. But thanks to the labors of Furnival, Wright, Dr. Morris, Cook, Marsh and other delvers in the virgin soil of our Early English literature, we may now revel in the genial humor, the kindly satire, the life-like pictures of the men and women of the fourteenth century, and drink long draughts from the merry cup which Chaucer puts to our

lips from his "well of English undefiled." To the average student of the English language and literature, three months spent in the study of a good outline of its History and Development, leading up to the period of Chaucer, will be of far more value in the understanding of the structure and characteristics of our noble mother-tongue, than a two years aimless wandering in the mazes of the Greek and Latin classics. The authors mentioned have carefully expurgated and annotated the Prologue, that most interesting and valuable introduction to the *Tales*,—as well as the *Tales* of the Knight, the Squire, and others, thus enabling us to enjoy the company of these gentlemen, and that of the Prioress,—the only lady in the merry route—who tells the beautiful *Tale* of little Hugh of Lincoln,—whilst we as carefully avoid the ribaldry and coarse jokes of the rough men drawn from the lower walks of English mediæval life, as we would the company of such men

of to-day. Of this motley crowd to which the poet introduces us, he tells us:

"Specially, from every schires ende
Of Engelond, to Canterbury they wende,
The holy blisful martir for to seeke,
That hem hath holpen whan that they were
seeke."

It was on a bright Spring day, that Canterbury pilgrims had been coaxed out from their various homes, "to gon on pilgrimages" just as

"When Zephirus eek with his swete breathe
Enspired hath in every holte and heethe
The tender croppes—"

The soft voice of Nature had not lured the souls of the earlier English poets with her bewitching beauty. Chaucer was the first drawn into her magic web of loveliness, and in the buoyancy and light-heartedness with which she fills him he is like his friends the little feathered songsters,

"That slepen al the night with open eye,
So priketh hem nature in here corages."

But not only an ardent lover of the great natural world, he was a man surrounded by ample opportunities for cultivating his naturally clear insight into the human heart. He could equally appreciate what was good and true in "the gentil Knight" who "lovede trouthe and honour, fredom and curteisie," in the "poure Persoun," who

"Cristes lore, and his apostles twelve,
He taught, and ferst he folwed it himselve,"—
or in the "Nonne", a "Prioress" who—

"Al was conscience and tendre herte,—"

Nor did he perceive less keenly the vices, of the "Schipman" who "Of nyce conscience took he no keep," nor the very liberal views of the "Doctour of Phisik," whose "studie was but litel on the Bible"—or the too good natured "Frankleyn" who "was Epicurus' owne sone

That heeld opynyoun that pleyn delyt
Was verrailly felicite perfyte."

His satire, though unsparing, is rather of the nature of kindly ridicule than abusive or reproachful; he aims rather at making objects of it appear ludicrous, or at the worst contemptible, than at exciting hatred, indignation or disgust; he laughs them down, and his hearers, if not the victims themselves enjoy the laugh.

In this human picture gallery of Chaucer's, where the portraits stand out before us in strong individuality, as living men and women, we recognize a drama in every thing except the common acceptation of the word. An undercurrent of delicious humor pervades the whole, and its chief charm is freshness, simplicity and truth. Among the motley crowd brought together by Chaucer's genius, for this ride of fifty miles, from Southwark to Canterbury, to seek the shrine of the "blisful martir," the poet describes a "Clerk of Oxenford," who simple and retiring in manner, is a fitting representative of the so called "poor scholars" of the Mediæval University. He had lived apart from the world, spending his little money on books, an earnest scholar, grave and thoughtful in speech, "That unto logik hadde longe i—go."

He belonged to that class of men whose chief ambition was the possession of truth and knowledge, as we can gather from Chaucer's own words—

"For him was levere have at his beddes heede
Twenty bookes, i—clad in blak and reede,
Of Aristotel, and his philosophie,
Then robes riche, or fithele or gay sawtrie."

The poet says of this worthy clerk a learned man, capable of giving information on many subjects,

"Not oo word spak he more than was neede;
Sownyage in moral vertu was his speche,
And gladly wolde he lerne, and gladly teche."

He appears in the merry company quite a contrast to the "yong Squyer" "With lokkes crulle as they were leyd in presse," for Chaucer says:

"Al lene was his hors as is a rake,
And he was not right fat, I undertake;
But lokede holwe, and therto soberly.
Ful thredbare was his overeste courtpey,
For he hadde geten him yit no benefice,
Ne was so worldly for to have office."

The Clerke had joined the compact to take his turn in telling a tale or to accept the sentence passed by the merry host of the Tabard, that whoever refuses "Schal paye for al we spenden by the weye,"—a threatening suggestive that the number of black and red books will not increase on his shelf, so he tells the tale of the Patient Griselda. He first makes his listeners acquainted with its origin and how he came by it. To the gay company riding with him he says:—

"I will yow telle a tale, which that I
Lerned at Padowe of a worthy clerk,
He is now deed, and nayled in his chest,
Now God give his soul wel good rest!
Fraunces Petrark, the laureat poete,
Highte this clerk, whos rethorique swete
Enlumynd al Ytail of poetrie."

Chaucer had visited Italy and embodied in the person of the clerk, the traditions that were floating around among the country-folk regarding Griselda and her marriage with Walter, the Marquis of Saluce. She had been raised from her lowly lot as one of the very poorest of the Marquis' subjects, to the high dignity of his wife. The liberty-loving marquis had not cared to bow his neck

"Uindir that blisful yok
Of sovereignete, nought of servise,
Which that men clepe spousall or wedlock";
but, to satisfy the wishes of his well-meaning subjects who desired it, he takes to wife the gentle Griselda, so

that he may leave his people a successor of his own blood. The tender care of her feeble father, and her gentle manner had first attracted the eye of the marquis, and often he found himself Comendyng in his hert hir wommanhede, And eek hir vertu, passyng any other wight and desposed that he wolde Wedde hir oonly, if ever he wedde scholde."

Her virtuous beauty and her humbleness grew more and more as the days went by, and are confirmed by her own words to the marquis when he bids her swear to obey him in all things.

"Lord," she said, "undigne and unworthy I am, to thilk honour that ye me bede; But as ye wil your self, right so wol I; And here I swere, that never wityngly In werk, ne thought, I nyl yow disobeye For to the deed, though me were loth to deye."

The marquis accepts her word, and leads her before his people who, as the clerk says:—

"Couthe so the poeples hert embrace,
That ech hir loveth that lookith in hir face."

The lovely Griselda lived for some years in the sunshine of peoples' fond admiration, soothing them with the beauty and fragrance of her rare virtues.

But just as life, when we have obtained something beautiful or strong, we are continually trying its beauty or strength until satisfied beyond all doubt of its true value, so it was with the marquis. With not a mis-deed, a wrong word, or even as much as an unbecoming look could he reproach his wife, yet he resolved to tempt her and to prove still more her worthiness for her high station. Though certainly the clerk is right when he says—

"But as for me, I say that evel it sit
Tassay a wyf whan that it is no nede,
And put hir in anguysch and in dreede."

The marquis' young child seemed a fit instrument for the tempting of his

wife, for what can so try a woman's courage and patience as to deprive her of her little one, and to convince her openly that its life is to be taken? But the noble Griselda fully realized that her station in life had been a lowly one, and that for the exalted position which she now occupied, she was not only under obligation to her lord, but had sworn to obey him in all things and under all circumstances. She loved the marquis with all the tenderness of a devoted wife, and her ideal of wifely duty and feudal obedience had so impressed itself on her heart, that, if the marquis had asked her for her life she would gladly and willingly have laid it at his feet. The nobleness of her character rises to the supernatural when her brutal husband stands before her, and in plain words lets her know that he is about to deprive her of her child, giving the excuse that his people had threatened to revolt if compelled to be of service to her "that born of a smal village", and especially since as the marquis says "Thy doughter was i-born",—when in reality, it is but the marquis' own willfulness that leads him to such an inhuman act. How cunning when he tries to mislead her by the words!—

"But natheles withoute youre witynge
Wol I not doon; but this wol I, quod he,
That ye to me assent as in this thing."

But the lovely Griselda is not to be led astray, her sense of duty and obedience becomes still stronger as she unwaveringly answers:—

"My child and I, with hertly obesiaunce,
Ben youre al, and ye may save or spille,
Your oughne thing; werkith after your
wille.

Ther may no thing, so God my soule save,
Likened to yow, that may displese me;
Ne I desire no thing for to have,
Ne drede for to lese, save oonly ye."

It seemed a reflection of the heavenly patience of the Divine Mother when she willingly gave up her Son to be sacrificed for our sins, that now glorifies the already heroic character of the patient Griselda. The marquis, though never betraying the least sign of his astonishment, could not help wondering at her marvellous patience. It would seem that when the sergeant came to take the child that she should completely give way under the blow, yet though anguish was tearing her heart, her steadfastness never wavered. The better nature of the marquis must surely prevail when he learns of the unwavering obedience of his wife, but the Clerk says

"Natheles his purpos huld he stille,
As lordes doon, whan thay woln have her
wille."

But does he really intend to murder his child? No, for the Clerk says—

"And bad the sergeaunt that he priviely
Scholde this childe softe wynde and wrappe,
With alle circumstaunce tendurly,
And carry it in a cofre, or in his lappe;
Upon payne his heed of for to swappe
That no man schulde knowe of this entent,
Ne whens he com, ne whider that he went."

To his sister, the countess of Panik, he confides Griselda's little daughter and bids her take good care of her.

It seems to those who read this tale that if the marquis had any love at all for his poor suffering wife, his heart would have melted at the sight of her heroic patience and constancy, and would at least have granted her the happiness of keeping her new-born son, but Chaucer attacks well the stubbornness of his own sex when he makes the Clerk say,—

"But weddid men ne knowen no mesure,
Whan that thay fynde a pacient creature."

He confronts her with about the same excuse as when he took away her

daughter, and yet, to his tantalizing words she meekly replies :

" Al your pleasaunce ferm and stable I holde,
For wist I that my deth wold doon you ease,
Right gladly wold I deye, yow to please.
Deth may make no comparisoun
Unto your love."

At these words the marquis' cruelty was almost overcome, for he felt within himself that his wife was now as true to her word as the day she had given it, but yet he sent his sergeant to take away her little son. Griselda's loving heart, wrung by the anguish she was compelled to endure again, besought the supposed murderer of her child with words that must have melted the hardest heart that

" Hir litel sone he wold in eorthe grave,
His tender lymes, delicate to sight,
From foules and from bestes him to save."

When the sergeant again communicated to the marquis his wife's words, he was indeed touched, but the clerk says—

" Ther ben folk of such condicoun,
That, whan thay have a certyn purpos take,
Thay can nought stynt of her entencoun,
But, rightas thay were bounden to a stake,
Thay will not of her first purpos slake."

It seems that the lovely Griselda would surely fall beneath her weight of anguish, but,

" Sche was ay oon in hert and in visage ;
And ay the ferther that sche was in age,
The more trewe, if that were possible,
Sche was to him, and more penyble."

But the little world of the marquis' people were beginning to whisper among themselves the cruel treatment of one who had become so dear and necessary to them ; the report was fast circulating that he had even murdered his two children.

The marquis, however, was like those men, who, having once held the poisonous cup to their lips, it becomes

a necessity to them, and they enslave themselves further and further to its enticing influences. How great must have been the aching of that patient heart when the marquis coolly told her that he was compelled to take another wife and that she, his loving Griselda, must return to her father's house, as she had left it. Still she loves her cruel husband and tells him

" But soth is sayd, algate I fynd it trewe,
For in effect it proved is on me,
Love is nought old as whan that it is newe."

But she fears that she is making herself still more hateful in his sight by staying longer so she says,—

" And here take I my leve
Of yow, myn oughne lord, lest I yow greve."

Griselda is a shining example of what the heart of a woman is enabled to bear, for the clerk says—

Men speke of Job, and most for his humblenese,

As clerkes, whan hem lust, can well endite,
Namely of men, but as in sothfastnesse,
Though Clerkes prayse women but a lite,
Ther can no man in humblesse him acqyte
As wommen can, ne can be half so trewe
As wommen ben, but it be falle of mewe."

It was enough for Griselda to be thus put aside for another, but to be called upon to make ready for that other one who was so unjustly to take her place, what shall we say of her when she willingly consents with such words as

" Nought oonly, lord, that I am glad
To don your lust, but I desire also
You for to serve and plesse in my degre,
Withoute feynting, and schal evermo ;
Ne never for no wele, ne for no wo.
Ne schal the gost withinne myn herte stente
To love yow best with al my trewe entent."

Griselda's suffering is to be still more aggravated by the tantalizing words when Walter brings before her his supposed new wife for whose sake Griselda has just been ignored.

"Grisyld,"

"How likith the my wif and hir beaute?"

But patience and sweet words have become a very part of her life, and she meekly and even cheerfully answers:—

"A fairer saugh I never noon than sche.
I pray to God to give hir prosperite;
And so hope I, that he wol to yow sende
Plesaunce y-nough unto your lyves ende."

But Griselda's loving thoughts for the welfare of others more than her own suffering prompts her to add the words—

"On thing I warn I yow and biseke also,
That ne ye prike with no tormentyng
This tendre mayden, as ye have do mo;
For sche is fostrid in her norischinge
More tendrely, and to my supposyng
Sche couthe not adversite endure,
As couthe a pore fostrid creature."

The marquis is completely overcome by these words, and he realizes that though he has most harshly treated his noble wife, yet she bears him no malice and the words that flow from his contrite heart seem to make up to Griselda all the suffering she has undergone.

"This is y-nough, Grisilde, myn," quod he,
Be now no more agast, ne yvel apayed.
I have thy faith and thy benignte,
As wel as ever womman was, assayed
In gret estate and propreliche arrayed;
"Now knowe I, dere wyf, thy stedfastnesse;"
and the clerk adds—

"And hir in armes took, and gan hir kesse."

The patient Griselda was but human still and the wave of maternal joy that flooded her heart, when the marquis told her that in the supposed bride who stood before her, she saw her long lost daughter, was stronger than all the suffering she had borne, for the clerk says:—

"When sche this herd, aswoned down sche
fallith

For pitous joy, and after hir swownyng
She bothe hir yonge children to hir callith,

And in hir armes pitously wepyng
Embraseth hem, and tenderly kysyng,
Ful like a moder with hir salte teris
Sche bathis bothe hir visage and hir eeris"

And her words to those little ones whom she has thought dead are priceless for their simple beauty and truth.

"O tender deere yonge children myne,
Youre woful moder wende stedfastly,
That cruel houndes or som foul vermyne
Had eten yow; but God of His mercy,
And your benigne fader tenderly
Hath doon yow kepe."

And then says the clerk—

"And in that same stounde
Al sodeinly sche swapped down to grounde."

All through her suffering, Griselda has been upheld, as it were, by that constant strain of anguish, but when all at once it is turned into supreme joy, her woman's heart gives way, and the strong soul almost breaks the barriers that stay its mortal life.

The character of Griselda is an example of the highest wifely virtue joined to the feudal obedience of those storied days of the Middle Ages. She comes upon us as the odor of some fragrant flower blooming far in the distance. Such a character as hers could not be moulded in these times when a woman's will and a woman's power are more openly recognized. If one were to meet her in this practical age, the general eye would gaze upon her as bereft of reason rather than glowing with queenly virtues. The period when a Griselda could live among us is recognized now as far on the shores of the past and her fast-fading patience steals upon us as a ray of twilight on the edge of the forsaken west. The sweetness, the patience and the other virtues of the lovely Griselda have been told over and over again, tears have been shed over her suffering and bitter thoughts heaped

up against the cruelty of her husband, while the story is ever new, its freshness ever cool and charming. But the beauty of the story loses something of its impressiveness when Chaucer says with a dash of his ever-ready humor:—

"This story is sayd, not for that wyves scholde
Folwe Grisild, as in humillite,
For it were importable, though thay wolde:
But for that every wight in his degre
Schulde be constant in adversite,
As was Grisild."

But as attractive as are the virtues

of Griselda, and as often as she wins the affections of those who muse over her life of suffering, we can scarcely hope to find her patience equalled, and we feel like assenting to the lines of the mischief-loving Chaucer in his "Envoy" to the charming Tale:

"Griselda is deed, and eek hir pacience,
And both at oones buried in Itayle;
For whiche I crye in open audience,
No weddid man so hardy be to assayle
His wyves pacience, in hope to fynde
Grisildes, for in certeyn he schal fayle!"

HISTORY AND BIOGRAPHY

THE MARINER OF BROUAGE.

(A tribute to Samuel de Champlain.)

BY HELENA T. GOESSMANN.

As the tourist stands upon the shore of the clear, calm Champlain, travels towards its northern or southern extremity, or sails with fair wind and clear sky across its crystal face, there comes to him, even if he be the prosiest of his tribe, a feeling akin to revery allying itself quickly with its twin brother and inseparable companion,—retrospection, who holds him "In sessions of sweet silent thought."

The trees on the shore and island rocks, the long waste of white, hot sand, the murmurs of the waters plashing against boulders and rushing gaily in and out of tiny bays and mossy caves, the gaunt ruin of war days, the peaceful hamlets of a modern rural life resting with commonplace serenity upon sites hallowed by struggles, martyr's blood, victories and defeats, seem to rise as one mighty wraith of a past gifted with speech and inexorable in its desire to be heard. The changing life and many associations thus tempt

the poet, lure the artist and compel the historian to acknowledge their richly freighted annals, kept sacredly and minutely in the archives of tradition and a national folk-lore through generations of divided interest, absorbing struggles, phenomenal growth and modernized theories of a national indebtedness to foreign efforts.

There is not a speck of land, a tiny inlet, a branching streamlet or a natural rampart of rocks from Whitehall to its upper terminus, that does not contribute in an humble way some link to the chain of a romantic, tragic and unchallenged chronicle. Place the same environments in Spain with the masterful pen of a Cervantes, or the word coloring of a Lope de Vega, and the reading world would revel in tales, poems and historic recitals, matchlesseven when placed in contrast to a Ruy Diaz de Bevar, or the dramatic efforts of the popular Carpio.

Give its riches facts, and with this

an inborn reverence for a simple beautiful creed to Washington Irving, and America, the mine of noble but undervalued tradition could say, "Our castles and our roadways may be of yesterday, but our history flourished in purity and grandeur before a Rip Van Winkle rubbed his sleepy eyes into conscious sight or Ichabod Crane fled from the midnight pursuit of pumpkin heads."

Perhaps with no one character can a more profitable research be pursued than in the company of him who gave to this region his best years of labor, his wealth, scientific knowledge and name,—Samuel de Champlain. A study of his boyhood and dawning years of manhood fascinates one, who, seeing in early surroundings and efforts the same prophecy for the man older and wiser grown, says with the philosopher that the strongest novitiate to greatness is that lived in struggles and obstacles. Often encouraged to the point of expectation only to be stranded indefinitely, with patience as a companion, the whole record of this man is one where clearness of thought, exactness of purpose and boldness of conviction carried him onward and upward until his biographer of *prejudice* and his biographer of admiration meet with one purpose:—to inscribe in undying letters a world's tribute to his greatness:—

"He hath borne himself beyond the promise of his age;
Doing with the figure of a lamb, the feats of a lion."

To relate briefly and with respectful regard the story of his youth, we learn that about the year 1567, as nearly as records and obscurity of his family permit, Samuel de Champlain was born in ancient Brouage, a town low, marshy but cooled by the fresh breezes

that sweep across the country toward northern France. Uniquely antique, it possessed a record which boasted of a prosperous, if uneventful existence, of fully six hundred years since the celebrated Jacque de Pons, who gave it the name of Jacopolis for a brief space, made his permanent home there.

The father of the little Samuel, Anton de Champlain, was a captain of the marine who had married early in life Margaret le Rony, a maiden of the same province, Saintonge.

The early youth of the boy was passed in his simple home, attending school and enjoying with boyish avidity his frequent pilgrimages to the salt works of the village and the newly erected fortification of his native place. The well known Italian engineers, Balarmat, Bephona, Castritio d'Morbin and the Cavalier Orlogio had made these plans at the request of Charles IX., who realized that this small town might become to him and his officers a decided annoyance if possessed by the enemy. In spite of its protection, however, Brouage was something of a shuttlecock in the game of war, and shared only with its neighbor, a league or more distant, Rochelle, the vacillating fortunes of passing from the hands of the Huguenots to those of the King of Navarre, only to become again the contested spoil of a Prince of Condé, and later the battle field of a defeated army, and a victorious De San Luc. This latter general, one of the fascinating enigmas of military history, held the little town bravely even through the indecisive battle of Oleron, "where," says Henrico Caterino Davila in his History of the Civil Wars of France, "St. Luc, sallying out of Brouage and following those who where scattered

several ways, made a great slaughter of them in many places."

It was thus amid the memory of such scenes that the child, Samuel de Champlain grew up, however, strangely quiet in disposition, but with an eager and careful eye for observation. Daily brought in contact with the merchants and officers of his town, all men of sound integrity and unquestioned bravery, he received a training in this natural school room, which modeled his character to meet the brilliant destiny held in store for him. Maturing in the society of men possessed of the best average scholarship of the day, he exhibited in his subsequent Journals and drawings an ease of language and a power of correct depiction which is surprising when connected with one who enjoyed practically, as far as can be learned, only the most simple rudiments of a provincial schooling possible in an isolated town given over in its greatest interests to the varying fortunes and distressing elements of civil war, or, during periods of peace, to the struggles, even rife at that early day, with what may be termed a salt combine, including, as John De Witt claims in his *Commercial Writings of the Middle 17th Century*, Rochel, Maran, Brouage and the islands of Oleron and Ree.

Practical navigation was the chosen work of Champlain, and later in life we find this simple confession contained in one of his letters to the Queen. He says, "This is the art that in my early years won my love, and has induced me to expose myself almost all my life to the impetuous waves of the ocean."

His position as an authority was acknowledged as early as his thirtieth year, for we find him being placed in

charge of a large French ship chartered by Spanish authorities for a voyage to the West Indies. This was but the reward for a service of nearly ten years in the national marine. He witnessed the war which found its death in the treaty of Veroins in 1598, and saw, with the sympathy of an adherent to the cause of the Catholic party, the influence of a Calvin, anti-royalist and anti-liberalist, attack the Church, the state, the family stronghold, and finally succumb to the energetic influences of a justified power. So happy was his fair country to find itself once more entitled to peace, that its king, only echoing the sentiment of his loyal subjects, exclaimed to his friend, the Duke of Espernon, as he signed the treaty of peace, "With one dash of my pen, I have done greater things than I could of a long time have performed with the best swords of my kingdom."

With the close of this war came to Champlain, because of the disbanding of the army, enforced idleness, but his experience in the craft, intrigue, hardihood and ever enlarging science of warfare, had been most happy in fitting him, as no other instruction could, for the career now opening up to his imagination, and growing more possible of realization every hour.

At Blavet, on the river of the same name, now known as Port Louis, Champlain entered the service of his uncle, the distinguished French mariner, called among men of his times the Provençal Capitaine. Away to Cadiz and on to St. Lucar de Barameda, in quest of new fields of exploration and merchandise, the "St. Julian" sailed. There, while in harbor, Champlain spent his months in drawing plans and learning of the natural

features and traditional lore of the country.

One fair day toward the close of the year 1598, he found his dream realized when his good ship, staunch and weather proof, was chartered into the service of the West India fleet and *he*, a simple pilot, placed in command. He sailed from Saint Lucar past the Canary Isles, catching glimpse of little Befeada, which one historian calls "the vestibule of the great Caribbean Archipelago," anchoring at Guadeloupe only long enough to decide future courses; then in serpentine tracks among the Virgin islands, touching at Margarita with its rich store of pearls pouring into the royal markets of Carthage; and finally making harbor at St. Juan de Portorico. Here the fleet divided, and we find Champlain in his good vessel bound for New Spain (Mexico). Close to the northern shores of Saint Domingo, hallowed by the memories and labors of Columbus, he cruised, seeking land and new friendships at Port Platte, Mancenilla, Monfair, Monto Cristo and Saint Nicholas, and touching the shore waters of Cuba, anchored at last in the harbor of San Juan d'Ulloa, the fortified island near Vera Cruz.

The wonder and beauties of the City of Mexico were seen and noted for future reference by the enthusiastic mariner, and when later the whole fleet set sail for Spain from the placid waters of Havana Harbor, the documents prepared for the delection of Henry IV. gave a most detailed description of the people, the climate, the natural resources, and the colonial abuses which the practiced and keen eye of the captain of the "Saint Julian" had seen.

Jealously guarding her territorial resource from the general public, Spain

and Spanish power showed its confidence in Champlain when he was permitted, unshackled by condition and promises, to study her resources in commercial lines.

Touching, indeed, is the friendship shown of the charge of selfishness between Champlain and De Chastes, the venerable governor of Delppe, who had worn laurels of no mean order in his support of the throne claims of Antionio, Prior of Cato, to the throne of Portugal. A hero of the battle of Troy and Argues, he counted as his friends Catherine of Medici, Henry III., his brother Henry IV., the Duke de Boulton, and even the erratic Queen Bess, who had with her own hands placed upon his coat of state a jewelled pin of rare value.

Being an enthusiastic student of colonization possibilities in North America, he found his conferences with the ardent young navigator a rare treat, and many a day melted into night and dawned again as these two spirits, the youth and the patriarch, exchanged ideas, disputed theories, arrayed the rosiest dreams of youth against the cooler judgments of a mature experience, and parted better friends, truer allies, and more enthusiastic workers, because of those same arguments,—“Like brothers commending one another's fortunes.”

Almost a repetition of the tiny fleet of three caravels which sailed from Palos two hundred years before, was the departure of the exploring company under grant of the French king. Commanded by the indefatigable De Chastes, who allied with Du Pont Gravé, a merchant and fur trader of St. Malo, they traversed the mighty seas, blessed by royal support, to learn of a clime and people spoken of by a

John Rabot, unstudied other than for richness of trade by the Basque, Britain and Norman merchants, which a Jean Parmentier in the sixteenth century and a Parkman of our own day, claim were often in our natal waters in pursuit of wealth; these navigators knew also of the feats of courage and the hours of discouragement which had come to a brave Jacques Cartier in his new made stronghold at Charlesborough-Royal and sent him back to die on natal soil, broken in ability, but not in faith for the possibility of his ideas.

Sieur de Saint Chauvin of Normandy, allied to the merchant friend of Champlain, De Chastes, went out from the shelter of *Honfleur* only to return rich with furs after two or three voyages to the new world. But these men were traders with a merchant's eye for the *material* results of their explorations, and while protected by a Christian power and themselves adherents to the Catholic Church, the spirit of the missionary stood second in consideration to the prospects of property acquired, therefore, the fineness and quality of furs obtained, occupied in their records a more detailed and prominent mention than the prospects and results of Christianizing a great nation. To read in the simple, direct, even if faulty French, Journal of Sieur Samuel de Champlain, is to learn a great many facts concerning the early moral and social condition of our own land, and with the awakened interest comes if possible a deepened respect for the apostolic laborers in such fertile fields.

One modern translator of his invaluable Journals says, however, in criticism of their style from a rhetorical and grammatical standpoint: "The

language used by Champlain is essentially the classic French of the time of Henry IV. The dialect or patois of Saintonge, his native province, was probably understood and spoken by him, but we have not discovered any influence of it in his writings, either in respect to idiom or vocabulary. An occasional appearance at court, and his constant official intercourse with public men of prominence at Paris and elsewhere, rendered necessary strict attention to the language he used.

But, though using in general the language of court and literature, he offends not unfrequently against the rules of grammar and logical arrangement. Probably his busy career did not allow him to read, much less study, at least in reference to their style, such masterpieces of literature as the "Essais" of Montaigne, the translations of Amyot, or the "Histoire Universelle" of D'Aubigne. But Champlain's discourse is so straightforward, and the thought so simple and clear, that the meaning is seldom obscure, and his occasional violations of grammar and looseness of style are quite pardonable in one whose occupations left him little time for correction and revision."

It was "Claude de Monstr'oeil, having his store in the Court of the Palace, under the name of Jesus," who published the explorer's first Journal. Such is the unique title page:

THE SAVAGES
OR VOYAGE OF
SAMUEL DE CHAMPLAIN
OF BROUAGE,
Made in New France in the year 1603.
DESCRIBING,
The customs, mode of life, marriages,

wars, and dwellings of the Savages of Canada. Discoveries for more than four hundred and fifty leagues in the country? The tribes, animals, rivers, lakes, islands, lands, trees, and fruits found there, Discoveries on the coast of La Cadie, and numerous mines existing there according to the reports of the Savages.

The dedication, as voluminous as it is polite and grateful in tone, breathes the gentle, unassuming, yet strong hearted individuality of the man who looks out at us from the engraving of Moncomet or its faithful copy on the wall of the Parliament House at Ottawa, every inch the courtier, the enthusiast, and the man.

"To the very noble, high and powerful Lord Charles De Montmorency, Chevalier of the Orders of the King, Lord of Ampuille and of Meru, Count of Secondigny, Viscount of Melun, Baron of Chateaufort and of Gonnort, Admiral of France and of Brittany."

My Lord,

Although many have written about the country of Canada, I have nevertheless been unwilling to rest satisfied with their report, and have visited these regions expressly in order to be able to render a faithful testimony to the truth, which you will see, if it be your pleasure, in the brief narrative which I address to you, and which I beg you may find agreeable, and I pray God for your ever increasing greatness and prosperity, my Lord, and shall remain all my life,

Your most humble
and obedient servant,
S. CHAMPLAIN."

Realizing the popularity of his work and the public interest it would probably excite in literary and scientific circles, he, wise man! protected himself against piracy. We learn this fact on looking over the license of publication given him by the King; that "all booksellers and printers of this kingdom are forbidden to print, sell or distribute said book, except with the consent of him whom he shall name and choose, on penalty of a fine of fifty crowns, of confiscation, and all expenses, as is more fully stated in the license."

The first edition of the work marked the real beginning of Champlain's ambassadorship in the new world. It opened to public discussion, interest and support, a part of the earth teeming with richness, possibilities and opportunities and only awaiting the coming of a master hand to put it in touch and competition with sister lands. The great ocean road way with its myriad of paths to many ports and from many shores, still gave right of way to the advance of civilization and her retinue of following subjects. The forests and rivers and happy waves sped in gentle solicitude from their embrace the voyagers, urging in parting an *au revoir* and not a farewell:—

"Behold the threaten sails
Borne with the invisible and creeping winds
Draw the huge bottoms from the furrowed sea,
Breasting the lofty surge! O do but think,
You stand upon the rivage, and behold
A city on the inconstant billows dancing;—
For so appears their fleet majestical,
Holding due course to Harfleur."

THE MIDDLE AGES.

BY REV. JOHN T. POWER.

CHAPTER IV.—II.

THE REVIVAL OF LEARNING.

The ninth century, begun so auspiciously by Charlemagne, was closed no less gloriously by Alfred the Great in England. This noble monarch, fifth and youngest son of Ethelwulf, King of the West Saxons, was sent in his fifth year to Rome (A. D. 854), where Pope Leo IV. consecrated him king. His elder brother, Ethelred, was slain during an invasion of the Danes in A. D. 871. After many defeats and much privation, Alfred succeeded in entirely subduing the Danes and making himself master of all England, about A. D. 878. The seven years of tranquillity which ensued between A. D. 886 and 893, were employed by him in restoring cities and fortresses, improving the navy, systematizing the laws and in literary labors. Like Charlemagne, he invited literary men to his court from all parts of Europe. Among the schools which King Alfred founded where those of Oxford, as the archives of that university produced by Wood, and as Brompton, Malmesbury, Higden, Harpsfield and others assure us.—*Alban Butler, Lives of the Saints*. Vol. X., p. 302. On account of the confusion of the times amidst the Danish invasions Alfred was twelve years old before he learned to read. Gaillard, in his history of the "Rivalship of France and England," t. 1, p. 75, says of Alfred that "his reign is more interesting than that of Charlemagne, in this, that he had learned to suffer with heroic constancy and had learned all perfect

virtues by practising them in the school of adversity; that having raised his kingdom from a state of entire ruin by his personal valor, military skill and prudence, and subdued all his enemies, he was always inimical to conquests and a stranger to rage and ambition. He consecrated all his talents to the arts of peace and to the study of the happiness of his people."

This prince, who was born for everything that is great, was the lover and zealous patron of learning and learned men. Alfred, canon of Beverly, in 1120 writes, "that King Alfred stirred up all gentlemen to breed their sons to the study of literature, or, if they had no sons, some servants or vassals whom they should make free." He obliged every freeman who was possessed of two hides of land to keep his sons at school until they were fifteen years of age. He regretted nothing so much as being applied so late to his own studies, and during his whole life afterwards redoubled his diligence in order to make up for lost time. In his youth as soon as he was able to read he memorized the whole psalter as the monks then usually did during their novitiate. While king he translated from Latin into the Saxon tongue Bede's Church History. He also translated Gregory's *Pastoral*, Orosius' *Roman History*, and Boëtius' *De Consolatione Philosophiæ*. He wrote an *Enchiridion*, or *Manual of Meditations*. King Alfred's Saxon translation of the New Testament was printed in London in 1571. His wise laws and

his compilations from those of Ina, Offa, and Ethelbert were most accurately published by Wilkins (Conc. Brit., t. 1, pp. 186-191).

Whenever business allowed him leisure, Alfred was found reading some book and in all his journeys carried books with him. He substituted the use of the Italian or French alphabet for that of the Old Saxon. He always entertained many learned men about him; among whom were Asserius of Menevia, Telmund afterwards Archbishop of Canterbury, Athelstan, Werwulf, etc. Never was any king more cordially honored or more tenderly beloved by his nobility and people. Envy itself dropped its sting and paid a just tribute to his extraordinary talents and virtues. So transcendent were these virtues that slander itself seems never to have touched him, and no historian, whether Catholic or Protestant, ever so much as laid to his charge the least reproach or imputation of any vice. After his victories over the Danes he made it a rule of life to spend every day eight hours of the twenty-four in reading and prayer; eight in giving attendance to the affairs of his kingdom, leaving the other eight for his corporal refectations and sleep.

In England clocks were then not known fit for any apartments. But Alfred by his own contrivance ordered six wax candles of the same length and bigness to be kept always burning before the relics of the saints in his own private oratory. Each candle was divided into inches which were all marked, and by these he measured time, so that he might observe the canonical hours with the most scrupulous exactness.

This great and good King ended his life by a happy death on the 25th of

October in the year A. D. 900, the fifty-first of his age, having reigned twenty-nine years and six months. His remains were first interred in the Cathedral of St. Scrithin at Winchester. Alfred the Great is named among the saints on the twenty-sixth day of October in the two Saxon Calanders and also in some private ones, yet it does not appear that he was ever proposed in any church to the public veneration of the faithful.—*Alban Butler, Lives of the Saints*. Vol. X., pp. 302-308. Thus closed the ninth century made illustrious by two Christian rulers, Charlemagne in France and Alfred in England.

There were other Christian scholars during this age who illumined the Church by their learning and piety. Among whom were: *Rabanus Maurus* (sometimes honored as a saint although he has never been publicly venerated as such), Archbishop of Mentz from A. D. 847 to 856. His works in six volumes consist of letters, commentaries on the Scriptures. The hymn, "Veni Creator," is found among his writings and in none more ancient; martyrology, dogmatical and pious treatises and ceremonies of the office. *Hincmar*, a monk of St. Denis, Archbishop of Rheims (845-882). His letters are much better written than his other works. He held a council at Quercy-sur-Oise which condemned the errors of Gotescalc on Predestination. *Lupus*, abbot of Ferrieres in Gatinols, died in 862. His letters and treatise on Predestination are written in a nervous and elegant style. *Amolon* who succeeded Agobard to the see of Lyons in 810 and died in 852, writings on Grace and Predestination. *St. Remigius* of Lyons, Amolon's successor, died A. D. 873, famous for his treatises on Grace

and Predestination. *Florus*, deacon of Lyons and learned professor, author of Additions to Bede's Martyrology, wrote against both Gotescalc and John Scotus Erigena.--*Alban Buller*. Vol. IV., p. 43.

After the fall of the Carlovingian dynasty circumstances became decidedly unfavorable for literature and the liberal arts. The only requirements of the time were strong walls to protect the lives and property of the people during the civil dissensions brought about by the constantly changing authorities and to fortify cities against the incessant incursions of the Viking Norsemen from Scandinavia, and of the Slavonic and Hungarian races on the East. Princes and nobles were more and more inclined to build their strongholds upon steep heights, while the lower classes who had been at first widely distributed throughout the country, became more and more accustomed to unite their forces within walled towns in order to escape the attacks of invading bandits and marauders.

The building of fine churches, cloisters and palaces was not possible during these periods of general distress. In Germany, however, under the wise rule of the three Othos religion, sanctity and literature flourished. St. Adelaide, known to history as the mother, wife and grandmother of these emperors, gave a charming example of virtue to the whole empire. Even Hallam admits that this century was more progressive intellectually than is usually supposed. "Compared with the seventh and eighth centuries the tenth was an age of illumination in France. And Memers, quoted by Hallam, says: "That in no age perhaps did Germany possess more learned and virtuous churchmen of the Episcopal order,

than in the latter half of the tenth and beginning of the eleventh century," and Elchorn points out indications of a more extensive acquaintance with ancient writers in several French and German ecclesiastics of this period."—*Hallam, Literature in Europe During the Middle Ages*. Chap. I., p. 4.

In their monasteries the monks continued transcribing and illuminating the Sacred Scriptures and works of classical authors. "After the middle of the ninth century the fame of the illuminators of St. Gall exceeded that of Tours."—*Reber, Mediæval Art*, p. 248. "And until late in the tenth century the imperial secretaries were educated in the former cloister. The manuscripts which were given as testimonials of honor by the Carlovingian rulers were executed in that place. The miniatures of St. Gall differ from those of the French cloisters which were executed in body colors by the employment of transparent pigments for the flesh tints and draperies so as not to hide entirely the parchment ground. This style was cultivated during the ninth and tenth centuries in almost all the cloisters of Germany at Worms, Hornbach, Strasburg, Beromuenster, Einsiedeln, etc."—*Reber, ibid.*

In the *Evangeliarium* of Lothaire in Aix-la-Chapelle a monk Otto is mentioned as the scribe. In the *Codex Aureus* of Charles the Bald, now in Munich, the illuminations are stated to have been executed by the friars Beringer and Luithard. In the prayer-book of the same emperor, now in Paris, occurs the name of Luithard alone, and in the bible of St. Calixtus in Rome that of Ingobert, Wolfoz and Folchard, the Abbot Salomo, A. D. 890 to 920.—*Sintram, Notker and Balbulus*. Still we are informed by some writers that dur-

ing this very period even the nobility were uneducated, and that in the public records of the time, it is quite common to meet the clause: "and the said lord declares that he knows not how to sign (his name) because of his condition as gentleman." Charlemagne himself, it is said on the authority of Voltaire, could not write. This assertion is made on the poorly translated and worse misunderstood quotation from Eginhard's History. It seems that Charlemagne, who did not disdain to take lessons in grammar from Peter of Pisa, determined in his old age to learn the new method of writing, which came into fashion at that time, the rude Frankish characters being exchanged for Roman letters. He had models of these letters kept under his pillow that he might practice the new art when he awoke during the night. But, as Eginhard says, he did not meet with much success precisely because he began to learn this new method late in life.—See *Dr. Parsons, "The Middle Ages not a Starless Night,"* pp. 254, 255.

Penmanship is no test for learning. Even at the present day many a learned man cannot write a spencerian hand. Hallam, p. 729, to prove that Charlemagne could not write at all, gives us with a flourish of trumpets this much disputed passage from Eginhard: *Tentabat et scribere, tabulasque et codicillos ad hoc in lectula sub cervicallibus circumferre solebat, ut, cum vacuum tempus esset, manum effigiandis literis assuefaceret; sed cum parum prospere successit labor præposterus ac sero inchoatus*, i. e. "He also tried to write and was accustomed to carry around with him tablets and models in his bed under the pillows for this purpose that when he had time, he might accustom his hand to forming the characters, but

his labor begun late in life and out of season met with poor success." If some of the newly converted Saxon and Norman warriors, boasting of the superiority of the sword over the pen declared, "they could not write, because of their condition as gentlemen," could that fault be attributed to the monks who in convent cell studied and taught, or to the Church who in the Canons of her councils recommended, ordered and commanded parents and priests to look after the education of children?

Thus in A. D. 529, the Council of Vaison recommends the institution of free parochial schools in all country places. In A. D. 800, the Synod of Orleans ordered the parochial clergy "to teach little children with the greatest kindness, receiving no compensation save the voluntary offerings of the parents." In A. D. 813, the Council of Mentz commanded parents to send their children to the schools in the monasteries or in the houses of the parish clergy. And the Council of Rome, A. D. 826, prescribed schools to be built in every suitable place.—*Parsons, "Some Lies and Errors of History,"* pp. 251, 253. During the ninth century, therefore, learning flourished in monastic school and parish church. And in order to satisfy the curiosity of any sceptic who has read in Hallam, page 729, "that we could make out a very short list of scholars," we shall continue our investigation and show that in every one of these centuries there were many men famous for learning and virtue.

In the tenth century, A. D. 910, St. Bernon founded the monastery which became the *Alma Mater* of Popes Gregory VII., Urban II. and Pascal II., the great Cluny in France which

at one time sheltered ten thousand monks. As was usual in the cases where the Benedictines founded monasteries, the people built their houses close to the monastery and in a short space of time the town of Cluny was formed.

Fourteen years after the foundation of this famous monastery, there was born at Glastonbury, in England, a child who afterwards rendered signal service to the Church and state and is known in history as St. Dunstan (A. D. 924). St. Dunstan, as Alban Butler tells us, vol. X., p. 363, was the nephew of Athelmus, Archbishop of Canterbury. In his youth he received his education at Glastonbury from the Irish monks who were masters of the sciences. Here he received tonsure and minor orders and was fervent in the practice of modesty, purity and humility. Through the recommendation of his uncle he was called to the court of Athelstan, who was the patron of learning and learned men. In a short time the envy of the courtiers forced him to leave the court and he was ordained a priest by Elphegus, Bishop of Winchester. His first appointment was to Glastonbury with a view to serving that church. Here he built for himself a cell five feet long and two and a half broad with an oratory which was dedicated to the Mother of God. In this hermitage his time was spent in prayer and fasting. He had also his hours for manual labor which consisted in making crosses, cruets, censers and sacred vestments, he also painted and copied good books.

Edmund succeeded his brother Athelstan on the throne of England. Being long acquainted with the sanctity of St. Dunstan, he installed him abbot of Glastonbury from St. Britwald.

Edmund was succeeded by his brother Edred, who died piously in 955. He was succeeded by Edwi, son of St. Edmund. This young king, angry because St. Dunstan reproached him for his immoral life, banished the Abbot, persecuted all the monks in his kingdom, and ruined all the abbeys except Glastonbury and Abingdon, which had escaped the devastation of the Danes. St. Dunstan passed his year of exile in Flanders, dividing his time between St. Peters at Ghent and St. Amand's. Upon the accession of Edgar to the throne of England, St. Dunstan was immediately recalled, made principal counsellor to the King and consecrated Bishop of Worcester by St. Odo, Archbishop of Canterbury, A. D. 957. In 961 St. Dunstan was raised to the Metropolitan See of Canterbury and appointed by Pope John XII. legate of the Holy See. Assisted by St. Etelwold, Bishop of Winchester, and St. Oswald, Archbishop of York, St. Dunstan at once set himself about re-establishing everywhere ecclesiastical discipline, which had been much impaired by the invasions of the Danes and the tyranny of King Edwi. While St. Dunstan was then restoring discipline in the Church he was not unmindful of the laity. Like another Nathan, he appeared before King Edgar and reproved him in a zealous but respectful manner for his crime. Edgar harkened to the voice of his Nathan, and like the other royal sinner, David, became a perfect royal penitent. His penance was to last seven years, during which time he was never to wear his crown, was ordered to fast twice a week, and to found a convent at Shaftsbury. All these conditions the King faithfully performed, and the term of his penance being elapsed in 973, St.

Dunstan, in a public assembly of the lords and prelates, set the crown of England again on his head. Edgar, dying, left the crown to his eldest son, Edward the martyr. Thus the holy prelate governed the Church, ruled the monarch and through him the kingdom, in the interests of virtue and morality. He employed his revenues in relieving the poor and distressed. He reconciled differences, refuted errors, and labored incessantly in extirpating vices and abuses. Neither

the care of his Church, nor the attendance which he was obliged to give to affairs of the state, made him forget prayer and retirement. Glastonbury was his dearest solitude. When at Canterbury, it was his custom to pay a visit at night, even in the coldest weather, to the blessed sacrament in the church of St. Austin and that of the Blessed Virgin. He died at Canterbury, A. D. 988, in the sixty-fourth year of his age and the twenty-seventh of his archiepiscopal dignity.

[TO BE CONTINUED.]

THE CLAIMS OF EDWARD III. AND HENRY V. TO THE THRONE OF FRANCE.

BY JOHN GILLESPIE EWING.

One of the most noted contests of the Middle Ages was that which arose from the claims to the throne of France on the death of Charles IV. Holding the place it does in the history of both France and England, it is remarkable how erroneous are the views, that even writers of note hold, of the claim of the English kings.

Philip the Fair, King of France, had three sons, Louis, Philip and Charles, and one daughter, Isabella. He was succeeded on the throne of France by his eldest son, Louis X., who died in 1316. Since the accession of Hugh Capet, for a period of over three centuries, the dying King of France saw his eldest son standing beside him, ready to assume the scepter. Louis X. had an only child, Joanna. His wife was, at his death, expecting her confinement and soon after gave birth to a son, known in history as John I. of France, who lived but a few days. The "twelve barons" of France, on

the death of Louis, had, pending the birth of his child, recognized Philip, the next son of Philip the Fair, as guardian of the realm. When the babe John died, question arose as to the succession. Was his sister Joanna to be ruler of France?

Rules of succession to kingdoms have arisen from and followed rules of succession to real estate. The twelve barons of France in order to favor the succession of Philip, now declared that that rule of succession to real estate, which prevailed before the days of Christianity in all Europe, viz., that only males could succeed to inheritances, was the rule of succession to the throne of France. So they held that women were incapable of succeeding to the realm. In accordance with this decision, Joanna, sister of John I., then a child of but four years, was excluded from succession to her brother and the realm was declared to pass to Philip V., second son of Philip the Fair.

He was uncle and eldest male kinsman of the blood royal, in the nearest degree, to John I.

Philip V. died in 1321, and his sole surviving descendants were his two daughters, Margaret and Joanna. In accordance with the rule laid down in 1316, the scepter passed to his brother, Charles IV., the third and youngest of the sons of Philip the Fair. He was the eldest male kinsman of the blood royal, in the nearest degree, to Philip V. Charles IV. died January 31, 1328, and, while he had no surviving descendants, he left his wife pregnant. In the words of Froissart: "When he perceived he could not recover, he ordered that if the child should be a son, Philip of Valois, his cousin, should be his guardian, and regent of the whole kingdom, until such time as his son should be of age to reign; that if it should happen to be a girl, then the twelve peers and great barons were to assemble to take counsel together and give the kingdom to him who appeared to them to have the clearest right." The child was a girl, Blanche by name.

The twelve barons of France had once more to determine the question of the succession. There were two possible claimants, Philip of Valois, the first cousin of the late King, and Edward III., of England, the nephew. The contention of Philip of Valois was that, not only as decided in 1316 was the realm to pass to men to the exclusion of women, but that it should pass to the eldest representative of the eldest line of the blood royal that could trace kinship to the king last reigned by and through men alone. If his contention stood he was the eldest male representative in the eldest line of the blood royal, being the eldest son of Charles, the eldest uncle of Charles IV. Queen

Isabella, of England, urging the claim of her son, Edward III., did not dispute the decision of 1316, "that the realm of France was too great for a woman to hold by reason of the imbecility of her sex." But she claimed that the realm passed on the death of Charles IV. to the eldest male kinsman of the blood royal in the nearest degree, counting indifferently through men or women. For it was claimed while women could not hold, they could transmit succession to their male offspring. If this contention were allowed, then was Edward III. of England, the eldest male kinsman of the blood royal in the nearest degree to Charles IV. For he stood in the third degree, while Philip of Valois stood in the fourth. The question raised was novel, and there were no precedents in the past history of the succession of the realm of France to determine it. The "twelve barons" of France did then decide that the realm passed to the eldest male representative in the eldest line of the blood royal tracing through men, and thus awarded the realm to Philip of Valois.

Neither the claim of Philip nor that of Edward in its entirety could stand in the olden law, but the weakness of both is not the question I would examine. I would only note some curious misapprehensions that are current of the claim made by Edward III.

Warburton in his *Edward the Third*, says: "Four years after this date (1328), the Queen of Navarre gave birth to a son, whose claim was undoubtedly superior to Edward's, even from his point of view." And speaking of Edward's alliance in 1355, with this son, Charles of Navarre, he says; he was "the very man, who, had the English king's view of the rights of

the succession been established, ought to have been on the throne of France." He totally misunderstands Edward's claim. The claim was that in 1328, on the death of Charles IV., the realm of France passed to him as the eldest male kinsman of the blood royal in the nearest degree. When Charles IV. died, none of the daughters or the sons of Philip the Fair had any sons, the first born being Charles, son of Joanna, daughter of Louis X., who was born in 1332, and so Edward was then the eldest male kinsman in the nearest degree. To assert that the right to France could descend to a person not in being at the death of Charles IV., never entered into the heads of men of that day. Even if Charles of Navarre were in being at the death of Charles IV., he was related to him only in the fourth degree, while Edward was related in the third. According to Edward's claim, in order that Charles of Navarre should have had claim to France, he should have been in existence on the death of his uncle John; when his mother was but four.

Again, when speaking of the alliance Edward made with John de Montfort, claimant of Brittany in 1341, Warburton says: "Thus were two aspirants to dominion united together by a community of interests, although the abstract claims put forward by each were contradictory and mutually destructive." This is directly opposed to the facts. Arthur II., Duke of Brittany, had four sons: John III., who succeeded him in Brittany, Peter, who died, childless, before John III., Guy, who also died before John III. and left an only child, Jeanne, and lastly a second John, known as John de Montfort. When John III. died in 1341, he left no descendants, and his sole sur-

living brother, John de Montfort, took possession of the Duchy. He claimed the succession on exactly the same grounds that Edward III. claimed the throne of France, for he was the nearest male kinsman of John III. The claim of both de Montfort and Edward III. were based on nearness of blood to the one last seized. De Montfort claimed Brittany, on the same grounds that Philip V. claimed France in 1316.

A third instance of the failure to appreciate the nature of Edward's claim is shown by Gairdner in "The Houses of York and Lancaster," when speaking of the invasion of France by Henry V.: "Edward III. had maintained that though the Salic law, which governed the succession in France, excluded females from the throne, it did not exclude their male descendants. On this theory Edward himself was doubtless the true heir to the French monarchy. But even admitting the claims of Edward, his right had certainly not descended to Henry V., seeing that even in England neither he nor his father was true heir to the throne by lineal right."

If Edward's claim were valid, then his right to France had certainly descended to Henry V. It is not necessary here to ask what claim John of Lancaster might have urged to the throne of England on the death of Edward III., for the crowns of France and England were not united, other than by the same king wearing them. We know John had thoughts of claiming England on his father's death. Under Edward's theory of succession, he had undoubted rights to France. He was the eldest surviving son of Edward III., and in the first degree of kindred to him, while Richard II. was but Edward's grandson and in the second de-

gree. Thus was John of Gaunt true inheritor of the claim of Edward III. to France, and so were in succession his son Henry IV. and his grandson Henry V. If Edward III. were the true inheritor of France on the death of Charles IV., Henry V. was the rightful king of France on his invasion in 1415. His claim to that realm did not in any way depend on the rightfulness of his possession of England, and in no way could "the claim of Edward III. have descended," as Gairdner claims, "to the Earl of March and not to himself." The error made by Gairdner as regards the title of Henry V., is found also in Green's *History of the English People*: "No claim," he writes, "could have been more utterly baseless, for the Parliamentary title by which the House of Lancaster held England could give it no right over France, and the strict law of hereditary succession which Edward asserted could be pleaded, if

pleaded at all, only by the House of Mortimer." It is not easy to see how Green could have involved himself more thoroughly in error and misstatement about Edward's claim and Henry's title.

Curious to say, though meeting no such condemnation as does the act of Henry V., the assertions of right to the realm of France, that Edward IV. and Henry VIII. afterwards made, as heirs of Richard II. and Henry VI., were in fact what Gairdner and Green state the claim of Henry V. to have been. They were not warranted by the original contention of Edward III. Whatever claim Henry VI. had on his death in 1471, passed to either the House of Castile or the House of Portugal, and not to Henry Tudor. While Edward IV., as the heir of Richard II., had no more claim to France than had Richard himself, and Richard, according to the position assumed by Edward III., had no claim.

MADAME DE MAINTENON.

BY R. V. N.

Françoise d'Aubigné, known in history as Madame de Maintenon, was born on November 27th, 1635, in a prison at Niort, where her father was confined on account of debt, and under an accusation of conniving with the enemy of his country. Thus she began life in melancholy circumstances, which appeared to presage her sad, though celebrated career. On coming out of prison, her father took her with him to the island of Martinique, whither he went in pursuit of fortune. She was then three years old. M. d'Aubigné lost all he had at the gam-

ing-table and died, leaving his wife and child in poverty. When she was ten years old, she returned to France, and was confided, by her mother to the care of an aunt, Madame de Vilette, who brought her up in the Protestant religion, of which her ancestor, the famous Théodore Agrippa d'Aubigné, had been an intrepid champion.

Some time afterward, Françoise was withdrawn from Mme. de Vilette, and entrusted to the care of another relative, Madame de Neuillant, who was a very zealous Catholic. Speaking of this period afterwards, she said, "I

ruled in the farmyard, and it was there that my reign commenced. A little basket containing our luncheon was hung on our arms, and we were given a little book of Plébrac's quatrains, of which we had to learn several pages every day. Along with this a switch was put in our hands, and we were charged to prevent the turkeys from going where they ought not."

She was afterwards placed with the Ursulines at Niort, and subsequently in their Convent rue Saint-Jacques at Paris, where, after a vigorous resistance, she abjured Protestantism. Already she possessed that gift of pleasing which she ever retained, being greatly loved by her teachers and her companions, whom she was always ready to serve and oblige.

In 1652, Françoise d'Aubigné was married to Scarron, the famous poet, who was forty-two years old, and his bride but seventeen. He said of himself, that he was so crippled that he "resembled the letter Z,—having his arms shortened as well as his legs, and his fingers as much as his arms—in short, '*an abridgment of human misery.*'" When the marriage contract was drawn up, Scarron, the burlesque author, the buffoon *par excellence*, declared that he "acknowledges in his future wife four louis of income, two large roguish eyes, a very fine figure, a pair of beautiful hands and much wit." The notary asked him what settlement he proposed to make on his wife—"Immortality", he replies.

What tact must not a girl of seventeen have needed to make herself respected in the society of the burlesque poet who said: "I shall not make her commit any follies but I shall teach her a good many." Just the contrary happened, for Françoise d'Aubigné

moralized Scarron. She made his *salon* one of the most distinguished social centres of Paris, to which the best people considered it an honor to be admitted. Queen Christina of Sweden said to Scarron: "I am not surprised to find you the gayest man in Paris, in spite of your afflictions, for you have the most amiable wife in Paris."

Scarron, who had amused all the French social world by his inexhaustible fancy, his frank, Gallic, Rabelaisian gaiety, died in October 1660. His sentiments were very Christian, and he said on his death-bed: "My sole regret is that I can leave no property to my wife, with whom I have every imaginable reason to be satisfied."

As a widow, Madame Scarron seeks only to deserve the sympathy and approbation of honest people. Well-dressed, but with great simplicity; discreet and modest, intelligent and distinguished by inborn grace; pious with a sincere and gentle piety, taking an interest in the joys and sorrows of her friends; she is justly regarded as one of the most amiable and superior women in Paris. Economical and simple in her tastes, she makes her accounts balance perfectly, thanks to an annual pension of two thousand francs granted her by Queen Anne of Austria. She was cordially received by Mesdames de Sévigné, de Coulanges, de la Fayette, d'Albret, de Richelieu. This period is doubtless the happiest of her life.

The death of her benefactress, the Queen-mother (Jan. 20, 1666), deprived her of the pension which was her only resource. She was on the point of going to Lisbon in the train of the Princess de Nemours, who is about to marry the King of Portugal. But

divine Providence retains her in France. She wrote to Mademoiselle d'Artigny: "Contrive for me, if possible, when I go to bid you farewell, the honor of being presented to Mme. de Montespan; so that I may not have to reproach myself with having quitted France without having seen its wonder."

Madame de Montespan, by her famous beauty, and her position as lady of the Queen's palace, had great influence. She was charmed with Mme. Scarron and obtained the renewal of her pension of two thousand francs, and this prevented her from going to Portugal.

Rejoiced at this solution of her difficulties, the beautiful widow, wholly occupied with serious books and works of charity, reading the Book of Job and the maxims of Rochefoucauld, visiting the poor and bestowing alms in spite of the slenderness of her income, installed herself very modestly in a small apartment on the rue des Tournelles. Here a singular fortune comes to surprise her. Louis XIV. solicits her to accept the care of his children, whose mother was Mme. de Montespan, and which the wife of Colbert, the great minister, had willingly undertaken, but the King preferred Mme. Scarron.

On mature deliberation, with a prayerful determination to endeavor to convert the King, Mme. Scarron accepted the King's offer. She argued, that the fact of interesting oneself in these children and bringing them up in a Christian manner, of pitying and loving them, was no more a laudation of their origin, than the establishment of a founding asylum is an encouragement to vice.

As soon as Mme. Scarron set foot at court she laid down a program for her-

self. She determined to give no cause for reproach, and attended to all her duties and exercises of piety as though she were in her own humble home. But Mme. Montespan, having become a favorite, was haughty and disdainful to her, whom she at first deemed amiable, witty and excellent company. At the close of 1674, the King resolved to do Mme. Scarron justice, and gave her the money necessary to purchase the estate of Maintenon, fourteen leagues from Paris, ten from Versailles, and four from Chartres. The governess of the legitimated children is thenceforth styled the Marquise de Maintenon.

Madame de Maintenon said one day: "I shall be an enigma to posterity." She merits neither the odious satires of her adversaries, nor the exaggerated praises of her admirers. Says La Bruyère with good reason: "At court, and in the city there are the same passions, the same frailties, the same pettiness, the same caprices."—

Thenceforward Madame de Maintenon's position is beyond attack. She has now her settled place at court. When she spends a few days at her château of Maintenon, the greatest personages go there to pay her homage. Madame de Sevigne writes concerning her July 17, 1680: "She is introducing the King to an entirely new region—he appears to be charmed with commerce of friendship and conversation without chicanery and without constraint." And again—Feb. 14, 1680: "Madame de Maintenon possesses the boon she had so much desired, consideration. The most eminent prelates hold her in high esteem. The devout party regard her as an oracle. It is she who is laboring for the King's conversion, she who is bringing him back to the Queen, she who with insinuat-

ing eloquence pleads at court the cause of morality and religion."

II.

The premature death of the Queen was an event that surprised everybody. The French monarchy has had the privilege of being sanctified by a certain number of queens whose virtues might be called a compensation for court scandals, and who have contributed more than any others to preserve the moral authority of the throne. One looks with composure at simplicity beneath the diadem; humility on the throne; the qualities and virtues of a cloistered nun in the heart of a queen; at great moral sufferings Christianly and courageously supported; in a word, at an irreproachable type of piety and goodness, of conjugal tenderness and maternal love. Such had been Maria Theresa of Austria, the pious companion of Louis XIV.

Twenty-three years before, August 26, 1660, she, who then called herself Mme. Scarron, had just been present at the solemn entry of Louis XIV. and Maria Theresa into their good city of Paris. The next day she wrote to her friend, Mme. de Villarceaux: "I do not think anything so lovely had ever been seen, the Queen must be satisfied with the husband she has chosen."

He who should then have said to the wife of the burlesque poet: "This husband, whom you admire so much, will one day be your own," would certainly have been deemed by her a false prophet. The fictions of romance are not as prodigious as the realities of history, and when Madame de Maintenon, at the age of fifty, saw a king of forty-seven, and such a king! come to offer to be her husband, she must have thought herself the plaything of a dream.

The year in which Louis XIV. espoused Scarron's widow, was the epoch, when in face of his enemies, he enlarged and fortified the frontiers of his realm, conquered Strasburg, bombarded Genoa and Algiers, finished the luxurious constructions of his splendid Versailles, was the terror of Europe and the idol of France.

A project of marriage between Louis XIV. and the Infanta of Portugal was talked of, but the rumor was speedily contradicted. The King preferred Mme. de Maintenon to the youngest and most brilliant princesses of Europe. In the Louis XIV. of 1684, the devotee took precedence of the lover; the King was intimately convinced that Mme. de Maintenon had been sent to him by Heaven for his salvation, and the pious counsels of this saintly woman who knew how to render devotion so amiable and attractive, seemed to him, to be so many inspirations from on high.

It must not be believed, however, that the affections of Louis XIV. for Mme. de Maintenon was wholly for the sake of his soul. She was remarkably well preserved, the regularity of her life had contributed to banish wrinkles from her noble and tranquil visage. She reminded one of those fair days of Autumn, when the sun's rays, though they dazzle less, have none the less penetrating softness. She was not young, but she had lively and brilliant eyes, and her face sparkled with intelligence.

The marriage took place in 1684, but the exact day of the contract has not been ascertained. It was celebrated mysteriously in a private oratory of Versailles by the Archbishop of Paris, in presence of Père La Chaise, who said the Mass, of Bontemps, the King's

valet-de-chambre, and of Mme. de Montchevreuil, one of Mme. de Maintenon's best friends.

Arnauld says: "I do not know what can be reprehended in this marriage, contracted according to the regulations of the Church. It is not humiliating except in the estimation of the feeble-minded, who think it a weakness in the King, to be able to resolve on marrying a woman older than himself and so far below in rank. This marriage unites himself with a person whose mind and virtue he esteems, and in intercourse with whom he finds innocent pleasures, that recreate him after his great occupations."

Madame de Maintenon was too intelligent; she had studied the problems of human destiny too closely and anxiously, not to be attacked by sadness. She wrote: "Before being at court I can testify that I had never known *ennui*; but I have experienced it thoroughly since then, and I believe I never could have borne up under it if I had not thought that it was there God wished me to be. There is no true happiness but in serving God."

This melancholy, the expression of which occurs, like a plaintive and monotonous refrain, in Mme. de Maintenon's letters, is all the more striking, because it is a profound instruction. Here we have a woman who, with an ability that borders on witchery, supplants all the fairest, richest and noblest young girls in Europe; a woman, who, after having been several times reduced to poverty, becomes, next to Louis XIV., the most important personality in France! And yet she is not happy! Is it because the King is not affectionate enough? Not at all. He writes: "I profit by the occasion

of Mme. de Montchevreuil's departure, to assure you of a verity, which pleases me too much to let me tire of telling you of it; it is, that I cherish you always, that I esteem you more highly than I can express, and that in fine, whatever affection you may have for me, I have still more for you, being with all my heart entirely yours."*

Fénelon wrote to her, October 4, 1689: "God often tries others by crosses which appear as crosses. You, He desires to crucify by apparent prosperity, and to give you a clear knowledge of the nothingness of the world by means of the wretchedness attached to all that is dazzling therein."

At Versailles, fatigued with luxury, power and glory, her mind was transported back to the days of mediocrity, when she possessed two treasures now lost, viz: Youth and Gaiety of Spirits.

III.

Could one believe that the apartment of Mme. de Maintenon, that celebrated apartment in which, during thirty-years, Louis XIV. passed a great part of his days and evenings, is now merely a small museum, containing nothing but pictures of the battles of the French Revolution? If Time is a destroyer, man is a still greater one: *Tempus edax, homo edacior*. There is not a single piece of furniture belonging to the time of Louis XIV., not a portrait of Mme. de Maintenon; not a souvenir, not an inscription that recalls the illustrious companion of the famous King!

But we must not forget that Louis-Philippe was far from being free to act in the matter of the Versailles restoration. All Europe was pervaded by a revolutionary influence, so violent, that the restoration of the palace of

* Letter written during the siege of Mons, April 1691

Absolute Monarchy was a very difficult thing. At the moment the work was undertaken, one might say with the poet: "The ruins themselves have perished." — *Etiam pariere ruinæ*. Chateaubriand wrote apropos of Versailles: "This palace which is like a great city by itself, these marble stairways which seem to rise to the clouds, these statues, these reservoirs, these woods, are now either crumbling, or covered with moss, or withered, or overthrown."

The apartment of Mme. de Maintenon in the château of Versailles, en suite with that of Louis XIV., was composed of four rooms, the two ante-chambers of which now form but a single room. Next to these ante-chambers came Mme. de Maintenon's bed-chamber, one large room lighted by three windows. Between the door by which it was entered and the chimney-piece, was the King's arm-chair against the wall, a table in front of him, and a folding-chair around it for the minister who was working. On the other side of the chimney-piece a niche of red damask, an arm chair, in which Mme. de Maintenon sat with a small table before her. In fine, there was nothing splendid about this apartment.† Perhaps the chambermaid of some *parvenu* of our own days would not be contented with this unique chamber, where Louis XIV. came to work, and where Mme. de Maintenon ate, slept in the alcove, dressed herself, and received the whole court. Amidst all the paintings, gildings, marbles and splendors not a single one of the conveniences of our days was to be had; one froze in those immense rooms, these grand galleries, these chambers open on every side.

† M. Savalle.

Now we know the apartment of the companion of Louis XIV., let us glance at the existence she led there. She generally rose between six and seven o'clock and went at once to assist at Holy Mass, at which she received Communion three or four times a week. Her day was spent in good works, writing, and in visits to St. Cyr. The King came regularly to see her every day between five and six in the evening and remained until ten, the hour when he went to supper. Mme. de Maintenon's retinue was very modest. The King gave her 48,000 francs annually, plus a New Year's gift of 12,000 francs, nearly all of which was devoted to alms. Her old servant Manon, who had been her companion in days of adversity, still remained with her, and she had also a few silent and respectful domestics. Her existence may be described briefly as a life of abnegation, constraint, and obedience. Her rank which placed her between private persons and queens being indeterminate, it would have been difficult for her to have lived habitually amid the etiquette of the court. Hence she seldom left her apartment. In fact, her elevation, so far as she was concerned, was simply a retreat.

While Mme. de Maintenon thus secluded herself, the court around her is full of commotion, the coming and going of princes, officials of the court, ascending and descending the marble staircase to the *Chambre des Bassans*, *id est*, the bed-chamber of the King. It was so-called, because several pictures of Bassano were hung about the doors and the wainscoting.

We see the spouse of Louis XIV. in her true light when she is surrounded by the Nuns and Pupils of St. Cyr, an

asylum in which the idea of religion is blended with that of nobility, and which makes room for both earth and heaven, for the world and for God.

The educational house of St. Cyr, which was opened August 2, 1686, contained 250 young girls of noble birth who had no fortunes. During thirty years, this religious establishment, created by Mme. de Maintenon, was her principal occupation. She went there every other day at least, arriving there sometimes at 6 o'clock in the morning, going from class to class, combing and dressing the very little girls, edifying and instructing the larger ones, and preferring her rôle as teacher to all the amusements and splendors of Versailles.

For Louis XIV. St. Cyr was a consolation, and an expiation, a patriotic and religious work. In order to gain a blessing on his arms, he recommended himself to the angels of St. Cyr at the beginning of every campaign, believing that their prayers were powerful before the holy throne of God.

Madame de Maintenon liked to assist at the recreations of the Ladies of St. Louis; she brought her work, and indulged in those familiar talks of hers, at once witty and edifying. One of the nuns of St. Cyr said: Mme de Maintenon's discourses were "lively, simple, natural, intelligent, insinuating and persuasive." In her old age Mme. de Maintenon had become a little austere, and her talks became like a continuous meditation, a demonstration of the inanity and nothingness of human grandeurs by a woman who knew them most thoroughly.

In recapitulating her entire career, this chosen woman, whose mind is so observing, so practical and judicious,

arrives at conclusions which are all on the side of virtue, religion and God; and the sacred asylum where she had already designated her place of burial, inspires her with none but sound thoughts and salutary reflections.

IV.

It is well worthy of remark, that Mme. de Maintenon, who is by some authors of the present day accused of meddling in everything, was reproached by the most eminent men of her time as standing too much aside. Fénelon wrote to her: "They say that you take too little part in affairs. Your mind is more capable of it than you think. You are perhaps a little too distrustful of yourself, or rather you are too much afraid to enter into discussions contrary to the inclination you have for a tranquil and meditative life." That Mme. de Maintenon may have influenced certain appointments does not appear doubtful, but that she alone, of her own impulse, controlled the ministers, is a pure invention. She wrote to Mme. des Ursins: "My interference in affairs is not desired, and I do not desire to interfere. They are not concealed from me; but I know nothing consecutively, and am often badly informed." Reading, or working at her tapestry, while the King was working with one or another of his ministers, Mme. de Maintenon never hazarded a word except formally when requested.

Far from urging Louis XIV. to war, she always ardently desired peace. In 1684 she wrote: "I long after peace. I shall never give the King any counsels prejudicial to his glory; but if he would believe me he would be less dazzled with this éclat of victory, and would think more seriously of his salvation, but it is not my business to

govern the State; I ask God daily to inspire and direct the master and make him know the truth."

She was no fonder of luxury than of war. Living with extreme simplicity herself, she sought to deter Louis XIV. from magnificent constructions and ostentatious displays of pride. She was indifferent to jewels, rich stuffs, and costly furniture. She never bought a new gown until it was absolutely needed, and then said: "Alas! I am taking that away from the poor." This truly Christian woman was incessantly pleading the cause of the people to the King, whose wretchedness she pitied while admiring their resignation.

The chief complaint formulated against Mme. de Maintenon by certain historians is the revocation of the Edict of Nantes. To recall the dissidents to unity was the fixed idea of Louis XIV., for the reformed church preserved towards the government the attitude of children in disgrace, and toward the Catholics that of disdainful enemies.

We read in the *Notes des Dames de Saint-Cyr*: "Mme. de Maintenon, while desiring with all her heart the reunion of the Huguenots with the Church, would have desired that it might be by the way of persuasion and gentleness, rather than by severity." In a letter of Sep. 4, 1678, she writes concerning abjurations which were insincere: "I am indignant at such conversions. The state of those who abjure without being truly Catholic is infamous."

However, Innocent XI. hastened to

address a brief to Louis XIV., thanking him in the name of the Church. He caused the cannon of Castle St. Angelo to be fired and held a papal chapel at which the *Te Deum* was chanted.

Bossuet rose to lyrical transports: "Delay not to publish this miracle of our own days. Pass on the story to future ages. Take up your sacred pens, ye who compose the Annals of the Church, &c." Rollin, La Fontaine, La Bruyère, each displayed as much enthusiasm as Fénelon, Massillon and Fléchier. Doubtless Mme. Maintenon allowed herself to be carried away by the unanimous sentiment of the Catholic world.* But it is evident from her letters that she did not urge the revocation of the Edict of Nantes.

V.

Mme. de Maintenon is one of the historical personages who have written most. Her letters, if she had not destroyed a great number of them, would almost form a library. The archives of Saint-Cyr alone, contain forty volumes of them; and yet the most curious of her letters have doubtless not been preserved. Always prudent, Madame Maintenon burned her correspondence with Louis XIV., her husband; with Madame de Montchevreuil, her most intimate friend; with the Bishop of Chartres, her director. The letters of her youth are rare; nobody divined the future which Providence had in reserve for her.

If Mme. de Maintenon had had literary pre-occupations, if she had imagined that she was writing for

* Let us beware of sharing the gross error of those who behold servitude in Catholicism and liberty in Protestantism. Luther recommended the extermination of Anabaptists. Calvin executed Michael Servetus, Jacques Brunet, and Valentin Gentiles for heresy. The inhumanities of Louis XIV. toward Protestants did not equal those of William of Orange against Catholics. The English laws were of Draconian severity; any Catholic priest residing in England, who had not after three days embraced the Anglican cult, was liable to the penalty of death.—A de St. Armand.

posterity, she would have produced more remarkable ones. There is neither studied refinement nor pretension in her correspondence. She writes to edify, to convert, or to console, far more than to please. Often while spinning or knitting she dictated to the young girls who acted as her secretaries—Mesdemoiselles de Loubert, de St. Etienne, d'Osmond, or Mademoiselle d'Aumale. But in the least of these innumerable notes are always found those qualities of style, sobriety, proportion, conciseness, perfect harmony between the thought and its expression, which have been admired by the best judges.

The two women of the seventeenth century whose letters are most celebrated, Mme. de Sévigné and Mme. de Maintenon, felt both sympathy and esteem for each other. One can fancy what conversation might be between these choice women, both so superior, so well instructed, so witty, complimenting each other by their very diversities.

Baron Walcknaer, the biographer of Mme de Sévigné, assigns the highest rank in epistolary style to Mme. de Maintenon, "who always has a distinct view in writing. The cleverness, proportion, elegance, and justice of her thoughts, the subtlety of her reflections, enable her to attain pleasantly the goal she aims at. Mme. de Sévigné, on the contrary, seldom writes except when she feels the need of conversing with her daughter or other persons whom she loves, in order to say everything, to tell the whole story."

The first Napoleon had the same opinion, saying that the letters of Mme. de Sévigné were "snow eggs, with which one could surfeit himself

without over-loading the stomach."

To those who still feel an antipathy to Mme. de Maintenon, we venture to say: read before judging. The letters of this calumniated woman, are an autobiography, which shows us every fold of her heart. More reflection than vivacity, more wisdom than passion, more gravity than charm, more authority than grace, more solidity than brilliancy—such are the characteristics of a correspondence which might justify the expression: The style is the woman.

* * * * *

During the session of July 21, 1794, Barère read at the Convention, a long report in which he demanded the mausoleums of St. Denis should be destroyed. The Convention carried a decree by acclamation in conformity to this report: viz., "That the tombs of the former kings should be destroyed on the ensuing 10th of August."

The odious decree was executed. Kings, princes and princesses were torn from their sepulchres. The lead of their coffins was carried to a cemetery in which a foundry had been established, and the corpses were cast into the common grave.

A few weeks later came the turn of Mme. Maintenon's dead body. In January, 1794, the church of Saint-Cyr was being transformed into hospital wards; the workmen perceived a slab of black marble amidst the debris of the devastated choir. It was the tomb of Mme. de Maintenon. They broke it, opened the vault, and taking out the body, dragged it into the court with dreadful yells, and threw it into a hole in the cemetery.

Chateaubriand says: "Surely God in anger had sworn by Himself to punish France. Seek not on earth the causes of such events; they are higher than that!"

COLUMBUS, OR SAN SALVADOR.

BY JOHN BOYLE.

A flowery waste through ages gray,
In ocean's lap Columbia lay,
Save where its erring peoples trod
As exiles from the face of God.
While slowly moved from place to place
The footsteps of his chosen race ;
Ere yet across the empyrean gem,
The star that led to Bethlehem,
Still kept an angel watch and ward
O'er this dominion of the Lord.
Adoremus Dominum !

Upon the mountains of the land
The angel took his patient stand
And through the ages watched and wept,
As human passions surged or slept,
For well he knew how human will
And pride retard God's mercy still ;
Yet well foresaw that even these
Must yield at length to His decrees,
The destined hour might be afar,
But mercy steps from star to star.
Adoremus Dominum !

The rolling plains and woodland green
Put on or doffed their silver sheen,
Round bounteous hills the river rolled,
Through silvery sands besprent with gold,
From peak to peak the thunder spoke,
The mountains felt the lightning's stroke
From out the day's or night's repose,
The ever startling war-whoop rose,
But still the angel, all alone,
Sent this refrain to heaven's throne—
Adoremus Dominum !

'Twas autumn ; and the angel stood
Looking afar o'er ocean's flood,
While twilight died in purpling shades,
Along the tropic everglades:—
He saw the rainbow in the sky,
And knew the destined hour was nigh,—
For, as the wearied albatross,
He saw afar the laboring Cross
Arise or sink behind the wave,
And sang to heaven this joyous stave :
Adoremus Dominum !

Amid the gloom, far out at sea,
A frail bark rode,—alternately,
Her graceful mast and trembling spars,
Went circling through the clouds and stars,
Now flung athwart, engulfed from sight,
Now standing on the waves aright ;
But gazing steadfast from her prow,
A sea-worn man with solemn brow,
God's holy Cross in his right hand,—
'Twas thus Columbus sought the land.
Adoremus Dominum !

The walls of a desponding crew
Pierce his heroic bosom through :
He points the way the sea-mew goes,
A sign the ocean wanderer knows.
Still rings the wild, rebellious cry ;
He points the sea-drift floating by!—
The land is near!—O blessed sign !
He kneels and thanks the powers benign!
Uplifts the cross upon his sword,
While rings from all to mercy's Lord.
Adoremus Dominum !

The morning dawned—O heavenly light !
What isles—what wonders crown his sight !
Pledging both north and southward coasts
And offering to the Lords of Hosts !
He plants his banner on the shore
And names the isle San Salvador!
For there Salvations reign began,
And there the angel blessed the man,
Thence bore to heaven on spreading wings
Those tidings to the King of Kings—
Adoremus Dominum !

CURRENT HISTORY AND LITERATURE

BY REV. MORGAN M. SHEEDY.

ARCHBISHOP RYAN ON THE BENEFIT OF READING CIRCLES.

Recently the Reading Circle Union of Philadelphia tendered a reception to Archbishop Ryan, who has from the beginning encouraged the Reading Circle movement. This year he will be one of the most welcome guests of the Summer School where he is to preach during the session. The subject of his discourse will be, *The Institution of the Church*, and the date, Sunday, July 21st. Many who have never heard Archbishop Ryan in the pulpit, will make it worth their while to be in Plattsburg that Sunday morning. The Archbishop of Philadelphia is not only a finished orator, but a deep thinker, who sees clearly the salient points of his subject. Referring to the work of the Reading Circles he said: "Great good can be and is done through this system of acquiring knowledge." He urged the members of the Union to persevere in their studies saying "all truth is holy, since it is from God, whether historic, scientific, or religious." Catholics do not fear knowledge; they have a perfect fearlessness of scientific truth. And he gave the reason. Like the great Leo XIII., who threw open the rich treasures of the Vatican Library to the world, saying 'Come and read the whole history, the secret, inner history, if you will, of the Catholic Church; we are not afraid of the light,' so this movement opens the vast storehouse of universal knowledge to all earnest students. Those who follow diligently

the wide range of studies prescribed in the Reading Circle course, cannot help becoming able and fearless exponents of truth. And of the method pursued, the Archbishop observed, with Bacon, that the members of the Reading Circles will be full of knowledge, because they read much; they will be exact, because they write much; and ready, because they speak or discuss many topics in their meetings. This was an admirable summing up of the benefits of the Reading Circle movement.

STUDY OF DANTE AT OXFORD.

The University of Oxford, England, has established a Dante Lectureship, and has appointed Dr. Edward Moore to that position. The formal recognition by the University of the great Catholic poet of the Middle Ages, is an event of more than academic interest. The study of Dante, if carried out in a proper manner, cannot fail to bring out the truth of the great principles which form the framework of his sublime poem and the greatness of the ill-understood age in which the poet lived. Oxford will be thus true to her best traditions in putting herself in touch with the living past. We have no doubt her students will appreciate the study of the great poet and many may find such study an aid towards the return of the faith of that glorious period of the University when, as some biographers of the poet still think, Dante himself may have visited Oxford.

A CLEVER BIT OF WRITING.

Since the time of "Junius" it would be hard to find a finer bit of satire and

cleverer writing than that of Justin McCarthy's in the June *Forum*, under the title, "Studies of Notable Men: Mr. Joseph Chamberlain." It is a masterpiece of vivisection, says the *Boston Pilot*. No where does the author forget his good breeding; never once does he descend to the use of ugly epithets. He is such a master of words, that he finds little trouble in scoring the "acrobatic" Chamberlain without being abusive. Statement of fact is more effective than scolding. Chamberlain's defection from the Liberal party, on failing to receive a coveted Cabinet place, evokes only the comment: "No one supposes that a man cannot honestly and sincerely become enlightened as to the possible errors of Radicalism and find peace of mind and heart in throwing over 'the masses' and becoming a votary of 'the classes.'" I dare not therefore venture to impeach the integrity of Mr. Chamberlain's sudden and complete change of opinions. He may have had some instantaneous internal revelation. But it is, perhaps, to be remarked that when Saul of Tarsus suddenly came round to new opinions, he did not thereby secure any warm and patronizing welcome among 'the classes' of that ancient day. I do not say a man may not be quite sincere in a sudden conversion merely because, while forfeiting the confidence of the Liberals, and the democrats, and the workingmen, he obtains at the same moment the favor, and the welcome, and the patronage of the dukes and duchesses."

The paper is, as we have said, very clever and should be read in its entirety, both as a realistic portrait of the British political Philistine and as a masterpiece of keen, polished invective.

CONDITIONS OF CHRISTIAN UNITY.

The Apostolic Delegate, writing recently of the conditions of Christian unity, says: "They would have to be settled on by long and careful deliberation. The Church, however, would, of course, stand firm in requiring the acceptance of the entire deposit of Christian truth, as possessed by her alone. What compromises in disciplinary matters might be required or agreed upon it would, of course, be simply impossible to say. Such compromises would be the outcome of long consideration, just as were the decrees of the Council of Florence, by which many communities of Greeks who had long been separated from the Church were brought back into union with her."

Bishop Maes, dealing with the same subject, affirms that the conditions of the Catholic Church may be reduced to two, as follows:

1. The inspiration of the Bible. It is the Word of God. Hence it is the truth, in its entirety and its every part.

2. The authority of the teaching Church, for Christ has said:—"If he will not hear the Church, let him be to Thee as the heathen and the publican," and "the Church is the foundation and pillar of truth."

This may startle some people, but the Bishop explains: "With these two fundamental and essential principles accepted by Protestant churches and the honest willingness to accept all the obligations in faith and morals which rationally follow from the intelligent acceptance of these two dogmatic truths, the Catholic Church would rest satisfied. The one necessarily follows from the other, just as Christianity necessarily follows from the incarnation of Jesus Christ for the salvation of men."

REFORM IN OUR CITIES.

No more important subject could engage the attention of thoughtful Americans than that of reform of municipal administration. And, therefore, the proceedings of the late Cleveland Convention deserve to be studied as pointing out the magnitude of the evils to be cured, the difficulties in the way, and the variety of the remedies proposed. Representatives of more than a score of cities told the same story of the deplorable condition of their respective towns. It may be all summed up in this: the ring or machine system prevailed, and the people suffered. The "good" citizen seemed perfectly satisfied to let the worst elements control city governments. That is the whole case as it stands at present. And the remedy will come when this same "good" citizen is ready to do his duty and assume his share of municipal responsibility. He must give more than one day in the year to his civic duties, and must not fear to rub coat-tails with what is known as the ward "hustler" or "heeler." Again, national and city politics should be divorced, and there should be a responsible head in city affairs.

THE SILVER QUESTION.

The silver question is looming up as one of the great issues of the coming Presidential struggle. Both parties are divided on the subject, and the lines of division are largely sectional. The West and South mainly support the advanced claims of the silver men. It is to be hoped that in the settlement of this issue calm judgment and good sense will prevail. It is folly to declare, as some bimetallicists do, that whatever ratio this country fixes for silver coinage will be accepted by the other nations of the world. To attempt a solu-

tion based on this idea would be only to invite international ridicule and entail upon this country the very worst consequences. The settlement of this question demands deep thought and the most prudent action of our legislators and politicians. It is much to be desired for the welfare of the country that no sectional bias or interest will interfere to prevent a satisfactory adjustment of the money problem.

A WISE DECISION.

A number of French Canadian Roman Catholics in the Diocese of Hartford, Connecticut, requested the Bishop to send them a priest of their own nationality. The Bishop declined on the ground that the assistant priest in the parish was already of their race, that the rector and also the teachers in their schools spoke their language. They appealed to the Papal Delegate. He replied in the same fashion, and said among other things that they could not expect more to be done for them in a country which did not use their language; and that as they voluntarily entered the United States with the intention of becoming citizens, it was for the best interest of all to learn the national language as soon as possible and conform to the national customs, keeping up their native tongue out of reverence for their native land, but not out of contempt for their adopted country nor with any desire to annoy their spiritual and civil superiors. Although this is not the first time the Delegate has had the same question brought before him, it is the first time that he has spoken so plainly. This is excellent advice, showing, too, how thoroughly Monsignor Satolli understands this phase of the race and language difficulty in the United States.

THE ITALIAN ELECTIONS.

The result of the elections held recently in Italy, shows a material triumph for Crispi. The real test, however, of his success will come when Parliament assembles and it is made more clear than it is at present, on what side many doubtful members-elect will range themselves. It is stated that Crispi cannot rely upon the support of some deputies who sought election as Government candidates. The extreme Socialists gained a number of seats, and there is likely to be stirring times in the new Italian Parliament between Crispi and his opponents.

AN IRISH MAN ON AMERICA.

In the June number of the *North-American Review*, Mr. Michael G. Mulhall, the eminent statistician, makes a study of those elements of power and wealth in the United States which, as he expresses it, "have enabled a community of wood cutters and farmers to become, in less than 100 years, the greatest nation in the world."

Mr. Mulhall, a native of Ireland, educated at the Irish College of Rome, has been of high repute for many years as a statistician. His experience in the study of the strength and resources of nations gives value to his present array of facts and figures, and to his emphatic declaration that "if we take a survey of mankind in ancient or modern times, as regards the physical, mechanical, and intellectual force of nations, we find nothing to compare with the United States in this present year of 1895." The conclusion which he arrives at from a comparative study of the statistics of this and other nations, is that our country is now "by far the greatest productive power in

the world;" that the intellectual progress of the nation "is attended to in a more liberal manner than in Europe," and that the accumulation of wealth averages \$7,000,000 daily. "These simple facts tell us what a wonderful country has sprung up beyond the Atlantic in a single century, and furnish a scathing commentary on the books written by English travelers only fifty years ago." Englishmen now, according to Mr. Mulhall, have more correct views, while "the rest of mankind marks with wonder and admiration the onward march of the Great Republic." There can be no doubt, at all events, of the sincere good will which this admirer of America has for us.

WANTED—A NOVELIST.

What is the reason that the new Irish literary movement is not bringing out a first-class novelist among its many clever writers? Most of the people engaged in literary work are giving their attention and talents to the collection of poems of obscure authors, the compilation of old tales and songs, and the re-writing of old legends. While these are all good and patriotic in their way, the field of the historical novel is left uncultivated. The only man, who can be called an Irish Celt, engaged in writing novels for the world at large, is Conan Doyle; none of the others have yet reached all classes of readers. Suppose Doyle were to write in his best vein an Irish historical novel, he would do what Moore did through his *Melodies* for the cause of Ireland. He would succeed in making the English reading public understand more clearly than it does the story of her wrongs and her claims on justice.

USES OF THE PUBLIC LIBRARY.

The building up of large private

libraries is no longer a necessity of scholarship. The student is more and more learning to depend upon the great public libraries of the country. All our large cities have magnificent public libraries well supplied with books. The public library of Boston and the new public library of New York equal anything of the kind in the world. If the public library is to supersede the private, it may be a matter for inquiry whether, after all, it is the best thing for us. It cannot be denied that the public library has an incalculable influence in stimulating reading and thought. To a large number, it brings within reach the means of literary attainment from which heretofore they had been barred by poverty, or at least, a lack of sufficient income to divert any of it to the buying of books. Say what we will, there are few sacrifices made nowadays to procure books. By the majority they are regarded as luxuries, the things last to be obtained. If the public library dissipates this feeling, and makes books and reading a necessary part of our lives, and to be had for the mere asking, as we believe it does, then it has an inestimable use, and one we cannot dispense with.

PROFESSOR BLACKIE'S MOTTO.

The late Professor Blackie had the habit of penning in his own handwriting his motto in Greek characters in the left hand corner of every envelope which he sent out; indeed, he put it on every envelope he found about the place, the servants' included. "Adopt it," he said, "and it will turn earth into heaven; it will revolutionize society in the twinkling of an eye." This motto was: "Speak the truth in love."

TWO BRIGHT WOMEN.

Miss Louise Imogen Guiney and Miss Alice Brown, whose poems are known to all magazine readers, are taking a vacation now by a walking trip through England. These two writers have become literary co-workers lately. Last fall they issued jointly the "Three New England Heroines," and this spring the Stevenson Memorial came from their hands. Miss Brown has not been so long before the public as her associate, and so, perhaps, is more in need of an introduction. She hails from New Hampshire, but her winters are spent in Boston, living in a street that has had Hawthorne, Louisa Alcott and Edwin P. Whipple among its residents. Formerly she was connected with the staff of the "Transcript" of that city, but for some time past her affiliations have been with the "Youth's Companion." She has been pronounced one of the strongest of our younger poets, and her work justifies more than common praise.

PROTECTION FOR ARMENIAN CHRISTIANS.

The possibilities of war over the Armenian question, are increasing. It has been decided by France, England, and Russia that if the Turkish government persists in its refusal to grant the demands made by the three Powers, an ultimatum will be presented, and a date fixed for its acceptance or rejection. It is said orders have been issued by the English war office for a large increase in the stores of war munition at Malta, Aden, and in Egypt. The small garrison on the island of Perim, in the Red Sea, will be reinforced and the island made an important base of naval operations. It begins to look as if the Powers were in earnest in their

desire to protect the Christians living under Mussulman rule.

ZOLA'S "ROME."

Notwithstanding the decline of Zolaism, there are, we suppose, some people who will read Zola's forthcoming romance, "Rome", a sequel to his "Lourdes", which fell so flat on the American book market. The popularity of Max Nordan's "Degeneracy" will no doubt have the effect of lessening Zola's profits, since the German Professor would class not only Zola, but his admirers among the "degenerates." Undoubtedly a reaction has set in against the vile taste that feeds on such unhealthy literature, as that supplied by the ugly Frenchman and his imitators. A correspondent furnishes these remarks of advance criticism of "Rome": The book is "devoted, we are given to understand, to a rather dreamy exposition of the author's conception of what a mighty, beneficent part Rome might play if all its prelates were Francis of Assisi and all their efforts were bent toward reconstructing society on the basis of Christian Socialism, seeing that the poor and lowly shared everything equally with the rich, and that no injustice was wrought between man and man in any corner of the world. These lofty yearnings fill the soul of his hero, the Abbe Pierre Froment, and he goes to Rome panting to secure their fulfilment. One gathers that he comes away again not entirely convinced that his visionary millennium is at hand."

THE PHILOSOPHY OF DESPAIR.

Schopenhauer, the modern author of pessimism, or the gospel of despair, is dead, but the baneful influence of his philosophy is felt in the writings of a number of specialists in natural science.

Writers, like the Italian Lombroso, and the German Jew Nordan, professing to be free from all prejudices, and to be actuated solely by what is called the scientific instinct, are, at present, disseminating two doctrines, both of them pernicious and false, but put forward in such a way as to be capable of doing incalculable harm. One of these doctrines is, that all those who commit crime, are impelled to their criminal action by inherited defects of their physical organism. This is the teaching of Lombroso. The other is that genius, or any unusually brilliant ability, is the result of disease, or decay of the nervous system. This Nordan calls "decadence." The tendency to crime and genius are nothing more than manifestations of insanity, that is to say, of a physical unsoundness that affects the brain, so as to bring about a line of conduct at variance with the ordinary conduct of human beings in the same walk of life. Of course, all this is merely old falsehood stated in brand new terms. The common sense of mankind will reject at once such monstrous teachings. This philosophy would rid the world of criminals, but would fill to overflowing the lunatic asylums.

THE FRENCH RADICALS DECLARE WAR UPON RELIGION.

The French Republic is likely to undo all that the Pope had effected for the reconciliation of French Catholics to the Republican régime. It has past a law levying on the property of the religious congregations of France a special impost amounting to ten per cent. of their incomes. The congregations cannot pay this tax even for one year without running in debt, for as it is their resources fall short of their necessities; it follows that, should the

impost continue to be exacted for some years, the practical result will be the confiscation of their property, which is undoubtedly the end desired by their Radical opponents. There is, apparently, no loophole of escape for any of the religious orders, for should it turn out that some of them are by retrenchment able to pay the present tax without borrowing, the tax undoubtedly would be increased by their implacable enemies. The French Catholic press is unanimous in advocating passive resistance to the last extremity. Sixty bishops of France have given the same advice. Only one prelate, the Bishop of Beauvais, has counselled unconditional submission. Leo XIII. advises calm consideration of the matter and the avoidance of sudden and rash resolutions, on the ground that some twelve months must elapse before the collection of the new tax for the current year. But the Pope declares at the same time that the French bishops and superiors of religious houses are best qualified, from their intimate knowledge of the circumstances of the case, to decide on the nature of the action to be taken. Henceforth we are unlikely to hear anything more in France of a recon-

ciliation between the Catholic Church and the republic.

THE CABINET VACANCY FILLED.

President Cleveland has filled the vacancy in his cabinet caused through the death of Secretary of State Gresham, by the appointment of Judson Harmon, of Ohio, as Attorney-General, and the transfer of Mr. Olney from that place to the more important position of Secretary of State. Again Mr. Cleveland has disappointed the country in selecting a man for the Cabinet vacancy who is comparatively unknown. The new Attorney-General is from Ohio. Perhaps that will help him.

CAN THIS BE TRUE?

A Staten Island correspondent of the London *Tablet* informs it that some Protestants in this country commit the sacrilege that some English Ritualists are guilty of when traveling on the European continent—receiving Holy Communion in Catholic Churches. He states that two priests have assured him that a High Church Episcopal minister sends his penitents to receive the Blessed Sacrament on week days in Catholic churches. If this be true, that minister's name ought to be made known so that a stop may be put to the profanation.

SOME RECENT BOOKS AND THEIR AUTHORS.

BY S. B. HEDGES, C. S. P.

Enforced idleness! Idleness, that is to say of a kind that comes to an active, busy man, a railway engineer for instance, when his engine breaks down and must be sent to the repair shop. He needs must wait till his engine is put in order, before he takes the road again. Whether bound to it, or it bound to you, you may find enforced idleness no easy load to bear. It is not like the idleness of the lazy man. Even his is a bitter cup to drink—dreams, and only dreams—the ashes of a fire that burnt nothing save itself—days of baffled and baffling thoughts, hours of great schemes, projected on the extension of the indefinite. Not so enforced idleness. Some recent days spent in enforced idleness, gave me a chance to read a few books, of which I wish to tell my friends of the Reading Circles, and so perhaps entertain if not help them.

Doubtless from time to time you have read in the various magazines, more

*Poems by frequently in the
John B. Tabb. Century, I think,
Copeland and Day, some of the charm-
Boston. ing poems now con-
1895. tained in this little*

volume. How very beautiful you thought them. How perfect in their art.—Especially the quatrains, to me like jewels unset, perhaps the more beautiful so. Do you remember this one, called Poetry?

"A gleam of heaven; the passion of a star,
And captive in the clasp of harmony:
A silence, shell-like breathing from afar,
the rapture of the deep,—eternit.y"

Or take the sparkle of this gem, Beethoven and Angelo:

"One made the surging sea of tone
Subservient to the rod:
One from the sterile womb of stone
Raised children unto God."

Yes, John B. Tabb is a Catholic. He is Father John B. Tabb, Professor of Literature at St. Charles College, Maryland, and is a convert. If you enjoy good poetry and have a member endowed with that rare gift, the skill to read well out loud, during your next meeting give your Circle a treat from out this dainty volume.

Paul Bourget's *Outre-Mer* you will find very entertaining, to some degree

<i>Outre-Mer.</i>	instructive, and on
<i>Paul Bourget.</i>	the whole delight-
<i>Charles</i>	ful reading for an
<i>Scribner's Sons,</i>	idle hour. Says W.
<i>1895.</i>	D. Howells in Criti-
	cism and Fiction:

"The expression of French life will change when French life changes; and naturalism is better at its worst than French un-naturalism at its best." This remark came to my mind when I was thinking of what I would say of Paul Bourget, for I had in my mind another book of his, *Cosmopolis*. The splendid edition du *Figaro* of *Cosmopolis*, with the fine illustrations of Duez, Jeanmot, and Mayerbach, was put into my hands that I might have something to say of the book elsewhere than in these pages. Anent *Cosmopolis*, the quotation which Howells makes from Senor Valdés is apt, I think. "No one," as

Senor Valdés truly says, can rise from the perusal of a naturalistic book without a vivid desire to escape from the wretched world depicted in it, and a purpose more or less vague of helping to better the lot and morally elevate the object beings who figure in it. Naturalistic art, then, is not immoral in itself, for then it would not merit the name of art; for though it is not the business of art to preach morality, still I think that resting on a divine and spiritual principle, like the idea of the beautiful, it is perforce moral." And yet, Cosmopolis, anent which I have made these quotations, was the book that gave its author fame, written before he came to the United States, and wrote for the New York Herald, the papers now published as *Outre-Mer*. Is M. Paul Bourget a Catholic? Yes, and a practical one, we are told. At page 22 of *Outre-Mer*, you will find these words: "Sunday-Mass this morning in a little church on the corner of Thirtieth street. One of the facts best known and remarked upon in France, is the vitality of Catholicism in the United States. The names of the three great authors of this renaissance, Cardinal Gibbons, Archbishop Ireland, and Monsignor Keane, are as familiar to us as to Americans themselves." Bear in mind, that *Outre-Mer* is merely a book of Impressions of America, and is so designated by M. Bourget. But they are the impressions of a very keen mind and an astute observer, from whose eyes very little escaped. Mark Twain thought it worth while to take Paul Bourget to task for some of the statements contained in *Outre-Mer*. He proceeded, therefore, in the pages of the North American Review to take the Frenchman's scalp, and incidently to

execute a literary war-dance. Whereupon Max O'Reil comes forward with a rejoinder to defend Paul Bourget. Result—*Outre-Mer* gets good advertising, and we have an exhibition of that old, old blunder, getting up our dander over the written impression of an Altrurian, who happened to have passed along our shore. The old story of the American Notes of Dickens over again. These gentlemen from abroad say some untrue things, some very hard things, and some very unpleasant things that are true all the same. Why not correct the untrue things which, after all, they do not set down in malice, but rather from ignorance, laugh at their wit, and grin and bear the unpleasant if it be true? Do, Mr. Bourget, take revenge and give us some impressions, not of Mark Twain, for we all know Mr. Clemens very well, and have forgiven him many sins for his book, "Roughing It," of that nasty book, smart but nasty "Innocents Abroad."

W. D. Howells, the novelist of the commonplace. Now, if you have ever

Criticism and

Fiction,

by

W. D. Howells.

Harper & Bros.

1895.

read that he was or thought Mr. Howells the novelist of the commonplace, read these essays. If you do you will come to understand why all the hammering Mr. How-

ells got affected him not a bit. He went right on from one story to another in the same style and the same kind of a story, till his fiction seemed to go to seed, and his writing a grind, produced by the yard, so to speak. Then at last in one of the magazines he gave us Letters from Altruria, and we got back Howells of an earlier day, with all his literary charm, his bright

thought, his very keen insight into human nature, and his broad, fair-minded philosophy. And it is the very same Mr. Howells that we have in these essays on Criticism and Fiction. We sometimes indulge in a little dreaming as to what Mr. Howells might have developed into had he remained out in Ohio, say at Columbus or Cincinnati, and not drifted Bostonward and at last to this great center of American literature, New York, which Mr. Howells so thoroughly likes, and where he is so completely at home. Be you cultivators of good literature, read these essays in your Circles. You will find light flashed on almost every good writer and book of your entire course of reading in fiction.

These studies of Miss Guiney appeared at various times within the past

A Little
English Gallery,
by
Louise Imogen
Guiney.
Harper & Bros.
1895.

five years in the Atlantic Monthly, McMillan's, The Catholic World and Poet Lore, but as the writer tells us in her prefatory note, "wholly remodelled from fresher and fuller material at first hand." The other day our attention was attracted to a miniature painting in oil, exhibited in a certain window on one of the great streets of this town. The execution of the detail of the painting was wonderful. An intricate lace pattern—a part of the dress—was clearly reproduced. A brooch at the throat had the cameo as clear cut as though the very stone were there. It was wonderfully and beautifully done. So, too, these studies of Miss Guiney, so much so that one wonders at the teen her labors must have cost. But it is so beautiful things

are wrought. Miss Guiney is Catholic, devoutly Catholic, if we may judge by her expressed thought. Have you read her poems? She is the author of many quaint and beautiful verses. She is a writer well worthy of careful cultivation by the Reading Circles.

Sociology may be a dry study. However, its importance as a study increases

An Introduction
to
The Study of
Society,
by
A. W. Small,
Ph. D.,
and
George E. Vincent.

day by day. The Summer Schools have made it one of the important topics of their course, as Chautauqua had done before then. Father Howard's recent contribution to the Catholic World on this topic elicited extended comment from the

readers of that magazine. The volume which has been here on my table during these "idle days," has printed across the face of it, "The Columbian Reading Union." So my friends of the Reading Circles are interested in Sociology as a science. The subject is not so dry as would first appear. The chapters of this volume in Book II.—The Natural History of Society. (1) The Family on the Farm, (2) The Rural Group, (3) The Village, (4) Town and City—are most entertaining and accurate. The authors say it is the first text-book on the subject prepared for American students. Dr. Small is Head Professor of Sociology in the University of Chicago. In the near future may we not hope for a text-book on the same subject from some Catholic professor, from a purely Christian and Catholic point of view?

How nearly The Golden House comes to that class of fiction sometimes

generically designated the French novel, it is difficult to say. If the Golden

The Golden House,

by

Charles Dudley

Warner.

Harper & Bros.

1895.

House be not of that class, it comes very near being so.

Apropos of it, I would quote from that admirable twen-

ty-fourth chapter of Mr. Howell's Criticism and Fiction.**

"I hate what is cheap and meretricious, and hold in peculiar loathing the cant of the critics who require 'passion as something in itself admirable and desirable in a novel, but because I prize fidelity in the historian of feeling and character. Most of these critics who demand 'passion' would seem to have no conception of any passion but one. Yet there are several other passions: the passion of grief, the passion of avarice, the passion of pity, the passion of ambition, the passion of hate, the passion of envy, the passion of devotion, the passion of friendship; and all of these have a greater part in the drama of life than the passion of love, and infinitely greater than the passion of guilty love. Wittingly or unwittingly, English fiction and American fiction have recognized this truth, not fully, not in the measure it merits, but in greater degree than most other fiction." We would not be unjust toward Mr. Warner and will say that the "passion" in the story of *The Golden House*, if by that name we may call Delancy's flirtation with Mrs. Henderson, is most delicately put and refined. But after all gold is the more gold the more it is refined. There is something astonishing in the boldness of this novel, for both artist and studio of the opening chapter and farther on Father

Damon and Dr. Leigh are well known personages of real life in this city. There is one thing the Catholic reader will notice in this novel, the point Mr. Warner scores of the impression that the ritualist priest's religious dress makes on a worldly and fashionable set. You may admire Edith as a woman of real good sense, and the hero, Cad, and all that he was you forgive, because after his miserable failure he has brains enough left to quietly take the clerkship and hold it, given by his wife's uncle, and work like a man for Edith and the baby. *The Golden House* is a fine satire on the gilded set of this and other cities.

Some months ago in an old book store on one of the crowded streets of the many

David Balfour,

by

Robert Louis

Stevenson.

Charles Scribner's

Sons.

1893.

crowded streets of the city of Boston, I came across a fine picture of Robert Louis Stevenson, and securing it and storing it amidst such traps as a missionary carries with him, hardly to be

called impediments, so meagre are they, I brought it along home, and have it pinned on a screen that hides my bed from the street window of my room. In the dedication of this novel Stevenson says: "You are still—as when I first saw, as when I last addressed you—in the venerable city which I must always think of as my home. And I have come so far; and the sights and thoughts of my youth pursue me; and I see like a vision the youth of my father, and of his father, and the whole stream of lives flowing down there, far in the North, with the sounds of laughter and tears, to cast me out in the end, as by a sudden

freshet, on these ultimate islands. And I admire and bow my head before the romance of destiny--Vailima, Upolu, Samoa, 1892."

I have a friend whose youth and early years were spent in Illinois, who spent many years there as a school teacher, and who is now superior of a convent at Garngad Hill in that same venerable city that Stevenson called his home, and as I look at his picture pinned there on the screen and then at the photograph of my friend, I bow my head and admire the romance of destiny. From Edinburgh to Samoa, from Chicago to Edinburgh, as an ultimatum of destiny, surely there is the romance of destiny in both.

David Balfour is a very Scotch story and it takes careful reading to hold the story in mind, and you must have read the story to which it is a sequel, "Kidnapped," to fully appreciate it. But then you have read Stevenson, all of him, if you have ever enjoyed or endured some hours of enforced idleness, nor is there need to point out the charm of so well known a writer. You love the man, too, for his noble letter on Father Damien, "Father Damien—An Open Letter" which Messrs. Scribner's Sons include in the list of his works as their publication.

In the Review of Reviews for April, 1895, Mr. W. T. Stead has given so excellent a notice of this book, and so widely is this singularly useful magazine read, that a reference to it here may seem out of place. Indeed it was Mr. Stead's article, and perhaps, too, the fact that so eminent an English statesman had written a theological work, for such it is, inspite of Mr. Balfour's modest disclaimer, that gave an impetus to the natural curiosity we felt

to read the book itself. The book will well repay careful and reflective reading.

*The Foundation of
Belief,
by
Hon. A. D. Balfour.
Longmans, Green
& Co.
1895.*

For those of us who are Catholic and have our religion deep rooted in the infused virtue of faith, there may hardly be found in the book so much as a confirmation of what we already hold. The book was not written for us. For as credo, crede in all that God has revealed, crede because God has revealed, credo because of the veracity of God revealing, is the very foundation and sap of our spiritual lives. But the Rt. Hon. James Balfour lacks not an audience to whom his words will be as rain to the parched earth. For, alas, we know only too well how many fair-minded and fairly educated men have had their faith shaken by the unscientific arguments of those who for so long a time have maintained the existence of an antagonism between science and religion, where there is no antagonism. In his preliminary, Mr. Balfour says, that the greater number of religious doubts and difficulties "would never have presented themselves in that character, had it not been for a certain superficiality and one-sidedness in our habitual manner of considering the wider problems of belief." The utility of the work for us as Catholics is that it will enable us better to understand the perplexing and perplexed ground of non-Catholic belief, and thus to aid us, in this age of question boxes at the door of church and hall, to answer honest queries of those seeking to know the truth. Just this one quotation which is, as it were

"a strain of harmony sounded throughout the whole melody of the work." You will find it near the end, at page 360. "What support does a belief in a Deity, ineffably remote from all human conditions, bring to men thus hesitating whether they are to count themselves as beasts that perish, or among the sons of God? What bridge can be found to span the immeasurable gulf which separates Infinite spirits from creatures who seem little more than physiological accidents? What faith is there other than the Incarnation, which will enable us to realize that, however far apart, they are not hopelessly divided?"

These essaylets,—it is so Mr. Mathews himself designates these papers

Americanisms and in the dedication of the book to Mr.

Britishisms, etc. Thomas B. Lounsberry of Yale University, — and the

by word is harsh-

Brander Mathews. sounding and he had better called

Harper & Bros. them short essays,

1895. —will chiefly interest Reading Circle readers, because of the criticism to be found in one of them, of the literary work of Miss Agnes Ripplier of Philadelphia. Of course, you know that Miss Ripplier is a Catholic and you have read her delightful papers—"Points of View." The essay in which Mr. Mathews takes Miss Ripplier to task is the one entitled, "Three American Essayists," and the three essayists

are, George William Curtis, Colonel Higginson and Agnes Ripplier, placing Miss Ripplier, you will observe, in most excellent company. Mr. Mathews is not without appreciation of what Miss Ripplier can do and has done in the literary field, but, though he says, "she writes brightly always and often brilliantly," he has also this trenchant remark to make: "Just how it was possible for any clever American woman to write nine essays in criticism, rich in references and quotations, without once happening on Lowell or Hawthorne, is to me inexplicable." And here is the fault we find: She wanders long and far in the British fields of literature, but always in British fields, albeit she gathers many a beautiful thought-flower, and often in out of the way places and from obscure authors. This is the way Mr. Mathews puts it: "She seems to lack the sense of literary perspective and for her one writer is as good as another—so long as he is a contemporary Englishman." Mr. Mathews rubs this in with these observations: "Miss Ripplier is very clever and very colonial." "Colonialism is scarcely an adequate explanation for this devotion to the first rate, second rate and third rate writers of a foreign country to the neglect of the first rate writers of her own." But reading Circle readers, being enlightened from this point of view, may peruse Miss Ripplier's essays with profit and much pleasure.

TEACHERS' COUNCIL

[EDITED BY JOHN H. HAAREN.]

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

PHYSICAL EDUCATION.

As defined by Dr. Edward Hitchcock, of Amherst College, "Physical education is such a cultivation of the powers and capabilities of the student, as will enable him to maintain his bodily conditions in the best working order, while providing at the same time for the greatest efficiency of his intellectual and spiritual life." To properly limit the discussion of this problem, we would call attention to the fact, that true physical training has little, if anything, in common with the purely muscular training which has for its object the production of gymnasts and athletes, but must be regarded simply as one of the many departments of Hygiene.

The close independence between mental activity, and muscular and nerve activity has been fully demonstrated, yet, without special care and attention, the work of the school leads to the development of the mental and nervous alone, or has but little reference to the muscular system and, as a direct result, on the authority of Dr. Edward M. Hartwell, of Johns Hopkins: "We find the myriad forms of nervous diseases in our schools such as St. Vitus' Dance, grimaces, spasms, convulsions and other forms of disordered muscular action, as well as headaches, nervous exhaustion and mental derangement."

The position is unassailable that

muscular action has a very direct and important connection with the great nerve centers, thereby largely determining one's power for mental activity and efficiency. Thus it is, for instance, that the brain of a man born without arms, gives indications of a condition of atrophy or arrested development. Muscular action, too, is the chief agency in producing the proper and healthful tissue changes in all of the organs of the body which vitally affects the normal development of the organism as a whole.

The fact, too, that clearness of conception in our primary notions is in no small degree determined by the healthful condition of our muscular sense, also emphasises the need of careful attention to the proper cultivation of the muscles.

The efforts to adequately train the child physically have assumed two directions, the one known as the English plan, consists of introducing and fostering the games and plays of children. This is based on the theory that to secure the best results from physical exercise it should be spontaneous. Hence in the historic English schools, foot-ball, cricket, hare and hounds, etc., have been the means used, and magnificent specimens of manhood have been the result.

The other plan, illustrated by the German, French and Swedish systems,

all modifications of the last named, aim in its training *not* to be spontaneous, but to be constantly under persistent and intelligent supervision.

The fact that an English commission has determined that the English system is inadequate and imperfect, and that a French commission has determined that the French system is inadequate and imperfect; and, further, that each has undertaken to investigate and examine the plan of the other, for the purpose of modifying its own system, shows that the ideal plan should include both features, i. e., systematic training under competent direction should be supplemented by the free games and sports of youth.

As applied, however, to our own plan of city schools we find that the English idea is absolutely impracticable without an entire reorganization of our system, since it imposes the necessity of small numbers and large space, both of which are impossible conditions to meet in a crowded city. Furthermore, it can safely be left to the inventive genius of the average small boy to see to it that the policeman is evaded during some part of the nineteen hours left to him and that the training to be obtained from outdoor games is not omitted or neglected.

This plan then must be eliminated from the discussion of the problem and we can only look to the German, French or Swedish systems for a solution of the difficulty. Of these we consider the Swedish system the foundation on which all the others have built. This system could, with slight adaptations, be made a part of our regular school work and would meet the conditions there found. Its aim is to develop the whole body systematically and harmoniously; it is

founded on a proper application of the laws which govern the human organism and yet is so simple that once started it could be carried out by the regular teaching force in the school without unduly trenching upon or material interference with the ordained work. The fundamental exercises require but little room and no apparatus or other gymnastic equipment.

I quote from the report of the Committee of the Board of Supervisors of Boston, which made an exhaustive examination of this subject: "The strongest evidence in favor of the Swedish system of gymnastics is its internal evidence—that which its purpose, its principles, its methods, and its art reveal. It is difficult to describe the system briefly. All that can be here done is to note some of its salient points. Beginning with the recognition of the 'oneness of the human organism' and of nature's intention to keep harmony between mind and body and between their parts it aims at health; at such a development of the body as that each part will have its proper strength and will be able to perform its function with vigor and satisfaction; and at such harmony and symmetry as that all the parts together will form a beautiful and well proportioned whole, under the perfect control of the will. Although in this high aim muscular development is not overlooked or slighted, yet it is regarded only as one part of the purpose of physical training. The health and strength not only of the muscular but also of the respiratory, circulatory and nervous systems are included in the aim of the Swedish system of gymnastics. This system is founded upon the facts, laws and needs of the human organism and upon the laws of motion,

especially the movements of the human body. Physiology, and in less degree chemistry and æsthetics, contribute their respective shares of materials upon which rests the principle and methods of the Ling system. Its greatest merit is that it is a system simple, thorough, direct and safe. A well defined and well executed Swedish movement differs as much from the ordinary sledge hammer performances in an old fashioned gymnasium as a Damascus blade differed from a Saxon bludgeon." Again:

"The system is eminently economical. Unlike the ordinary systems it *husbands*, while it directs and develops, strength. It should be kept in mind that many pupils in our public schools are underfed and cannot afford to waste their supply of physical energy by misdirected or excessive physical effort."

Baron Nils Posse, the great exponent of the system in this country, in his recent work published by Lee & Shepherd, entitled "Swedish System of Educational Gymnastics" gives the following list of movements which, taken in the order read are in his judgment best arranged to properly affect the nervous system, respiration, circulation, digestion and the secretions.

1. Introductory exercises.
2. Arch flexions.

3. Heaving movements.
4. Balance movements.
5. Shoulder blade movements.
6. Abdominal exercises.
7. Lateral trunk movements.
8. Slow leg movements.
9. Jumping and vaulting.
10. Respiratory exercises.

Of these, numbers 3, 6, and 9, i. e.; the heaving movement, the abdominal exercises and the jumping and vaulting would hardly have a place in the class room, since some appliances, though very simple, are required. All these movements are fully explained and illustrated in the book named. On page 256 et. seq. are given in detail 50 sets of exercises, involving some three hundred movements, intended to be used in rooms where there are desks, in some cases the desk being used as apparatus.

A work published by W. C. Bryant & Co., of Brooklyn, N. Y., entitled the "Checkley System" for a full exposition of the true aim and scope of physical culture, is the best book we have seen and is worthy of the careful reading of every teacher, notably chaps. II. and III., "How to Carry the Body" and "How to Breathe," and chap. IX., "A Word About Children." This work admirably supplements the more detailed statements of Baron Posse in his work already referred to.

SCHOOL GOVERNMENT.

BY R. B. SHALLOW,

Prin. P. S. No. 71, Brooklyn, N. Y.

Oftentimes, a great deal of good comes to teachers from a paper which is intended to cause discussion and debate, rather than one, in which all pleasant and harmonious things are presented, and in which the whole discussion takes the nature of a "love feast" wherein everybody agrees with everybody else. This last does not lead to mental vigor and healthy thought; it is lacking in zest and interest. We are often much benefited by some fair and impartial criticism made upon ourselves and our work by some one interested in us, and capable of making the criticism. Lamentable is the condition of the young teacher who is constantly in fear of receiving visitors in her school, and, above all, a visit from a superintendent, and at last, when the superintendent comes, and perhaps finds methods which depart widely from correct educational ones; finds the school government a limited monarchy in which the ruler has a great many willing advisers; or, perhaps, the government is such that it would satisfy the longings of the most rampant anarchist. When these are the conditions, and the teacher does not find out through some friendly, frank, adverse criticism, that there are imperfections in her school—(so great is our inclination to say pleasant things, rather than unpleasant) we pity the teacher, and we mourn for the school. It is not my intention to reiterate at length here, the dicta which you find laid down in professional books, nor to dilate upon

many precepts familiar to most of us, but to select a few rules for conduct in school, and to emphasize, if possible, their importance. When we, as teachers, learn that the school is only a state in miniature, wherein law must reign for the benefit of the governed, and not for the self satisfaction of the governor, we have made a substantial advance in the profession. We, as lovers of democracy, must study the essential of democracy, and not feel that we are self constituted monarchs. We must have a human sympathy as broad as the diversity of human characteristics.

Let us first examine briefly the nature of this work of government in general, and then see what is the special character of the work of a school disciplinarian; afterward, we shall be better able to consider some of the requisites of a good school governor. After possessing a fair knowledge of the character of the human mind, and becoming acquainted with the wide compass of "sensations and emotions which agitate the human breast," the question how to maintain discipline among masses of human beings arises and presents itself forcibly to us as educators. The instructor finds that in school moments, and for school purposes, he has to restrain all the unruly impulses and to overcome the sluggishness of the youthful nature. How to maintain discipline in school includes a principal function of government—namely—the repression of crime, and

the reformation of the offender. There has been, undoubtedly, in former times, a great deal of mismanagement in every field of repressive authority—in the state, in the family, in the school—in all of which a great deal of misery has been engendered by bad management in exercising control. By degrees we have become aware of various errors that ran through the former methods of discipline in the state, in the family, and in the school. We have discovered the evils of working by fear alone, and still more, the evils of coarse, painful and degrading inflictions. We have discovered that occasions can be avoided by a variety of salutary arrangements, such as to check the very disposition to unruly conduct. We are laying more stress than formerly on the cultivation of the *amicable* relations of human beings, the tendency of which is to abridge the injurious conduct on the part of individuals. The consideration of government in a school, presupposes the relation of a teacher to a class, one man or woman exercising necessary authority over a number of pupils. Not like Louis XIV. of France are we to say—"I am the State," or, "I am the School," because the teacher is only a part of it. As it is not a pleasing spectacle to see a mob of misgoverned discontents marching to destroy an Emperor's palace, so it is deplorable to see a school rise in rebellion against a misgoverning teacher.

And here, in this connection, it may not be time lost to refer to the maxims pertaining to government in general. Authority, government or power over others is not an end in itself—it is only a means to an end; further, its operation is an evil; it seriously abates human happiness. The restraint upon human free agency, the infliction of

pain upon individuals, the setting up a reign of terror—all this is justifiable solely upon the ground of prevention of evils out of all proportion to the misery it inflicts. And here we must remember the extremes to which all human beings, in the position of a governor, are liable to go, this tendency arising in the human mind from that natural lust of domination, often a deep seated malevolence which prompts acts of severity and repression. Mr. Bain says that authority is not necessary to every teaching relation; that a willing pupil coming up to a master to be taught, is not entering into a relationship of authority. It is a mere voluntary compact, terminable at the pleasure of each. There is no more authority over the assemblies of grown men at a lecture than over the worshippers at a church, or the frequenters at a play. There is nothing but the observance of mutual toleration and forbearance, so far as it is requisite for the common good. If this were grossly violated there would be an exercise of power by the collective mass themselves, or by summoning the constable to their aid. There is no authority in the lecturer or the preacher to repress disturbances. Authority and government first appear in the family, and are thence transferred, with some modifications, to the school. It is between these two institutions then that we should make comparisons. The parents authority in the child's mind is associated with sustenance and maintenance, and has almost an unlimited range; it is also tempered with filial and parental affection. The teacher's authority has nothing to do with sustenance, it is a duty undertaken for payment—hence, we must consider other elements which

must enter in, to sustain the authority of the teacher, and give to the school the most beneficial form of government. In considering the comparison of a school, to a lecture, or a congregation listening to a preacher, we must take into account some very important characteristics of the assembly, and those are: The immature minds of the children; the lack of strength of will; the imperfect sense of right and wrong; natural proneness to rebellion against authority; willfulness on the part of some; unrest and mischief where children are unemployed, and the youthful tendency to misdirected activity. It is truly said that the position of the teacher is that of "one man against a multitude, and such a one is always in danger." The school at most times must be a well directed democracy, and at others an absolute monarchy. The good school governor then, should possess certain essentials, and we shall now proceed to consider some of them. First among them we must mention *self-control* from which naturally follows the control of others. These are well defined principles of psychology—that our ideas are first received through impressions; that impressions can be received only after attention is gained, and that attention can be gained only when our school is in perfect order—hence, *self-control first* and most important. A teacher may possess the learning of a philosopher, or the wisdom of a Minerva; she may possess the beauty of a Helen, and be love, sympathy and affection personified, and if she is lacking in self-control she cannot control a school successfully. There is a sort of telegraphic communication established between the mind of the teacher under perfect self-control, and the minds of the pupils.

It is sympathetic. It begets self-control in the school. And here, in this connection, we might speak, in extenso, of this influence of mind over mind, or communication of mind with mind, or by whatever terms we may express it. It is an important mental phenomenon for a teacher to recognize in controlling pupils. How often is the action and conduct of the pupil guided by the mere look or facial expression of the teacher. We should remember that words and motion are not always necessary to communicate approval or reproof. A look, at times, should communicate to the pupil a decision from which there is no appeal, and a final stand or authority which he does not learn to question,—then ignore.

Again, in order to govern a school well, a teacher should be well equipped in education, and especially professional education. Too often our schools are conducted as a sort of charitable institution into which are thrust persons who do not care to prepare themselves professionally for teaching, but who wish to gain a livelihood in a polite way and, forsooth, they imagine themselves teachers. They are as thoroughly conversant with the laws of mental development and school government as they are with quaternions and sanscrit. It is the old case of "the blind leading the blind, and the usual result—the dead burying the dead."

Another essential on the part of the school governor, is cheerfulness of temper and disposition. Many of our teachers seem to mistake gravity for dignity. They think that when they appear very grave they are deporting themselves in a very dignified manner. Some one has said that "gravity is a

device invented to conceal the poverty of the mind," and although this statement may be too sweeping, yet we often see examples of it where we believe it to be true. When we, as teachers, enter the school room, we should remember that we are neither attending church, nor yet attending a funeral, and that if a little sunshine should appear on our faces, it may dispel the gloom from the heart of some unfortunate boy or girl who has come from a home where nothing but clouds and storms perpetually abound. We can be cheerful, polite and courteous, and yet maintain the true dignity of the true school governor. Seriousness does not mean gravity any more than cheerfulness means levity and buffoonery.

Another essential of a good school governor is uniformity of temper and deportment. Perhaps none is more important than this. I shall always remember the uniformly pleasant, polite, courteous, firm and decided manner of a former instructor of mine. I used to think that there was nothing discordant in his life or nature, so uniform was his manner before his class. We see some teachers enter their school rooms in the morning with the still pleasant recollections of some joyous event of the previous evening or day; their souls are filled with harmony, poetry and music, perhaps; the emotions of the mind control the facial expressions and change, for the nonce, a very changeable disposition; the pupils all appear as little cherubs who are really too precious to be corrected for anything. Mary is patted on her dear little head and told that she is a lovely and promising little girl, and Johnny is told that he is a model, of good behavior, that he adds to the comfort

of his teacher's life, and that no doubt his parents will be proud of him when he grows up. Pretty soon John and Mary begin to tire of this state of perfection and bliss, and one or the other commits some breach of the good order once prevailing. It is now very difficult to correct them or tell them of any falling, because their standard of excellence has been established, and that, too, by the teacher. So this case becomes awkward for the teacher to deal with. Again we see the same teachers enter their schools on another morning, after meeting perhaps with some disappointment the previous day, or hearing some unpleasant news. Their disappointment is the most prominent thought in their minds, and again, the face betrays the emotion. Now, let the offender beware. A dark cloud (without any silver lining) is hovering about, ready to burst on the unoffending head of some poor innocent who indulges in any irregularity, and envelope him in a cyclone of invective and tirade. Perhaps the lovely John or Mary of the day before is now held up before the class as the arch offender. The children first wonder at such conduct, then ridicule it, then condemn it. As it would not be conducive to good health, to plunge a child into first a warm bath and then into a cold one, so it is not conducive to good government in a school for the teachers to range between the extremes of fawning and fury. Never bring your woes into school to inflict them on a would-be happy assembly of children. If your Cousin Peter's wife's mother lies sick of a fever, do not wear the funeral aspect about your school. If you have been troubled with dyspepsia for a long time, and you find it impossible to look pleasant in the school-room, or if your

nerves are so shattered that you are irritable and petulant, ask your physician to prescribe for you ; ask the Board of Education to grant you a leave of absence for a month or two ; take a vacation and recuperate. The school room is no place for an invalid. If we must from our natures, be moody and morose at times, and again exuberant in spirits and frivolous, we should try to have a uniformly pleasant, firm and dignified manner for the school room. And in this respect, we can learn a valuable lesson from the most successful actors of the day. The audiences that they daily delight know little of the trials and troubles of their domestic life.

Again, without mentioning many other requisites in the teacher for ability to govern, I shall remark here, that a teacher at times must be an absolute monarch, a real despot. There are times when the teacher must decide absolutely upon a point, although it may seem for the time to some pupil like an injustice to him. It can be explained afterwards, If an explanation is necessary. It is a well established principle of law, that at times an injunction must be issued to prevent some injury being done, which if done, is irreparable. Nothing seems to me more pitiable than to see a teacher who engages to instruct the pupils in a school, take the time intended for such instruction to argue a point of discipline before her school, with a ten or twelve year old boy or girl. When I see this foolish waste of time, I am in-

clined to think that the pupil is fully as good a logician as the teacher, and about as wise. If you wish to convince a pupil by argument, take a time outside of formal school hours. We have not yet established debating societies in the primary grades of the public schools. Another essential for good government is a correct method of presenting a subject to be taught. The correct presentation of a subject begets interest, and a school interested in study is always an orderly one. There is a proper order in which to marshal every point in every subject, and it is the province of the true teacher to find this order out. A fixed order begets accuracy and certainty, and these two qualities are prime requisites in good school government. I have briefly presented to you a few essentials of a good school governor. If I have descended too much from generals to particulars, or from the abstract to the concrete illustration, it has been only for the purpose of bringing, if possible, a few important principles nearer to us that we may see them in their true light. Methods of school government are not taught in an invariable code or system, which, if learned in the training school, may be followed on to complete success. The good school governor must possess a quality which is expressed by that good old colloquial word, "gumption." Make a study of the pupils as you find them. Make good order the first essential in your class, and do not try to teach until you have it.

SOME MISTAKES.

BY GRACE C. STRACHAN.

My choice of subject may be considered peculiar; but recently my attention has been so repeatedly drawn to the common use of poor English, that I feel impelled to say something about it.

When one finds people supposed to be well-educated, using "ain't", ignoring "does n't", and apparently unconscious of the fact that there is any difference in the uses of the irregular verbs, "lie" and "lay", is he not justified in believing that a most important part of the education of youth is being either neglected or abused? The use of these ungrammatical forms is not confined to people whose education has been limited. Many teachers in grammar schools, graduates of high schools, and of academic private schools, must plead guilty to the charge. The expressions, "It don't", "I laid down", "We seen", "You've went", and many others equally incorrect, may be commonly heard. There are those who after fourteen years of school life, do not realize that even usage does not make "I had rather go now", correct English.

In conversation the other day, I heard a former superintendent of schools remark that the greatest masters of the English language had never studied English grammar. Granting this to be true, are we justified in claiming that the prevalent use of poor English is due to the study of English grammar? I believe not; but I do believe that much of it is due to the illogical methods of teaching and study

that are so often pursued. Children may be taught to draw horizontal lines, slanting lines, ovals and other forms; to cut up a sentence and arrange the pieces in this framework, more or less picturesquely; to use with ease all the technical terms incident to the science of grammar; to astonish you with their knowledge of the words in the rules of syntax; and notwithstanding all this, these children may be unable to converse fifteen minutes without violating some of the very rules so glibly repeated.

Teachers must realize that the use of good English can only be the result of using good English. I once taught in a school where the teacher of the second highest grammar grade invariably used such expressions as, "Don't you never do that again;" although the rule forbidding the use of two negatives in this way was taught by her. What could be expected of her pupils? This is but one instance of many that have come under my notice. It seems to me that any such lapse on the part of a teacher of any grade, is just cause for dismissal.

It is sometimes argued—happily, public sentiment is rapidly changing in this respect—that the necessity of teachers' using good English is not so important in the primary grades. What near-sightedness! Education consists in forming good habits; and it cannot be begun too early. Teachers should insist on the use of good English not only in the regular composition lesson, but in every recitation

or exercise, regular or irregular. Children of all ages should read the best books of the best authors—not scrappy extracts, but continuous stories—thus learning naturally to use good expressions. Every incorrect or crude statement, oral or written, should be at once corrected, arbitrarily or otherwise, according to the age of the pupil.

Constant vigilance, reasonable meth-

ods of teaching, unremitting use of the best English, will be followed by satisfactory results.

I heard a young girl of seventeen confess, not long ago, that she could not take up Latin because she knew so little English grammar. Is it not possible for a pupil of this age to have learned the science as well as the art of using good English?

THE STUDY OF HISTORY.

BY MARC F. VALLETTE, LL. D.

The great importance of the study of history is becoming recognized more and more every day. Thoughtful men are attracted to it because its scope is so vast and it is so generous in the rewards it lavishes upon those who pursue its researches with industry and honesty of purpose. The appreciation of the value of history has brought out a variety of new text books which commend themselves to the student because of their attractive style and the graphic manner in which events are treated. But it must be borne in mind that truth in history must not be sacrificed at any price, and that writers who, under the charm of style, would suppress truth in one instance and make it prominent in another to serve the ends of party or locality, prostitute the ends of history and blast their own reputation as historians.

Persons intending to make a serious study of history desire to know what really constitutes its educational value. In times gone by, history was regarded as a sort of chronological and biographical table—lifeless and analytical—a process of teaching which freezes while it instructs, if it instructs at all.

The ruler of a country, his pedigree, his generals, and his state officers and what they did, seemed to be all it was necessary to detail. To-day, we have gone a step further. We look rather at the welfare and progress of nations than at those of their rulers. Or, if we consider the rulers, we regard them simply from the standpoint of the philosophy of history, and seek to understand the cause and effect of their actions upon the progress of the human race. Historians are coming to recognize the importance of the study of the phenomena of social progress. To-day, we want to know what is called the natural history of society; how nations have formed themselves and developed. We are more anxious to know about the forms of government than about the rulers themselves. We want to examine into the structure, principles, methods, prejudices, corruptions, etc., which it demonstrates, and to accomplish this we must have an insight into the nature and actions of the central as well as of the local governments, and this even to their minutest details. Then, too, we want to have pretty definite ideas of the in-

fluence exercised by "class over class," as evidenced in all social observances; we want to study popular life, both public and private; the changes in the relations of man to woman, and the influence exerted by parents over children. Nor should the industrial system be forgotten. The questions of the division of labor, the regulation of trades and industries, whether by castes, guilds, or otherwise; the relation between capital and labor; the means for the distribution of commodities; means of travel and the monetary system. We also desire to make a very careful study of the intellectual condition of a nation in its onward march from mere civilization to enlightenment; the extent and manner of education it provides, the advancement made in science, and the predominant tendency of its people. We want to follow a nation in its æsthetic culture, as evinced in its fine arts, its dress; the daily life of its people; and in what we may gather from their food, their homes and their amusements.

We next come to the consideration of the morals, practical and theoretical of the people, as seen in their laws, their habits, their proverbs and their deeds. All these facts should be so arranged that the student may be able to see them as mutually dependent parts of a great whole. The bare fact, that a certain king reigned in a certain year and conquered or was defeated in battle with a neighbor, is, perhaps, chronologically valuable, but it is not history. Let us not be understood as undervaluing the chronology of history, because it is an essential to accurate history; indeed, it has justly

been called "one of the two eyes of history," but a blind adherence to it in teaching history, is neither necessary nor wise. History only attains its full development when it not only records but describes in considerable fullness social events and evolutions; when it points out changes and growths; the advancement of society from one phase to another. The Bible, the greatest of all histories, in its very first chapter illustrates the true idea of what the scope of history really is. It tells us that the son of the first man "builded a city (Gen. iv., 17), not a Nineveh or a Babylon, perhaps, but still a city—a collection of habitations, permanent and fixed; fitted together by human skill; a sufficient protection against the extremes of heat and cold, or against wind and rain. Later on the tent is invented (Gen. iv., 20) and then, while the first man was still alive, instrumental music comes into existence; the harp and the organ* are framed by skillful hands (Gen. iv., 21), and the pastoral life is enlivened by the charms of melody. Copper and iron are smelted at the same period (Gen. iv., 22) and a race of artificers grows up, which produce tools and weapons of defense, and, perhaps, also works of more or less artistic beauty. Then comes the degeneration of the race, the punishment that degeneration entailed, and the building of the ark of "gopher-wood" (Gen. vi., 14).

Here we have, at once, a record of growth and evolution and the movement of society from one stage to another.

From what has been said it will readily be conceived that all the facts of history should be so presented, that

**Quamvis enim ignotum sit quid ORGANUM hoc loco significet, tamen probabiliter dici potest instrumentum plurimum tibiorum, simul conjunctarum, adque postea imitationem facta sunt ea, quæ nos ORGANA vocamus.* CONELIUS A LAPIDE.—Exp. Ps. Vol. II.

"the *consensus* existing among them may be readily traced." This will give us an insight into what social phenomena co-exist with others. The corresponding descriptions of succeeding periods should be so classified as to show how each belief, institution, custom and arrangement was modified, and how the *consensus* of "preceding structures and functions" was developed into the *consensus* of succeeding ones.

This is, really, the only kind of knowledge regarding the past which will be of any use to the citizen as a guide for his conduct. Admitting this, we must agree with Herbert Spencer that "the only history that is of practical value is what may be called Descriptive Sociology." History has become a science, and must be treated as such.

Then, again, History to be valuable, must above all things be true. In our day intelligence has overcome prejudice and men are now forced to write history as it is, and not as they would have it to be. The man who, today, attempts to write a history tinted with his prejudices or preferences loses caste as a historian. It is his business to narrate the facts of history, not to color them. No country has been more rent asunder, in its time, by civil and religious strifes than Switzerland, and yet, that little government has been the first to appropriate a certain amount of money for the accurate collation of

facts concerning the history of that ancient republic, no matter what shade of political or religious opinion may suffer by it. Pope Leo XIII., when he appointed the late Cardinal Hergenroether Prefect of the Pontifical Archives, distinctly stipulated that all works of historical or scientific value in that world renowned library should be classified and catalogued and placed at the disposal of every scholar seeking information, be his faith or nationality what it might. When it was suggested to His Holiness that some events might be brought out which might not be to edification, he simply said: "Are they true or not? If true, they are history, and we must abide by them. They will bring out more clearly the onward march of civilization." Truth, then, is an essential to history.

In conclusion, if we would study history aright, we must have such books as show us the nations that have really influenced one another, so that their story from the beginning down to our own day, forms one tale, which, if we wholly leave out any part, we cannot rightly understand what follows. The main idea is to trace out the general relations of different periods and different countries to one another. This is of paramount importance, for without correct notions of general history, the history of particular countries can never be thoroughly understood.

READING CIRCLE UNION.

LOCAL READING CIRCLES.

MASSACHUSETTS—BOSTON—Following is the program rendered at the annual reunion of the Notre Dame Reading Circle and the St. Cæcilia Society, composed of alumnæ of Academy of Notre Dame, Berkeley street, Boston :

"La Promenade".....*F. Chwatal. Op. 128*
Misses Dolan, Mullen, Vaughan and Marston.

Address.....President of Reading Circle
Chorus—"Sancta Cæcilia".....*Barnby Cæcilians.*

"Idylle".....*Chas. Overthurs*
Harp—Miss Nora Hughes.

Review of Literary and Musical Studies for 1894-95...Vice President of Reading Circle
Sonata. Op. 27, No. 2—"Moonlight".....*Beethoven*
.....*Miss Ratsheky.*

"Master and Scholar".....*Horn*
Misses Cassidy and McCann.

"Women who have gained a Place in History" (Poem).....*Miss Mary Dodd*
Chorus—"Meeting of the Waters".....*Balfe*
Harp—Miss Hughes.

Violins—Misses Gethin and Purcell
"Last Rose of Summer".....*Farmer*
Violin—Miss Gethin.

"Sancta Maria".....*Faure*
Miss McCann.

"Ad Majorem Dei Gloriam" (Poem).....
Miss Ella Horgan.

Duo—"Fantasie Brilliante".....*Alberti*
Misses Hughes and Morse.

Chorus—"Our Beloved Alma Mater".....
.....*Reading Circle*
Harp—Miss Hughes.
Violins—Misses Gethin.

The following is the paper read by the Vice President:

REVIEW OF STUDIES—LITERARY AND MUSICAL
FOR 1894-'95.

When Charlemagne was at length enjoying the peace gained by his many victories, there came to the coast of France

two Irish monks, skilled in human learning and in the higher wisdom of the Scriptures. They went into the market-place where all men were occupied with trade, and they cried aloud: "If any are desirous of wisdom, let them come to us, for we have wisdom to sell." This strange announcement was repeated to the King, who being a lover of wisdom, commanded that the monks be brought before him. And when they had come, he questioned them, saying: "Are you, indeed, the possessors of wisdom?" They answered, "Yes, and in the name of the Lord, we are willing to impart it to all who worthily shall seek it." The King then inquired, what price they would ask for their services, but they told him that

"For wisdom's price there is but one,
To value it above all measure
And spend it freely when 'tis won."

(*T. D. McGee.*)

To-day there are so many crying forth in the busy marts of the world, "We have wisdom to sell," that the lover of wisdom is often perplexed as to which claimants are indeed the possessors of this treasure. The members of our Cecilian and Reading Circles have never been obliged to choose their teachers from among those who so loudly extol their own merits; for the same dear Alma Mater, that in earlier years taught us the beginning of wisdom, still leads us onward in the path of knowledge, constantly reminding us that the advantages we enjoy are not ours by any personal right, but bestowed upon us to be used for the greater glory of God. Tearful valedictories are no more, and those, whose school-days end in June, return in October as Cecilians or Literateurs, often as both.

I. CECILIAN SOCIETY.

The Cecilian Society was organized a little more than a year ago for the purpose of cultivating a correct musical taste; the aim

of its members is to become familiar with musical literature and with the masterpieces of the great tone poets. The program presented on the thirty-first of January, '94, may be taken as an example of the method followed by this society in its chosen line of work. It was an afternoon with Weber, so the program opened with one of his spirited marches. A chorus, "Salve Cecilia," was followed by an interesting sketch of Weber's life from the time his ambitious father placed the violin in his tiny hands, till, strengthened by the love of his sympathetic wife, he fulfilled the promise of his early years. Two of his representative works were then rendered by members of the society, and these with a few selections from his world-famed operas, enabled us to comprehend the dramatic quality of his genius. A careful analysis of "Music in the Mind," recalled the theory lessons of other days. The closing number was a chorus, "O Beata Patrona." In October, '94, the Cecilians presented an excellent miscellaneous program, but it was only the prelude to the grand concert on St. Cecilia's day. Two other enjoyable meetings come to mind,—one given in memory of Rubenstein shortly after his death, the other the celebration of Saint Patrick's day. The character of the latter concert may be easily imagined. What tender associations are woven about the simple themes of those sweet Irish songs! No other music, however grand, has the perennial charm of those dear home melodies that are sung by the voices we love.

We have derived untold pleasure from the meetings of the Cecilian Society and only in the future will we be able to realize the full measure of their elevating influence. With St. Cecilia for our patron we will continue to advance, confident that while under her protection, music will never be to us a siren luring to destruction, but an angel whose heaven-born song will cheer us on our way through life.

II. READING CIRCLE.

The Reading Circle dates from January, 1894. Our literary studies began with Tennyson, the poet who represents the best thought of our age, who had the courage

to resist the sensuous and materialistic tendencies of the century and to hold aloft as his ideals of perfect manhood the knights who swore

"To reverence the King as if he were
Their conscience, and their conscience as
their King,

To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To lead sweet lives in purest chastity,
To love one maiden only, cleave to her
And worship her by years of noble deeds
Until he won her."—*Guinevere*.

Last October we began the study of early ecclesiastical history. The reading was carefully mapped out for us under five heads, (1) Church History, (2) Civil History, (3) Hagiology and Biography, (4) Literature, Science and Art, (5) the Fiction that reconstructed the period under consideration. The first course, embracing the first three centuries of the Christian era, occupied our time during October, November and December; from January until the end of March we devoted ourselves to the fourth, fifth and sixth centuries. The books necessary for the course were placed at our disposal by our kind Alma Mater as if she said to each of us:

Accuse not me, for I have done my part,
Do thou but thine.

GROUPS 1 AND 2.

We gave old Father Time a head-start, as our brothers say, but we are rapidly gaining upon him, having passed through six centuries in as many months. A short time ago I heard a gentleman advance the opinion that Reading Circles were making a mistake in "rifling the departed ages" instead of keeping abreast of the times by studying questions, historical and social, that are of current interest. In defence of our course, if defense is necessary, we may say that to thoroughly understand the spirit of any age we must recognize the formative influences of the one preceding it. The ages are like concentric circles rippling the surface of time and we can form an accurate idea of the outermost one, only by approaching gradually from the center. This center we take to be

Christ, in whom were fulfilled the expectations of the ancients "in whom all the gropings of all the ages after light and life found their goal." His is the only life whose influence is felt through all the ever widening circles. "It was reserved for Christianity" says Lecky, and the testimony is the more valuable coming from an unbeliever, "to give to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life have done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.—(Hist. European Morals).

Fouard's beautiful lives of St. Peter and St. Paul acquainted us with the seed-time of Christianity and brought us to the first of the Persecutions, those marvelous dispensations of Providence by which the seeds sown by Apostolic zeal were scattered far and wide, and nourished by the blood of the many thousands who taking up the Cross followed their Lord to the Kingdom He had prepared for them.

The fourth century was one of particular interest. Cardinal Newman describes it as "a drama in three acts each marvellous in itself each different from the other two! The first, the history of the Roman Empire becoming Christian; the second, that of the indefectible Church of God seeming to succumb to Arianism; the third, that of countless barbarians pouring in upon Empire and Christendom together. . . . From one end of the century to the other the most momentous changes and the most startling vicissitudes took place, the threshold of the Apostles was now darkened by messengers of ill, now lit up with hope and thanksgiving.—(Hist. Sketches, Intro. to Vol. II).

For a vivid picture of the Fifth Century we are indebted to a special translation of Ozanam's famous lecture. "He first explains the nature and essence of paganism and its effect upon humanity. . . . He

leads us gradually to the point where Paganism is but the mask for the deification of Rome. . . . Slavery the natural outcome of this deification is laid bare in all its degrading cruelty."—(O'Mara's Life and Works of Ozanam). He describes the consternation that filled the minds of even the most enlightened philosophers when the Goths came down upon the Holy City of Rome. He shows how "these barbarians brought a fresh stream of manhood to the effeminate empire they overturned and introduced those two primary elements of all civilization, the dignity of man and respect for women. Ozanam describes at considerable length the change effected by Christianity in the social position of woman and he shows too how worthily she performed the duties imposed by her new privileges. Fearing however that he might be suspected of sympathizing with the unreasonable claims that were even then being put forward in her name, he adds: "The role of Christian women was something similar to that of the guardian angels—they might lead the world but while remaining invisible themselves. It is very seldom that angels become visible in the hour of extreme danger as the angel Raphael did to Tobias; so it is only at certain moments, long foreseen, that the empire of woman becomes visible and that we behold these angels manifesting themselves under such names as Blanche of Castile and Joan of Arc."

GROUP 3—HAGIOLOGY.

To many persons "the lives of the Saints" has an ominous sound but that certainly must be due to the unskillful guide that first led them into this realm of literature. Every saint has his own special characteristics just as we have ours, and he is surely to be pitied who can find in none of those that stand before the throne of God a spirit that seems akin to his own. Happy indeed is the one who can draw encouragement from the life of an Agnes or an Aloysius but we who are cast in less angelic mould, thank the good God that a Magdalen and an Augustine show us the way to "rise on stepping stones of our dead selves to higher things." No lives of the Saints that I have read can compare with the ad-

mirable series on the early Fathers that Cardinal Newman groups under the most modest title of *Historical Sketches*. There is not time to dwell on them separately but I cannot refrain from quoting this suggestive paragraph:—"Saint Basil, despite his life-long suffering, was a calm, mild, grave autumnal day; St. John Chrysostom was a day in springtime, bright, rainy and glittering through its rain. Gregory was the full summer, with a long spell of pleasant stillness, its monotony relieved by thunder and lightning; and Athanasius figures to us the stern, persecuting winter with its wild wastes, its sleep of the great mother and the bright stars shining overhead."—(*Hist. Sketches*, Vol. II., p 237). The author never allows to forget that the Saints were men and women like ourselves, who met, and by God's grace and their own unceasing efforts, surmounted the same difficulties that confront us today. He inclines to the opinion that it is from the humanism of the saints rather than from their virtues, that we who are still toiling up the steep and narrow path, can derive the greatest consolation and encouragement.

Passing over the many illustrious saints that were the support and glory of the Church during this troubled period, we will pause for a moment with Saint Augustine. He has been appropriately styled the epitome of his age, for in his many wanderings he followed all the leading phantoms of the time till at length, the tears and prayers of Monica prevailed and rising into the regions of holiness he exclaimed, "Thou, O Lord, hast created me for Thee and my heart is restless till it rests in Thee."

GROUP 4—LITERATURE AND ART.

Clara Erskine Clements' volume helped us to understand the symbolism that enters so largely into early Christian Art. Some of these symbols, judged by our modern standards, are crude, even grotesque, but others are so delicately suggestive that even our æsthetic age cannot improve upon them.

From the time that St. Paul preached to the Athenians on the Unknown God philosophers were not wanting to plead the cause

of Christianity and write in its defense. Beginning with St. Justin, A. D. 166, the noble line of apologists is unbroken to the present day. Profane learning was not neglected. St. Justin and his renowned successors taught it in the Christian Schools of Alexandria; Basil and Origen unite with St. Jerome in defending the study of the ancient classics. In the fourth century we met with the Christian poet Prudentius who while singing the triumphs of the holy martyrs made his own life a hymn of praise and prayer to God. St. Augustine towers above the writers as he did above the saints of his time. He is a striking illustration of the truth that Religion is not opposed to learning. Brother Azarias compares his genius to the "ocean first tossed and lashed by storm, then calm and clear, the wrecks of the previous tempest floating on its bosom. Throughout his writings float the wrecks of shattered systems and fragments of dead issues but beneath the surface are the solid gems of truth."—(*Phil. of Lit.* p 80). About a century later we find the gentle Boetius, so loved by Alfred the Great and whom Dante describes in the *Paradiso* (canto X., v. 125-126) as

"That saintly soul who shows
The world's deceitfulness to all who hear
him."

GROUP 5—FICTION.

The history of these centuries often reads like a romance and it is little wonder that so many interesting tales have been woven around the principal actors in the stirring scenes. Ben Hur acquainted us with Jerusalem as it was when Christ was on earth. Keon's beautiful "Dion and the Sibyls" revealed the Rome of Augustus and Tiberius and the "Last Days of Jerusalem" and "Cineas" painted in vivid colors the fearful punishment that God's justice meted out to the ungrateful people that rejected his divine Son. In company with Fabiola we visited the Church of the Catacombs, learned with her to admire the Christian heroes Sebastian and Quadratus and to love the gentle and impetuous Pancratius. We knelt beside her in the darkened cell the night before Agnes went to meet the Lamb and we heard the fervent prayer that Tenyson has so beautifully transcribed,

"Break up the heavens, O Lord! and far,
Thro' all yon starlight keen,
Draw me, thy bride, a glittering star,
In raiment white and clean."

—*St. Agnes' Eve.*

That graceful classic "Callista" introduced us to the Church of Africa. "Alda" led us to the wild groves of Britain and the Pearl of Antioch, in the days of St. John Chrysostom carried our fancy back again to Antioch, Alexandria and the solitudes of the desert.

SPIRITUAL READING.

Though I have left the spiritual reading until the last it was, by no means, considered the least important in our course "for he is very unwise who attendeth more to other things than to those which may serve for his salvation." Our Scripture studies have included the Gospels of St. Matthew and St. Mark and taking Fr. Ryan for our guide we have meditated on the different feasts of the year that form the "Crown for our Queen." Every day has been adorned by some flower of thought culled for us in many gardens by Miss Cary in her "Dayspring from on High." And we have found an unfailing friend in the Imitation. How perfectly that "sweet low voice of humanity" has learned the accents of the Master. Open the book where we will, we are sure to find something that speaks to our inmost soul. How like the advice that the Master Himself would give are the words warning us that while "Knowledge is not to be blamed, nor simple acquaintance with things good in itself and ordained by God but a good conscience and a virtuous life are always to be preferred—(Bk. I. c 3.) The more thou knowest, and the better, so much the heavier will thy judgment therefore be, unless thy life be also more holy. . . . The highest and most useful lesson we can learn is this, to know truly and to look down upon ourselves—(Bk. I. c 3). When the day of judgment comes it will not be asked of us what we have read but what we have done." (Chap. 3) and while we are urged to make the best use of the talents bestowed upon us we are reminded that "he is most truly learned who doth the will of God and forsaketh his own will."

JULIA C. CHISHOLM.

NEW YORK—NEW YORK CITY—The closing exercises of the St. Scholastica Reading Circle were held April 18, when the following program was rendered:

1. Music—Piano Solo.....
2. A paper on "The Development of Old English Thought".....
3. The History of St. Paul's Cathedral, London.....
4. A paper on Henry II., Richard II., and Cromwell, in Ireland.....
5. Christ's Masterpiece—Poem..... *Catholic World*
6. The Monk Felix..... *Longfellow's Golden Legend*
7. Paradiso from the Spiritual Sense.... *Azarias*
8. The Jasmine Flower—An Easter Poem.....
9. The Observatory of the Vatican..... *March Cosmopolitan Magazine*
10. Ode to St. Thomas Aquinas—Poem..... *March Catholic World*
11. The History of Raphael's Sistine Madonna.

The work was carried on systematically along the lines chosen at the opening of the season in October. The presence of Bishop Burke and of our spiritual director, Rev. Michael Walsh, added much to the pleasure and interest of the meeting.

PENNSYLVANIA — ALTOONA — Closing session of the Newman Reading Circle, Monday evening, June 17. "An evening with Moore."

PROGRAM.

- Music..... *Chorus*
Welcome..... *Mr. Edward Hughes*
Biography of Thomas Moore.....
..... *Miss Mary Breh*
Roll Call..... *Quotations from Moore*
Cornet Solo..... *Mr. Frank Confer*
Paper—The Reading Circle, Past and Future..... *Miss Blanche Caselberry*
Vocal Solo..... *Mr. Jas. B. McIntosh*
Book Review—"Lalla Rookh,".....
..... *Miss Alice Wherle*
Paper — Present Opportunities for Young Men..... *Mr. Matthew Coleman*
Vocal Duet—"Meeting of the Waters,"
..... *Misses Lydia McMullen and Annie Gority*
Paper—Advantage of the Reading Circle to Young Men... *Mr. A. Rivailles*
Paper—Education, an Accomplishment..... *Miss Amanda C. Criste*
Recitation..... *Mr. John Moore*
Paper—Silent Influence.....
..... *Miss Margaret Sharpe*
Address..... *Rev. M. M. Sheedy*
Interesting reports of John Boyle O'Reilly Circle and the reception tendered His Grace Archbishop Ryan, by the R. C. U., will be published in August No.

HABITS OF COURTESY.

BY KATHERINE McGRATH.

The word "courtesy" means the finest kind of manners and comes from the court of royal personages when the greatest attention was paid to cultivating fine manners, but in these Nineteen Century times, courtesy has no necessary connection with kings and nobles; as far as external conditions go, it is much easier to cultivate it in a state of comfort and luxury, but the essence is in the heart.

Christian courtesy is the expression of love for mankind in every sphere of intercourse, it may almost be called a virtue, because no one can be courteous without possessing humility, reverence, charity, etc., it is true we often meet villains, whose manners seem to be all that could be desired, but their politeness is like gilding, which soon wears off, and shows the false heart beneath. So we see there is a difference between politeness and courtesy, the one springs from the heart that is overflowing with the milk of human kindness, while the other may be only on the surface. In order to form habits of courtesy, we must go deeper, and aim at cultivating those virtues, which will make us truly well bred, that we may exert an influence on all around us, for courtesy is the flower of right doing, a flower whose fragrance delights all.

How strange it is that we will bestow an infinite amount of patience in fitting ourselves for some special thing, when we are not willing to devote any attention to the training of our tongues and tempers, which is of much more importance, because of the effect upon others; suppose we think twice before acting once, let us endeavor to check the bitter word, which often cuts deeper into the sensitive heart than we imagine; let us still the angry feeling in our hearts, and we will not only be better ourselves morally and physically, but we will be much more pleasant to those around us. A well-mannered person is courteous

to everyone, to his inferiors as well as his superiors; he has a quick sense of whatever gives pleasure or pain, together with a minute observance of all those little things which promote one or prevent the other. It has been demonstrated time and again that persons are more easily offended by little things than in matters of consequences; hence the secret of the art of pleasing lies in attention to trifles. Courtesy is something more than a scrupulous attention to the laws of etiquette; for one may many a time mortify the ignorant, intimidate the bashful, and do many other injuries, all in obedience to the laws of etiquette, so the two must not be confounded. Some rules of the former are absurd, and change according to fashion, while courtesy is always the same, and in all countries.

Mankind is intensely selfish; but it is well to bear in mind that human nature has another instinct,—to be kind, and one feeling is just as natural to man as the other. Selfishness and kindness are the two poles between which man is constantly revolving, the thing to do is to keep each one in its proper place. The first law of kindness is consideration for others; and good manners is nothing more or less than the art of putting our associates at their ease. There are men, we meet them everywhere, nature's noblemen, who are always courteous, not from any rule of etiquette but from the unerring instinct of a kind heart; their politeness has the true ring, it is solid gold.

A foe to good manners is vanity, which is almost the same as selfishness. A vain person continually talks of himself, a courteous person never; nor does he talk too much, but is as ready to listen as he is to talk. We should always bear in mind that our concerns are not of so much interest to any one else as they are to ourselves.

In order to acquire habits of courtesy, the first thing we should endeavor to cultivate is tact, which is an entirely different thing from hypocrisy; the tactful person shrinks from quarreling, from wounding the feelings of others, and we are sure that such a person is well bred. If it becomes absolutely necessary for him to tell us unpleasant truths, he does it in such a man-

ner, that we are not wounded. It should be the mission then of every man and woman to cultivate tact.

Apart from every other consideration it pays to be courteous in all situations of life, business men, especially, succeed quite as much by a good address, as by the quality of goods they sell, so that if there were no other reason than worldly advancement we should learn to cultivate habits of courtesy.

CATHOLIC SUMMER SCHOOLS.

CATHOLIC SUMMER SCHOOL OF AMERICA.

Organized May, 1892. Established at New London, Conn, August 1892. Chartered under the laws of the State of New York by the Regents of the University of the State of New York, February 9, 1893.

FOURTH SESSION.

PLATTSBURG, N. Y., ON LAKE CHAMPLAIN, JULY 6 TO AUGUST 19.

MRS. GESINE LEMCKE'S LIST OF DEMONSTRATIVE
LESSONS TO BE GIVEN AT THE
SUMMER SCHOOL.

LESSON No. 1.

Topic—Dishonesty.

MENU.

Chicken de Poulettes a la Toulouse.

Croustons.

Cearaline Pudding.

Fruit Sauce.

LESSON No. 2.

Topic—Idleness.

MENU.

Wine Soup.

Roast Beef.

Spaghetti a l'Italienne.

LESSON No. 3.

Topic—Temptation.

MENU.

Lamb a l'Allemande.

Peas and Carrots.

Potatoes with Parsley Butter.

Peach Float.

LESSON No. 4.

Topic—Selfishness.

MENU.

Tomato Corn Soup.

Fish a la Maitre d'Hotel.

Fried Tomatoes.

Potato Salad.

Fruit Sherbet.

LESSON No. 5.

Topic—Why Do We Eat?

MENU.

Desserts and Salads.

Cabinet Pudding.

Wine Cream Sauce.

Lobster Salad.

LESSON No. 6.

Topic—How to be Beautiful.

MENU.

Clam Chowder.

Fillet of Fish.

Tartare Sauce.

Fruit Dumplings.

Hard Sauce.

LESSON No. 7.

Topic—Training Children.

MENU.

Chafing Dishes.

Chicken Curry.

Lobster Newburg.

Welsh Rarebit.

Rum Omelet.

LESSON No. 8.

Topic—Good Nature.

MENU.

Baking.

Bread.

Parkerhouse Rolls.

Bonsilina Cake.

LESSON No. 9.

Topic—Influence.

MENU.

Rice Cream Soup.

Potted Chicken.

Cauliflower.

Potato Soufflee.

Apple Pie.

LESSON No. 10.

Topic—Pride.

MENU.

Lobster au Natural.

Lobster Chops.

Traviatti Sauce.

Lobster a la Cream.

From present indications, the session of '95 will be the most successful one in point of attendance and program, that has yet been held. The program has been very carefully prepared with the view of unity and system, on fundamental subjects; each one being treated in a course, by men eminently competent. It would not be too much to say, that it would be extremely difficult to duplicate this course on any lecture platform in this country.

A wide spread interest is being awakened everywhere in the Summer School, and there is evidence on every side that the institution is growing in great favor among the Catholic people.

No better illustration of this could be cited, than the action of the representative Catholics of New York, Brooklyn, and other places to accompany His Grace, Archbishop Corrigan, to Plattsburg. Similar escort parties will no doubt accompany Archbishop Ryan, Bishop Beaven, and the other dignitaries who will participate at the Summer School. Arrangements are now being made in Ottawa, Montreal, and other Canadian cities, besides the cities of our own country, to send large numbers in organized parties, to the School, and on the occasion of the presence of Mgr. Satolli and Archbishop Corrigan, special excursions will be run from many places, conveying large numbers desirous of being present to welcome these dignitaries.

The social side of the Summer School will be emphasized more strongly than ever during the coming session, so as to

clearly demonstrate to all, that the Summer School affords as great attractions in social life, as will be found at any resort; at the same time having the greater advantages of educational and intellectual influences.

A further evidence of the popularity of the Summer School, is the constantly increasing list of honorary life and associate members. This membership will form a clientel that will give strength, dignity, and tone to the institution, and provide for it a body of earnest, cultured Catholics, who will heartily co operate in the propagation of the School's mission.

ESCORT TO HIS GRACE, THE ARCHBISHOP OF
NEW YORK.

Leading Catholics of New York and Brooklyn have taken a practical way to show their devotion and loyalty to His Grace, Archbishop Corrigan and their interests in the Summer School, by organizing a Committee on Escort to accompany him to Plattsburg on the occasion of his departure to deliver the opening sermon of the School on Sunday, July 7th. The invitation sent out by the Executive Committee included a welcome to the ladies to accompany the delegation, and as a result a great many will avail themselves of the pleasure.

The occasion will be a most delightful and memorable one for those who may have the honor to participate.

Special arrangements and accommodations will be provided for the escort en route and at the Hotel Champlain. The journey to Plattsburg is over the most delightful and picturesque route in the world, and the Hotel Champlain, where the escort party will be entertained, is one of the most superb summer hotels on the continent. Besides the pleasure of the trip to the Summer School, there will be a reception to His Excellency, the Most Reverend Archbishop Satolli, Apostolic Delegate, who will be the celebrant of the Pontifical High Mass which will formerly open the session, and to His Grace, the Most Reverend Archbishop of New York.

The escort will leave via People's Line Steamer, Pier 41 North River, Wednesday, July 3rd, at 6 p. m. Breakfast will be served on the boat. Direct connections will be

made at Albany with the D. & H. Ry. to Caldwell, on Lake George, through which the party will sail by special steamer, connecting at Ft. Ticonderoga with the Champlain Transportation Co.'s steamer Vermont, where dinner will be served, thence via Lake Champlain to Hotel Champlain, arriving at 6 P. M.

The committee consists of Charles V. Fornes, chairman, Judges Joseph F. Daly and Morgan J. O'Brien of New York, and George A. Arthur and Charles E. Phillips of Brooklyn.

The escorting delegation will be met at Albany, N. Y., by a committee of Plattsburg citizens headed by Very Rev. T. E. Walsh, D. D., V. G., and many will join the party at Albany, Troy, Saratoga and other places enroute.

Miss Alice L. O'Brien, of the State Normal School, at Plattsburg, N. Y., will conduct the special course in Voice Culture at the Catholic Summer School of America.

The Southern States Passenger Committee, at a recent meeting, decided to sell tickets on the certificate plan during the continuance of the session at Plattsburg to all who may attend from the South.

The administration building assembly hall on the assembly grounds at Plattsburg, is being furnished throughout with every requirement. The building was constructed with a view of providing accommodations for the guests of the Summer School. Fifty persons can be comfortably accommodated. A competent caterer has been secured to serve the regular guests of the house as well as to furnish refreshments for any members of the School who may wish to visit the grounds.

This will be the first step towards the occupancy of the grounds. Next year there will be, in all probability, a number of cottages and public buildings erected, and the full program carried out on them. When the School is prepared to do this much an electric railway will be constructed from Plattsburg to the grounds.

The citizens' committee of Plattsburg have been working ceaselessly in arrang-

ing for the reception and entertainment of the Summer School visitors this season.

The following committees have been appointed.

Committee on reception: S. K. Ryan, Dr. LaRosque, Lieut. Mullay, Andrew McKeefe, A. R. Connors, Patrick Tierney, Mrs. Lieut. Truitt, Mrs. Lieut. Parmerter, Alice Riley, Miss McKeefe, Rose Tierney, Mrs. J. B. Riley, Mrs. H. Brennan, Mrs. W. Smith, Miss Anna Cavanagh.

Committee on entertainment: T. F. Conway, chairman, Wm. Farrell, S. T. Curtis, Lieut. Bonesteel and Wm. Burleigh.

LAKE GEORGE.

There are few American lakes invested with richer historical association than Lake George, for on its calm bosom and along its indented borders many sanguinary battles were stubbornly fought in Colonial times. Hereabouts Lords Amherst and Abercrombie, Montcalm and Rogers, Howe and Rigaud, Jacques and Williams met in mortal combat. There were long periods, before Hudson ascended the American Rhine, when on Lake George the Indians quietly speared the fish. Then came decades when the rattle of musketry and the boom of the cannon from the gunboats of Rogers and Putnam told of execution being accomplished among the canoes of the treacherous savages. All along its shores fierce wars were fought by the English, French, and aboriginal tribes. About the ruins of Forts William Henry, George, and Gage tragic memories thickly cluster, and the site of these historic earthworks are all within a mile of the Fort William Henry Hotel.

The trip down Lake George from Caldwell to Baldwin challenges in its every point of scenic beauty any other trip of equal length on the American continent. From time almost immemorial, poets and writers have apostrophized Lake George and laid their literary tributes, in prose and verse, upon its altar. Between the great ridges of mountains which close in upon its sides for its entire length there lies a lake whose crystalline depths reflect so perfectly the blue azure of the sky that as it sparkles in the sunlight it almost reverses, and equals in brilliancy, the blue dome of the heavens above. Dotting its limpid surface

are more than three hundred rocky and wooded islands, so closely crowded together in some parts of the lake that a pilot's utmost skill is required to guide the great white steamers between them. Many of these islands have been made attractive by quaint and slightly cottages, while others, belonging to the State and being free to all comers, have been made temporary homes by summer campers, who have spread their tents under the dense foliage, to enjoy, free from the conventionalities of hotel life, unrestrained communion with nature.

The two well-appointed steamers, *Horicon* and *Ticonderoga*, or "Ti," as it is familiarly called, on their journey down the lake, make a score of stops, and cross and re-cross the lake many times.

LAKE CHAMPLAIN.

Lake Champlain, which runs within elongated and mostly narrow confines for one hundred and twenty-six miles, almost north and south, divides for this distance the States of New York and Vermont. South of Fort Ticonderoga, which is its southern terminus in a commercial sense, it is contracted between low and swampy shores, appearing to the eye more like a river than a lake, and at some points being scarcely 500 feet across. To the northward of Fort Ticonderoga, however, it broadens into a wide lake, reaching out at Burlington to a width of 10 miles, and, beyond this, to 15 miles, but with many intervening islands. In character Lake Champlain is vastly different from the smaller but no less beautiful Lake George. One is a picture and the other a miniature, both perfect in their way. There are no more beautiful trips upon inland seas than may be enjoyed upon the commodious and modern steamboats *Vermont* and *Chateaugay*, of the Champlain Transportation Company, which make the round trip of the lake daily, touching at all points.

The tourists on the Delaware and Hudson Railroad may, if they prefer, make the journey either way between Fort Ticonderoga to Plattsburg or Hotel Champlain by steamer instead of rail, as the tickets are good either way.

The Champlain Transportation Company, which operates the beautiful steamers on

Lake Champlain, is one of the best-equipped steamship companies in America. The *Vermont* and the *Chateaugay* make daily round trips in connection with the trains of the Delaware and Hudson Railroad. These steamers are large, modern, and of sufficient heavy burden to accommodate one thousand people. It is beyond question that upon no inland lake in the world is the passenger service more promptly attended to or the tourists more satisfactorily cared for than upon the steamers of this line.

TO THE SUMMER SCHOOL VIA THE ST. LAWRENCE RIVER.

"The Rhine, the St. Lawrence, and the Hudson," said Bayard Taylor, "are the three most beautiful rivers of the world," and while each has its individual charms, the St. Lawrence in many ways is entitled to the place of honor. The Richelieu and Ontario Navigation Company has made it possible, by placing in service a fleet of palatial steamboats, for the tourist to enjoy every portion of it, and in addition he may go far up its chief tributary, the world-renowned Saguenay, the natural grandeur of whose scenery no pen has yet adequately portrayed. The route of the steamers from their western terminus takes one through the Thousand Islands, affording panoramic views of this natural paradise of water and verdure, as the steamer threads its way amid the labyrinth of islands, more than 1,700 in number. After the noble river has extricated itself from the islands, it begins to increase its current, and finally with turbulent lashing plunges down the famous Lachine rapids. The trip through these rapids is an exhilarating experience never to be forgotten. While there is the maximum of excitement, there is the minimum of danger, though the experience is often trying to the nerves, especially when the steamboat makes a lurch in the chaotic waters and a volume of spray is dashed in the faces of the thrilled voyagers.

To the eastward of Montreal and Quebec, both of which cities are reached by the boats of the Richelieu and Ontario, the journey by river is none the less interesting. The steamers touch at Rivière du

Loup, near the famous watering-place Ca-couna, and then crossing the river, which is here about twenty miles wide, stop at Tadousac before beginning the ascent of the Saguenay.

The commercial metropolis of Canada, Montreal, occupies a magnificent position, facing the broad St. Lawrence on the one side and receding toward the beautiful Mt. Royal on the other, upon the summit and sides of which is the lovely Mountain Park, which has added much to Montreal's fair fame. The view from the summit of this mountain, which is reached by broad roads over easy grades, is one of the most sublime of any of this continent.

Far below and spreading out upon all sides, in grand and solid proportions, with broad - paved avenues, maple - adorned streets, brilliant squares, open parks, hundreds of spires, cupolas, and domes, and high above all, rising conspicuously, the huge tower of Notre Dame and the colossal form of St. Peter's, one may behold the Montreal of to-day. Montreal with its wealth and its poverty, its grandeur and its beauty, its wonderful paintings, its museums, galleries, and libraries; its vast warehouses, its rush and noise; yet not a sound ascending from its life-filled streets. Away to the right is to be seen the famed canal and the world-renowned rapids. Lower down, stretched across the broad St. Lawrence, the Victoria Bridge flings its huge proportions, its diminishing tail touching the shore at St. Lambert and its monster head swallowing up a train that rushes from St. Cunégonde into its iron jaws.

This route is most particularly desirable for those coming from Western States. From New York and the East direct connections are made by the Rome, Watertown & Ogdensburgh R. R. From Syracuse and Utica for Clayton, on St. Lawrence River.

A DISINTERESTED OPINION.

Prof. J. Clark Murray, LL. D., of McGill college, in an interesting article published in the *Scottish Review* for January, 1892, entitled "A Summer School of Philosophy," writes as follows:

* * * * "For the purposes of such a school a locality was desirable, which should take its students away from the

artificial luxuries of city life, and throw them for a time into the more natural environment of the country. Of course it may be said, that any rural scene with some amenity would have been sufficiently adapted for this, but to attain the highest success in the objects of the school, two further conditions were required:—it had to be sufficiently remote from urban influences to give the full flavor of country life, and it had to be placed amid scenery of such a character as to afford full scope for the most elevating influences which nature is capable of exerting over the mind. These conditions are best realized in a point situated near the verge of culture and in a mountainous country. Mountains have something to say to the spirit of man, while a flat country seems comparatively mute. The locality of this school, therefore, combines almost every feature that could have been desired for its purpose; it is situated in the very heart of the Adirondacks.

"From whatever side the place is approached, the traveler has to pass through scenery which can be surpassed in but few countries upon earth. * * * * *

"The Adirondacks are reached by the Delaware and Hudson Railroad; and it may be questioned whether there is a railway journey in the world which gives in one day a variety and splendor of landscape to equal that which is enjoyed by the traveler taking the morning express by this line between Montreal and New York. Starting from the former city, let us say, on one of those beautiful mornings with a cloudless, blue sky overhead, which are the rule rather than the exception in this climate all through the summer, he passes for an hour or two through the vast champaign of the St. Lawrence valley, and before he has time to grow weary of the monotonous repetition of flat fields and uninteresting villages, he catches the first foreshadowings of the huge mountain ranges by which Lake Champlain is guarded on both sides. For nearly the whole length of the lake the railway keeps close to its western shore, being at many points cut out of the rock, which rises sometimes sheer out of the water up to a considerable height on the mountain side. Following thus most of the windings of the shore, the traveler is

brought ever and anon with a pleasing surprise upon the most unexpected changes of view, taking in the beautiful waters of the lake, that run into every various form of bay, while on the right rise the gigantic forms of the Adirondacks, and far away across the lake melt into the blue haze of distance the mountains of Vermont.

"This varying flash of scenery continues the entire length of more than a hundred miles, over which the lake extends. Towards the upper end of the lake, which is reached in the early afternoon, the interest of the scenery is enhanced by an attraction somewhat rare in the New World—the associations of history and romance. For not only are many of the places along the route connected with some of the stirring incidents of the Revolutionary War, but

they carry memory back to the older struggle of France and England—of Latin and Teutonic culture—in directing the colonization of America, while here and there a rapid glimpse is obtained of the scenery made familiar in its uncultivated state by the most popular of Cooper's romantic pictures of Indian life in *The Last of the Mohicans*.

*** "From whatever side, therefore, the traveler reaches the Adirondacks, he has his mind already tuned into harmony with the glorious inspirations of their scenery."

The School referred to by Prof. Murray, is the Summer School of Philosophy at Glenmore, in the Adirondacks, but the description and comments are applicable to the Summer School at Plattsburgh.

COLUMBIAN CATHOLIC SUMMER SCHOOL.

First Session, Madison, Wis., July 14th to August 4th, 1895.

The outlook for the Western Summer School is full of great promise for success, meetings are being held in many places to arouse an interest. The most active in this work are Hon. Wm. J. Onahan, of Chicago, and Dr. Edw. McLoughlin, Secretary. Bishop Meesmer is working hard for the success of the School, and is greatly encouraged by the hopeful prospects. At the opening of the session addresses will be made by Governor Upham, of Wisconsin, Senator Vilas, President Adams of the State University, Mayor Alford and Dr Updike, of the Congregational Church.

The Catholic Citizen, of Milwaukee, in its issue of June 22d, published the expression of opinion of a number of gentlemen under the title of "Why I Am Going to the Summer School."

Mr. Thomas B. Lawlor, of Worcester, Mass., one of the pioneer attendants at the Summer School, and one of its most ardent advocates, expressed admirably the intellectual and social advantages to be enjoyed—the influences which impelled him to be a regular attendant.

The September number of the *Review* will contain reports of the sessions of Eastern and Western Summer Schools.

BOOK REVIEWS.

Heath's Writing Books, prepared by John H. Haaren, Principal of Grammar School No. 10, Brooklyn, N. Y. A graded series of Writing Books in ten numbers, for Primary and Grammar classes.

In the set of Writing Books before us we recognize the result of the labor of a teacher who has grasped the ideas which should be kept in view in teaching writing—the two elements necessary for acquiring a plain and an elegant handwriting—namely, movement and form. The former receives due prominence and is thoroughly and systematically worked out. The teacher who

is desirous of studying the theme in this scheme of Writing Books will readily discern that the key to it is mainly in these movements. These movements result in a series of naturally flat curves beginning and ending in a vertical line or divisions of the same, and produced by a swinging movement of the arm with the elbow joint acting as a pivot.

The teacher who follows the instructions so clearly and definitely presented by the author, can not fail to have the greatest modicum of success with classes using the books. It should be remembered that at

tention to this feature of movements is the first and most important point in teaching writing, because aside from its great value in acquiring freedom of movement, it recognizes the necessity of keeping in view the physical well-being of the child.

A careful examination of the models presented discloses the fact that the spacing, a very strong feature in these books, and the forms, appeal strongly to the eye and to the artistic sense of the pupil. The element of continuity is apparent, thus recognizing the pedagogical idea that whole words should be presented at the earliest opportunity. The models are such that pupils who use these books will find little difficulty from the interference of letters which occupy more than one space.

The instructions as to the position of the body, the pen, and the copy-book, and the movement exercises, are commended to every teacher of writing.

We are pleased to announce that *A Short Cut to the True Church*, an admirable little book reviewed in the May Review, may be had, in paper cover, for 25 cents.

Orchids. A Novel, by Lelia Hardin Bugg. B. Herder, St. Louis, Mo., 1894.

The name of the author attracts immediate notice and awakens curiosity, as she has already won golden opinions for herself by her previous publications. This, her first work in a new line, will certainly not detract from her fame, as "*Orchids*" is a novel of unusual merit and especially rich in the promise it gives of the future. While it is not very exciting nor arouses very strong emotions, it commands the attention from beginning to end and we must confess that once begun, every spare moment was devoted to its completion.

The characters are so representative, so natural, so modern, so in touch with to-day and speak so intelligently and reasonably that we feel they are of our own flesh and blood, and drawn by a close observer of the world around us. The short incidental discussions on serious subjects are cleverly introduced, do not weary and contain some sound sense and logic. They also prove the writer to be a thinker and reader fully abreast with the times. The love story running through the book is always so

managed as to keep alive interest to the final scene in the far away, out of the way Indian mission school. The incidents in the story are related very effectively though not diffusively, and a light vein of humor is not wanting. The tone of the book, is unexceptional, the style pleasant and the language clear and flowing.

From the very first chapter one is inclined to think that the author is too diffident of her talents. When finished the impression is left that she has a great deal of power in reserve. Altogether *Orchids* is an excellent story, well worth reading, very suitable to young people able to think, and deserving a place in every library of wholesome fiction in the land. Its tasteful cover in pale-green, gilt title and outline of flower whose name it bears, renders it a pretty addition to any sitting-room table. May this work meet with the cordial reception which it deserves, so that the author may be encouraged to persevere!

Outlines of Dogmatic Theology, by Sylvester Joseph Hunter, S. J., Vol. I. Benziger Bros., \$1.50 net.

Having produced a series of admirable text-books in English on philosophy, the Jesuits commence a new series on theology. The above is the initial volume of a set of treatises on Dogmatic Theology to be completed in three volumes. It contains six treatises—*The Christian Revelation, The Channel of Grace, Holy Scripture, The Church, The Roman Pontiff, Faith*. The utility of such a work is unquestionable. At the present time and especially in our country, very few things are taken on credit and consequently good, solid, logical instruction is much needed and clear explanations of the why and the wherefore demanded. The standard of intelligence is rapidly rising among us; thought is being quickened; personal investigation growing more general, all the more need of safe guides especially in the highest sciences, the sciences which rule conjointly our reason and faith—philosophy and theology. The *Stonyhurst Manuals* of philosophy are a successful attempt in the one science and now Father Hunter tries his hand in the other and to us it seems with very good results. His method is excellent. The

origin of each question is indicated, grounds for difference of opinions pointed out, and then terms are explained, arguments offered and conclusions drawn. His style is very clear, very precise and very concise. You may not realize how much he compresses into a short paragraph except you read slowly and with reflection. Whilst we have nothing but praise for the general arrangement and treatment of the matter, it could be suggested that a slight change in the paragraphs explaining miracles and the properties of the church might be beneficial. To any person who has not made a special course in theology and who desires a clear and sufficiently detailed statement and proofs of Catholic doctrine we recommend this work. The Catholic youth of today are to be envied who have at hand such excellent philosophical and theological works, a fair knowledge of which is more than sufficient to enable them to refute ninety-nine per cent. of the objectors and objections against sound philosophy and Christian theology.

Instructio Sponsorum Lingua Anglica Conscripta ad Usus Parochorum. Editio quarta, cloth. B. Herder, St. Louis, *net*, 30c.

The highest praise for a book of this kind is to say that it is practicably indispensable. It may be objected the matter therein treated is found elsewhere. That is true but not in such a convenient form and let it be whispered gently, not in a form which is such a strong reminder not only of the instruction itself but of the need of giving it. The book is brought out in that excellent print, style and dress which distinguishes the publications of B. Herder.

Mechanism and Personality: An outline of Philosophy in the Light of the Latest Scientific research, by Francis A. Shoup, D. D., Professor of Analytical Physics, University of the South.—Boston: Ginn & Company.

This work is an attempt to give, "within moderate compass the present attitude of philosophy in the light of the latest scientific research and that in a way suited to the comprehension of the ordinary reader." The author has succeeded admirably in his object. We may not always agree with the philosophy of the work but it is a very

clear statement of the limitations of physical research and of the need of metaphysics to explain or account in some way for that little unknowable yet almost tangible something hidden behind phenomena and to bridge the gulf between matter and mind. There is more credit given to Fichte, and more attention to their systems than they merit, but the American mind is too sensible to become infatuated with such light, airy, unsubstantial and almost unthinkable and wholly nonsensical fantastic theories. The author's style is clear, technicalities are avoided and the subjects very well explained, so that altogether it is a useful work for the general reader.

Life After Death, or Reason and Revelation on the Immortality of the Soul, by Rev. John S. Vaughan. Sold by Benziger Bros., 60 cents.

Here we have one of the most important subjects treated in a manner most entertaining and fascinating. The title is solemn enough looking and so gives no indication of the charm and brilliancy which pervades the work from preface to end. Bright and apropos illustrations, telling quotations in prose and verse, apt rejoinders to objections and under all, sound argument and safe doctrine combine to make this book a masterpiece as a popular treatise on the Immortality of a Soul. This book makes us believe that some day popular treatises will be published on philosophy and theology which will handle those deep subjects clearly and convincingly and yet with all that charm of style and aptness of illustration which at present seem to belong almost exclusively to those outside the pale of the Church. This is not said with the intention of minimizing the progress lately made—we are going forward at a seven-league-boat gait, but in most of our scientific or quasi-scientific writing, a certain unattractive, musty odor as of old books—*dear* and entertaining companions though they be—is distinctly traceable which somewhat repels the lively and impatient modern seekers after the light and sweetness of knowledge.

Loyalty to Church and State. The mind of Francis, Archbishop Satolli, Apostolic

Delegate. Baltimore: John Murphy & Co. 1895.

This handsome looking volume contains the speeches and addresses delivered by the Apostolic Delegate since his arrival in America and are published with his sanction. The preface is from Cardinal Gibbons. Very Rev. J. R. Slattery, of St. Joseph's Seminary, Baltimore, was selected as editor because the proceeds go to the home Negro Missions, to which Father Slattery devotes his life. Hence purchasers make a good investment both in instruction and charity.

This book is most opportune. So many erroneous opinions are entertained by our non-Catholic fellow-citizens as to the aim and destiny of the Catholic Church in our land, that this expression of the cordial relations which should exist between ecclesiastical and civil authorities, comes at the right moment to dissipate foolish fears and promote good feeling. The high source whence it springs adds of course great weight to its statements. The book is likewise of great value. We have here the mind of Our Holy Father interpreted by one after his own heart. Pregnant utterances on education, Church and State, need of Catholic progress, abound. The teacher will be pleased to read, "my intimate conviction is, that the position of a teacher is the noblest of all, as it is the most useful and necessary." Those who view with alarm the advance of Catholicity can learn that: "The State, in so far as it is free and progressive, need fear nothing from the Catholic Church, but on the contrary, ought to expect great benefit from it, because it was her institutions and effective influence that broke the shackles of slavery, and secured true Civil and Christian liberty and produced modern civilization from out of the confusion of barbarism."

The Delegate finds a surprising want of knowledge in America about what is commonly called public ecclesiastical law, etc., but with all due respect there is a still more surprising want of knowledge of Church History on the part of many who think because the Catholic Church in America endeavors to readjust, at least

partly, her externals to the changed circumstances of time and place, that she is toying with liberalism and endangering her stability. May all such read this book and bow down to the superior wisdom and experience of Leo XIII.

To all who want to think and act in the living present and for the glory of the Church and the benefit of our countrymen to spread abroad sound ideas on education, on morality, on civil and religious obedience, we most cordially and heartily recommend "Loyalty to Church and State."

Giulio (Julian) Watts-Russell. Pontifical Zouave by Valerian Cardella, S. J., translated from the Italian by Monsignor W. Tylee. London Art and Book Company. Benziger Bros., Agents.

This is a very touching and beautiful life of a brave young English Catholic who at the early age of seventeen shed his blood in defense of Peter's patrimony. His entire conduct was so blameless and his piety so sincere that his friends fondly think future honors may be in store for him even in this world. However that may be, this little volume possesses a peculiar charm and interest, and makes very interesting and profitable reading.

Divine Love and the Love of God's Most Blessed Mother, by Rev. F. J. Weld, Protonotary Apostolic. Printed and sold by The Fathers, St. Joseph's, Mill Hill, London, for charitable purposes. Benziger Brothers, Agents.

This book may be best described as a series of meditations worked out or actually made and written down—not so much points for meditation as meditations in themselves. They are very beautiful, the language exceedingly clear and simple, the illustrations adapted to the humblest intellect. It is divided into eight parts commencing with the Incarnate Life and passion of our Lord as the source of all knowledge for us, and terminating with the seven Dolors of the Blessed Virgin and some beautiful colloquies with our Lord. St. Joseph and our Guardian Angel. For those who have never meditated what a source of joy and piety and instruction would be the slow, quiet, thoughtful, daily perusal of one of these meditations! What light they may pour into all minds, what lessons of trust in God they may teach all hearts and above all what a sweet, penetrating, powerful plea they form to serve God from love and love only. Here we find Catholic doctrine presented in a manner which is not wearisome to the more gifted, nor unintelligible to intellects less favored. This volume cannot be read without good fruit.

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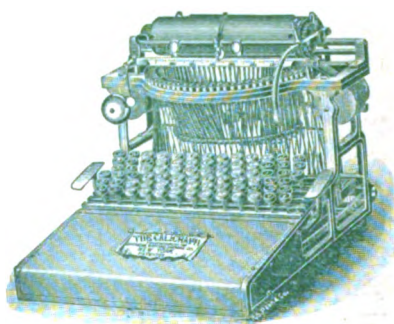
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LAMORICIÈRE AND THE CONQUEST OF ALGERIA.

[From the French of the Rev. H. Faure.]

BY ANNA E. BUCHANAN.

Beyond the pale and tranquil waves of the Mediterranean, opposite the lovely, flowery hills of Provence, there extends—under as pure and radiant a sky as that of the Orient—a country as rich and fertile as it is free, Christian, and civilized. Although only recently in slavery, under the yoke of the Koran, a stronghold of barbarism and piracy, to-day it is French and newly Christianized and flourishing. It is Algeria the theatre of great exploits, of the bravery of armies; conquered at the point of the sword and long deluged with the blood of valiant soldiers.

Heroes, unnumbered, sleep beneath the soil, under the fertile land and the sand of the desert. Heroic battalions signalized themselves by suffering with devotion for the glory of France. They were conducted by skillful, ardent and generous chiefs who eschewed the fatigues of war.

Amongst all the bravest of whom history preserves the names, posterity will always admire and celebrate, from age to age, the glorious military achievements and martial virtues of

the noble and valiant General Lamoricière.

A child of Brittany—that traditional land of bravery and of faith—as soon as he joined the army he was remarkable for his brilliant, intellectual and moral qualities, for that ardor and cavalierish impetuosity which is the distinctive mark of the French soldier. Brave, hardy, adventurous, full of “mettle” and dash in battle, mounting the assault under the *Mitrailleuse*, calm and imperturbable in the midst of danger; his ardor lost him nothing of that prudence so necessary to a military chief. Vigilant, active and indefatigable, he knew better than anyone how to organize an expedition or a raid. Rich in resources and expedients, of a *coup d'oeil* always sure, of admirable *sangfroid*; he raised the soldier for an attack or pursuit, animating him by his look, gesture and voice, and everywhere by his presence as the first and bravest of all. Lamoricière was not only a brave soldier, he was, as Marshal Bugeaud said, “capable of conquering a country and of gov-

erning it"; seeing farther than victory, farther than strength—having in view civilization after conquest; understanding the noble mission of war, and serving by force of arms the one great cause of Christian regeneration, the cause of humanity. Wars worthy of his highest aspiration awaited him on the plains of Africa. There he would have to meet the obstacles of sun and climate, proud and indomitable races of the blood of the old Numidians, to retrench in the citadels of their rugged and wild mountains the sons of the Prophet, hardy soldiers, rapid horsemen, living in tents, hiding or appearing suddenly in the desert, always ready for flight or for attack, with all the defenses of their own country, an heroic Arab chief preaching the Holy War and fanning the patriotic flame—warlike and religious at the same time.

This was a noble field for the ardor and energy of the general Lamoricière. He was only twenty-five years of age when he made a brilliant military exploit, which gained him both the admiration of his own officers and of the African army. He proceeded to explore an Arab town—Bougie—which they wanted to seize. Lamoricière asked for this difficult mission and departed for it at once, with a feeble escort. He had no sooner disembarked upon the beach, than the whole town rose and threatened to throw him into the sea. He took refuge in a house, which was soon hemmed in, on every side. Lamoricière saw the danger, but he did not hesitate in a critical moment. He all at once opened the door of the house, went out with his companions, with a determined and threatening look, his gun elevated and his sword at point, and passed un-

touched, through the motionless Arabs—stupefied by his audacity—carrying with him notes taken in haste, but exact and precise, which, later on, caused the town to fall into their hands.

Some time after, at the retreat of Maeta, Lamoricière, charged with the recall of ten squadrons from Arzen and Aran, boldly, with this handful of men, crossed the path of all the armed tribes who were daring enough to attack him.

But more than all other brilliant exploits, the siege of Constantine should reveal to us this heroic captain. The brave Colonel Combes precipitated from the breach, was falling, being mortally wounded, at the feet of the Duke de Nemours, and he expired with these words: "My Lord, duty bids me tell you that the breach is impracticable." Marshal Vallée was in frightful anxiety, not knowing what part to take, or what orders to give, when, suddenly as if seized by a supreme inspiration, "Practicable or not," cried he in addressing Lamoricière, "at all hazards it must be raised." Lamoricière pushed on, also, at the head of his Zouaves, throwing aside all indecision by the vigorous command: "You, my Zouaves, ahead! Trot! March!" Overthrowing all in their path, he arrived the first on the breach, which was covered with blood and corpses. Then he stood on the top of the rampart, his red cap on his head, his blue cloak on his shoulders, his sword raised, standing in a cloud of smoke among the flashes and crackling of guns. Then, there came a tremendous report and the general, rising in the air by the percussion—the bursting of a shell—fell down amongst the debris and was buried beneath the ruins of the rampart. When they found him blackened, burned and half dead, the officers fetched the flag of Constantine

to cover his bed in the ambulance—in-deed, he deserved the honor.

It was not so very long after this, that Lamoricière was equally heroic at the hill of Mourzaia, one of the passages on an elevated point of the Atlas mountains. He was "magnificent" at the memorable battle of Isly; here he did his duty so well, that he was sent for on the day of battle by the Marshal Bugeaud—a supreme honor was in reserve for this hero *sans peur*, viz: the title of Conqueror of Algeria. When surrounded in his last refuge after the taking of Smalah, Abdel Kader came to render up his sword in the hands of the general who wished to depose him.

Algeria conquered and pacified, had to be civilized, and Lamoricière was sure that this great work could only be accomplished by Christianity and colonization—by the spade and by the cross. This was his one thought, it was his dream, and his generous and noble soul found accent in the greatest eloquence when he bade adieu, in Paris, to the colonists who left for Algeria.

"It is for intelligent and civilizing labor to achieve what strength has commenced," said he, "powder and the bayonet have done, in Algeria, the most they can do; it is for the spade and the plough henceforth to accomplish their task. But remember that these plains, which you go to fertilize by your toil, have long been watered by the blood of your brothers of the army, who shed it for you and without hope of recompense.

"Before leaving you, permit an old African soldier to say, that if ever in clearing your fields you should find in the brushwood a wooden cross encircled by some stones, this cross asks of you a tear and a prayer for the

poor child of the people, your brother who died there in fighting for the country, and who sacrificed himself entirely for it, that you may one day, without knowing even his name, gather the fruit of his courage and of his devotion."

These words were well worthy of the general who was always the father of his soldiers.

Lamoricière always wished that the page of his exploits, of the sorrowful campaign which he was obliged to undertake against the insurgents of Paris in 1848, should be omitted from the memories of his life, for it was repugnant to him to fight brothers—especially misguided brothers. The revolution was conquered; it was crushed by Lamoricière as barbarism was on the plains of Africa. It only now remained for the valliant general to crown his career, devoted entirely to the cause of honor, and of duty. Misfortune was ordained by Providence to add to the crown of the hero this perfect something which befits grandeur.*

The Sovereign Pontiff was captive in Rome, and his States invaded each day by troops of the revolution. Pius IX. appealed at this moment to the devotion of the faithful, to the generosity of the pious general. His appeal was heard.

"One evening," Monsignor Dupanloup relates, "in the retired room at Pronzel, were assembled a general, a priest, and a young man. They were discussing the question as to whether the general ought to put himself at the head of the Papal army. It was not the question of adding to glory but of sacrifice; of making his life illustrious, but of exposing it to peril. They asked him to go to Rome, to cross the sea, to

* According to Bossuet, "quelque chose d'acheve qui convient a la grandeur."

quilt France, and to undertake the command of a handful of young gentlemen who had never seen fire, waiting about the empty arsenals and exhausted magazines, not speaking the same language, but rallied by faith on a little land between two armies ten times their number, more disciplined, and more equipped than they. He expected—in the eyes of the wise—to pass for a fool, for a factious person in the eyes of the politicians, and for an adventurous leader in the eyes of the military; in two words, to act without hope and to die without glory.

The priest insisted, the young man insisted, the General meditated. All at once, the warrior rose and said in a clear and steady voice: "I will go." The young man cried with admiration and the priest, rising and putting his hands on the shoulders of the warrior, as if he were blessing him, approaching his breast, in silence kissed his heart.

"The young man was killed near to the general; the priest, an intrepid and pure character, watched a long time near to the Sovereign Pontiff, and the general is him whom we grieve over!" And the day following his decision, one of his old companions objecting to the difficulties of the enterprise and the peril of his fame. "When the Holy Father in his abandonment," said the General, "claims from a Catholic the help of his sword, he does not refuse."

This was a sacrifice, this was a devotion more than heroic for Lamoricière, because he foresaw—with perils, without glory— toil and enemies of every sort, and above all, fatigues, and all the vain agitation, unpopularity, blame and defeat! To be overcome, to him was shame, humiliation of his intelligence, of his bravery and of his

heart. He, however, submitted to this, and in the heroism of his immolation, accepted all—all—equally the sacrifice of his honor and of his glory. "You have never been conquered," said one of his friends to him, "you will be!" "What does it matter," replied he, "the cause is worthy of the pain, and above all a feeling, or rather a duty commands me. I see a father whom the present troubles are weighing down; he extends his hand to me, and should I have the heart to hesitate?" Lamoricière did not hesitate, and the Catholic world was startled by seeing at Rome, Lamoricière by the side of Pius IX.

In some months he had created quite a little army, and resuscitated his Algerian Zouaves, with their traditional bravery and intrepidity. Nothing can give an idea of the prodigious activity which he employed during the first year of his sojourn at Rome. Organizing at the same time, both military and civil services, he went through the provinces establishing arsenals, hospitals, and barracks, preparing maps, plans of the country and of the redoubtable fortifications. Nothing escaped his great intelligence, his foresight and wise experience.

The revolution did not give him the time to finish what he had undertaken, to save the right and to make justice triumph over oppression. One day there came bands of Piedmontese—they were the shame of the age and nation. Those Piedmontese bands—invading Pontifical territory, without any declaration of war—and their brutal masses crushing a battalion of Zouaves who had the heroism malgré their small number, to bar their passage.

Lamoricière was not baffled by this invading crowd; he never counted his

enemies, and he had ventured before all Europe, to protest alone, sword in hand, against the violence and mis-takes of power—this was at Aucona.

"After having given his orders, and inspected all himself," says Monsignor Dupanloup, "under the fire of Piedmontese artillery, in the thickest of the battle, Lamoricière mounted the hill at a galop, went as far as the farm where the heroic Plimodau had received his first wound, and shook hands with him. Then, as was his usual habit, he advanced alone, in face of the enemy, about a hundred steps from the line—to judge of the situation—rejoined the rest of the army, attempting still to bring on to the help of the fearless battalion, those Zouaves who were in the rear, and, when all was lost—crushed—whatever he would have done with his army, he had to do alone. He led his troops to Aucona, two Piedmontese regiments barred the road as far as the sea, he passed by cross ways six leagues of obstacles with some horsemen in spite of the two regiments. The generous enemies were confounded; they believed that he had gone into the sea. The unexpected arrival of the general at Aucona was saluted with "Hurrahs," which were responded to from all the forts and detached posts. The Piedmontese fleet appeared stupefied; the frigates ceased firing, and retiring some distance, anchored. The entry of the general gave courage to all; everywhere on his road the soldiers continued their cries of joy and beat their drums. At the doors and windows of houses people appeared dumb with wonder and surprise. Lamoricière now re-animated any weakened ardor and pushed on to a desperate resistance, protesting that nothing would make him lower his flag as long as his

defenses remained intact. During twelve days, with thirty-four cannons against three hundred and fifty, he sustained this heroic siege, in order to give to Catholic powers the time to come. They did not come! When it was proved that nothing was coming from any side, when the defenses of the fort were breaking down, leaving an aperture of seven hundred mètres, Lamoricière's task was finished; there remained nothing more than courageously to drink to the dregs of his glorious chalice. He gave up his brave army and let the world see Lamoricière prisoner. "He was then conquered! yes, but like the crusader, whose defeats saved Europe and civilization. He was conquered! but after having stained with blood the hands of the invaders, and this stain will not be effaced. He was conquered, he was bombarded and bombarded for twelve hours again after capitulation; but before eternal honor, before history, and before God, who in this case would not prefer to be the conquered rather than the conqueror? And while cowards insulted him—him, a prisoner of honor—he still gave to his conquerors proofs of his invincible courage and received from his unhappy soldiers every mark of their enthusiasm and respect."

This respect and this enthusiasm, his enemies themselves have given him, and all France admired him. When not being able to do anything more for the Church or for his country, retiring to his modest estate in Brittany, he consecrated his life, his time and his solicitude to good works, to the education of his children and to the salutary and consoling practices of the pious Christian. He died as every hero and Christian knight should die, under the benediction of the priest; the cross in his hands, in embracing the venerated image of the Christ Whom he had so valiantly served and so nobly loved.

ON READING CHAUCER.

BY MARGARET S. MOONEY.

Most students of English literature at the present day seem to be willing to acquire their knowledge of Chaucer, as many a poor but honest laborer does a needed suit of clothes, from a second-hand store, perhaps at a bargain, certainly at less cost than it would require to become owner in fee of the original.

In a large number of our secondary schools students who can give the plan of the *Canterbury Tales* and who have possibly read the Prologue will be able "*to pass*," so why should they trouble themselves to seek a more intimate acquaintance with "*The Poet of the Dawn*."

The Prologue to the *Canterbury Tales* has been edited and annotated by E. F. Willoughby, M. D., for the use of students in High Schools and Academies, and it is to his method of preparing these young people to appreciate Chaucer that we wish to call the attention of the readers of the REVIEW. After the usual *preface* in which he discusses the language, rhyme and metre of Chaucer's verse, he proceeds to the argument and the characters of the Prologue. The plan is given briefly and compared with the model upon which Chaucer improved so pleasantly and easily—Boccaccio's *Decameron*,—and then we are invited to look at the portraits of this goodly company of pilgrims, not as Chaucer painted them, but as E. F. Willoughby has reproduced them. But let us look upon Chaucer's description of the "*Prioress*" first.

"There was also a Nun, a Prioress
That of her smiling was full, simple and coy;¹
Her greatest oath was never but by St. Loy;²
And she was called Madam Engentyne
Full well she sang the servicē divine,
Entuned in her nose full seemly;
And French she spake full fair and fetisly³
After the school of Stratford attē Bow,
For French of Paris was to her unknown.
At meatē was she well y-taught withal;
She let no morsel from her lippēs fall,
Nor wet her fingers in her saucē deep.
Well could she carry a morsel, and well keep
That no droppē ne fell upon her breast
In courtesy was set full much her lest.⁴
Her over-lippē wiped she so clean,
That in her cup there was no farthing seen
Of grease, when she drunken had her draught;
Full seemly after her meat she raught:⁵
And sikerly⁶ she was of great disport (disposition)

And full pleasant, and amiable of port,
And paened⁷ her to counterfēite cheer
Of court, and be estately of mannere
And to be holden digne⁸ of reverence.
But for to spoken of her conscience
She was so charitable and so piteous,
She wouldē weep if that she saw a mouse
Caught in a trap, if it were dead or bled.
Of smallē houndēs had she, that she fed
With roasted flesh, and milk and wasted bread.
But sore she wept if one of them were dead,
Or if men smote it with a yardē smart:
And all was conscience and tender heart.
Full seemly her wimple y-pinched was
Her nose tretis;⁹ her eyen gray as glass;
Her mouth full small, and thereto soft and red;
But sikerly she had a fair forehead
It was almost a spannē broad I trowē
For hardly she was not under growē
Full fetis¹⁰ was her cloak as I was ware.
Of small coral about her arm she bare
A pair of beades, gauded all with green;
And thereon hung a brooch of gold full sheen
On which was first y-written a crown'd A,

1—quiet; 2—Saint Louis; 3—neatly; 4—pleasure; 5—reached; 6—surely; 7—She studied a courtly air, a stately manner; 8—worthy; 9—well-formed; 10—neat,

And after, *Amor vincit omnia*.

Another Nun also with her had she,
That was her chapelléine, and Priestes three."

We see in this picture of the Prioress a lady neatly and modestly dressed in the habit of her order, who before her entrance upon a religious life was undoubtedly familiar with court-life and the stately manners of the nobility. If she wished to be held "worthy of reverence," we see nothing in that wish incompatible with her position and her conduct. But, besides her appearance, we have an idea of her tenderness of heart and conscience; her pity for dumb animals; even a mouse caught in a trap caused her to weep; her pet dog was fed with food from her own table, probably, and she grieved to see it beaten by men, "But sore she wept if one of them were dead."

Among the details of her dress the poet describes her rosary,—a pair of coral beads, the large ones ornamented with green, or of that color, to which was attached a brooch or medal of gold with the letter "A" engraved upon it, followed by the Latin inscription, "*Amor vincit omnia*"; literally translated it means: "Love conquers all things."

Does Chaucer present the Lady Prioress to his readers that they may admire and respect her, or that they may find in her a worldly woman wearing the habit of a nun as a cloak for her worldliness? Let us see how Mr. Willoughby interprets her character. He says: "Next comes the Lady Prioress, who makes no pretensions to religious austerity, but on the contrary, she

Pained her to counterfeite cheer
Of court, and be estate of mannére."

A woman of fashion, her heart still
clings to the world, she lavishes her

affections on her lap-dogs, unmindful of the sick and poor, and her very brooch bears the significant motto of gallantry, '*Amor vincit omnia*.'

Can any fair-minded man or woman read the above paragraph and compare it with the original, without asking what right Mr. Willoughby has to misinterpret Chaucer's plain thought in this flippant manner? But let us examine the tale told by the Lady Prioress and see whether it agrees with Mr. Willoughby's estimate of her character or with that of the poet. After the host has with the utmost courtesy begged leave to inform her that she should be the next to entertain the company with a story, he closes with the words, "Now will ye vouchsafe, my lady dear?" Her answer is the single word, "Gladly," followed at once by a paraphrase of a part of the psalm "*Domine, dominus noster, quam admirabile est nomen tuum in universa terra*." "O Lord, our Lord, how wonderful is Thy name in all the earth," to the line, "Out of the mouths of babes and sucklings hast Thou ordained praise." She then announces the purpose of her story, the praise of our blessed Saviour and His Mother, not that she may increase the honor of our Lady, "who herself is honor, goodness and the help of souls," but she invokes the aid of the Blessed Virgin and prays for guidance in relating the story that follows. The story is of Eastern origin, the scene, a great city in Asia where there was a street set apart for the Jews. At one end of this street there was a Christian school where small children were taught to sing and to read, and among them was the son of a widow, a boy seven years of age, whose mother had taught him to kneel down and say "*Ave Maria*"

wherever he saw an image of "Our blessed Lady, Christ's mother dear," "and he forgot it not." As this little child sat in the school, he heard children sing "Alma Redemptoris Mater," until he learned the first verse, although he did not know the meaning of the Latin words. Then he asked one of the older boys to explain it to him in his own language, and to tell him why this song was so often repeated.

His school-fellow answered thus: "This song, I have heard say, was made of our blissful Lady free Her to salute, and also her to pray to be our help and succor when we die. I can no more expound in this matter. I learn the song. I know but small grammar." "And is this song made in reverence of Christ's mother?" said the innocent child. "Now I will do my best to learn it all before Christmas, though I shall be disgraced for neglecting my primer, but if I should be beaten thrice in an hour I will learn it to honor our Lady."

With the aid of his school-fellow he soon knew it by rote, and he made each word accord with the note, singing it well and boldly twice ever day, "To school-ward, and homeward when he went."

At last the Jews, in whose street he sang so merrily "O Alma redemptoris," conspired to put him to death, and one day a wretched assassin was hired to cut his throat and throw him into a pit. His poor mother waited all night in grief, because her little child did not come home, and at daylight she went to seek him. Finally, she learnt that he was last seen in the Jewry, as the place was called, and as if she were half out of her mind, she went there and prayed to every Jew

that dwelt in the place to tell her if her child went by. They all said "Nay"; but Jesus of his grace gave her the thought that in that place her son was cast into a pit, and immediately all the place began to ring with the song "Alma redemptoris," sung so loud that the Christian folk passing through the street came in to wonder at the marvel for there lay the child "with throat y-carven" still praising "our blissful Lady."

"The child, with piteous lamentation, was taken up, singing his song away."

They carried him to the nearest Abbey and laid him upon a bier, and the Abbot with his convent prepared "to bury him full fast ;

"And when they holy water on him cast,
Yet spake this child, when sprinkled was the
water,

And sang, 'O Alma redemptoris mater' !"

The Abbot, who was a holy man,

"As monks be, or else ought to be,"

implored the child in virtue of the holy Trinity to tell him how it was possible that he could sing with his throat cut.

The child replied that his throat was cut even to the neck-bone, and that in the course of nature he should have been dead a long time, but that Jesus Christ had willed that for the glory of his dear mother which this child had sung while living he yet might sing "O Alma" loud and clear. He says that he always loved Christ's mother after he learned this hymn, and that when he was dying she came to him and bade him sing this anthem; when he had sung it, she laid a grain upon his tongue and he must continue to sing in her honor until the grain is taken off from his tongue.

"And after that thus said she to me;
'My little child, then will I fetch thee,

When that the grain is from thy tonguē take
Be not aghast, I will not thee forsake."

At these words the holy abbot took away the grain from the child's tongue,

"And he gave up the ghost full softly."

When the abbot had seen this wonder his salt tears trickled down like rain; he fell prostrate upon the ground and all the convent also lay on the pavement weeping and praising Christ's dear mother. And after that they rose and took away the body of the little martyr and enclosed it in a marble tomb where it is now. "God grant us for to meet" [him.]

The story closes with an allusion to a similar martyrdom which, the Lady Prioress says, took place "but a little while ago," and she prays that God will through these martyrdoms multiply his mercies on us "sinful folk unstable," "for reverence of his mother Mary."

We may judge of the moral quality of a story by its effect upon the minds and hearts of those who listen to it; just two lines of comment reveal what Chaucer would have his readers feel.

"When said was this miracle every man
As sober, (serious) was, that wonder was to see."

Considering the description of the Lady Prioress in connection with the tale that she tells, not for the amusement of the company, but to lift up their hearts to higher and holier things than the affairs of every-day life, we fail to find in her "a woman of fashion, her heart still clinging to the world, lavishing her affections on her lap-dogs, *unmindful of the sick and poor*, her very brooch bearing the significant motto of gallantry, 'Amor vincit omnia.'" Instead of accepting such a verdict, we put in for her the plea of not guilty of any one of these charges,

and after a fair hearing of the case with all the evidence of the author on her side the verdict of an honest jury must be "acquitted."

But what of Mr. Willoughby? We charge him with "malice prepense" in forestalling the candid opinion of teachers and students for whose use he has so laboriously criticised, annotated, and explained this Prologue, that is more easily read to-day by the average high school student than is the Yankee dialect of the Bigelow Papers, or the Scotch dialect of Tam O'Shanter.

In effect, he interprets the thought of Chaucer to suit his own narrow, prejudiced, weak, little mind, with the sole purpose of discrediting the Catholic Church and her ministry. His best effort to write on this subject with judicial fairness, is found in the following paragraph:

"Chaucer was not at heart an irreligious man, and waged no war with the clergy as ministers of religion, but he was a Protestant in the sense that he wished to expose the vices, the hypocrisy, and the worldliness of the ecclesiastical orders, universally abandoned as they were to corruption and venality. These, from which the prelates were in general selected, were recruited from the higher ranks of society; the secular clergy, on the contrary, for the most part drawn from the humble classes, were often men of deep and earnest piety, and, thanks to the foundations at the universities, of far greater learning than the former. Connected by ties of blood and sympathy with the poor among whom they labored, and than whom they were too often little richer, they used the influence which their spiritual character gave them in their behalf; and to the ministrations at the death-beds of the

proud nobles, we owe more than to anything else the gradual emancipation of the English peasantry from a state of absolute serfdom."

This delicious bit of *cant* is given gratis, in order that he may excuse Chaucer for leaving us in the character of the poor parish-priest a "picture of simple, unselfish piety, such as has never been surpassed." He says: "Chaucer was far too generous to ignore such goodness," and that the character of this typical priest is beautifully summed up in the last couplet of the description:—

"But Christ's lore, and his Apostles twelve
He taught, but first he followed it himself."

Mr. Willoughby's comment on the Monk shows the trend of his thought clearly—"just one of those luxurious, idle monks who roused the indignant denunciations of Wycliff." He makes every one of Chaucer's pilgrims who holds any rank in the Church above that of a layman, with the one exception already mentioned, odious and contemptible, so that the readers may find in them, as he does, the forerunners of the Reformation. He interprets every line that the poet has written about these characters, as prompted by hostility to ecclesiastical rule; yet no honest reader can doubt that Chaucer was a true son of the Church. Let us

read something besides these pen-portraits from the Prologue. The tale told by the second nun is one of the most beautiful in our literature, the martyrdom of St. Cecilia. The Prayer of Our Lady, also called Chaucer's A. B. C., breathes the deepest devotion to the Blessed Virgin, sympathy for her more than mortal sorrows, and faith in her power to make intercession for sinners with her Son, our Lord and Saviour. He says:

"Lady, thy sorrow can I not portray
Under that cross, nor His grievous penance;
But for your both's pain, I you do pray,
Let not our aller foe (Satan) make his boast-
ance,

That he hath in his listës, with mischance,
Convictë that ye both have bought so dear;
As I said erst, thou ground of all substance,
Continue on us thy piteous eyen clear."

The difficulty of reading Chaucer's English has been greatly over-rated. If his writings were properly expurgated, and then put into the hands of students with no other aid than a glossary, and a few notes for the purpose of explaining obscure allusions, there would be much greater pleasure and profit gained than under the methods now in vogue. At all events, we can dispense with such comments and interpretations as those furnished by Mr. Willoughby.

AN AUGUST IDYL.

(AT AUSABLE CHASM.)

Erect and gaunt toward Summer skies,
Enswarthed in garb of ochre dyes,
Patched and tattered as beggar's cloak,
With stunted pine and storm wrecked oak,
Marching straight toward the lineless west,
With neither break, nor peak, nor rest,
Two rocky walls between them hold

The Saranac,—and thus enfold
Wierd legends of the tribes long dead,
Whose hunting-ground,—a river's bed,
Now makes its rocks and weedy face,
For fish and gnat, a sporting place.
While glancing up to meet the eye
Of him who musing lingers by,
To shape his thoughts in solitude,
Or revel in a passing mood,
No answer goes to greet such seer,
Who fain the unrevealed would hear,
From wave and rill as on they flow
In death's lament, o'er skull and bow.

"Dream on, Oh Poet!"—its spirit sighs,
"And feast with fervent sense your eyes,
On mountain flower and hemlock tree :
E'en give your hearts best gems to me,
But ask no gift as they return,
From one, who toils where caverns yearn,
And lips close sealed by rigid fates,
The power of song, impatient waits.
Here souls of warriors from their tombs,
Croon battle lays, as mid-night looms,
Weave o'er sharp crags and mossy way,
The webs that melt at kiss of day.

So silent flow I dumb and dark,
With soft caress to boulders stark,
That no man knows my kin or grief,
Nor offers help for glad relief,
Till near yon rapids, warring white,
I fret as shackled-handed Knight
Against my chains, and breaking wide
The bonds that chafe my natal pride,
Rush forth, and smile, and find a voice,
To speak my freedom and rejoice.
Then on through country meadows green,
Where ferns and buds against me lean,
I sing an allegro of love,
To sward, and tree, and lark above ;
As one who dungeoned through the night,
With fear, despair and lack of light,
Lifts up his voice at sound of morn,
To greet grim Jailers with the scorn
That laughs where innocence accused,
His birthright, freedom, is refused."

—*Helena T. Goessmann.*

THE NAMES OF THE DAYS OF THE WEEK.

BY THOMAS BONAVENTURE LAWLER, A. M.

To the student of philology and religion, the meaning of the names of the days of the week offers an interesting subject for comparative study. In an analysis of these names we see many proofs of the close bonds, which weld into one mighty chain the seven members of the Indo-European family of languages.

In the original Aryan home, before the great world migration, which scattered the Indo-Europeans throughout Asia and Europe, the words occurring in the daily walks of life were of course common to all. These words, expressive of the daily affairs of life and the ordinary phenomena of nature, as well as the primitive ideas of this rude agricultural people were preserved by each branch, when they sought new homes in far-distant lands.

The names of the days of the week are of especial interest, inasmuch as they illustrate to a very marked degree the religious ideas, common to the entire Aryan family. The religion of the early Aryans was nature-worship. Ignorant of science, they worshipped the great powers of nature; the sun, giving light and heat and animation to all terrestrial things; the moon, the measurer of their periods of time, the winds and the storm-clouds, as well as the over-arching Heaven and the "rosy-fingered" Dawn. Above all, however, the Sun was the especial object of devotion. Ever appearing and disappearing, ever the fruitful source of all life upon the earth, the beaming Sun was clothed by the simple Aryan mind

with divine attributes and elevated to the highest pinnacle of the Hindu Pantheon. The Sanskrit words for sun are *surya* and *svar* from the supposed root *su*, to shine. We see again the same root in the Greek *Σείριος* (*aster*), the Sun (Latin *Sirius*, dog-star), and also in *σέλας*, light, as well as *σελήνη*, the moon. In Latin it appears in *serenus*, bright, in the German *Sonne*, in the Anglo Saxon words *Sol* and *Sunne*, the sun and *sunnan-daeg*, the German *Sontag*, the English *Sunday*. The sun being, therefore, the ruler of all things, in Low Latin we find *Domini dies*, the day of the Lord. In the rapid decay of the Latin, these words became the Italian *Doménica*, the Spanish *Domingo* and finally the French *Dimanche*.

The second great divinity among the early Aryans was naturally the moon. The Sanskrit word *mas*, the measurer, i. e. the moon, is derived from the root *ma*, to measure or to form, a root whence Indo-European languages have drawn very largely, as may be seen in the Sanskrit *matr*, mother, i. e. the former, the Greek *μήτηρ*, the Latin *mater*, the Spanish and Italian *madre*, the German *mutter*, also the Greek *μέτρον*, a measure, the French *metre*, the English *meter*, and again the Latin *manus*, a hand, i. e. the former, as well as in other words too numerous to mention. From the Sanskrit *mas* is derived the Greek *μήνη*, moon, the Anglo-Saxon *Montag* and the English *Monday*. In Low Latin the idea appears in *Lunæ dies*,

the day of the moon, the Italian *Lunedì*, the Spanish *Lunes*, the French *Lundi*.

From the Sanskrit root *div*, to shine, was derived *dyans*, Heaven, personified as Father of Heaven. In the form *Dyans pitar*, we may recognize the Greek *Ζεὺνᾶτερ*, the Latin *Ju-piter*. With this form we may compare the Anglo-Saxon *Tiwes daeg*, the English *Tuesday*. In the transition occurs a change of meaning. The original Sanskrit form meant "father of heaven," the God of the Universe, but among the warlike Scandinavians, the God *Tin* was essentially a god of battle.

The Latin divinity of war was, of course, *Mars*, whence *Martis dies*, the day of *Mars*, the Italian *Martedì*, the Spanish *Martes*, the French *Mardi*.

In the middle of the week, like the keystone of the arch, appears the great Scandinavian divinity *Odin* or *Wodin*, the life-producer or ruler of the world. His home is none other than *Val-hal*, where he welcomes, to eternal felicity, the heroes slain in battle. The numerous journeys, which he is said to have performed, are perhaps the outgrowth of the earlier traditions of the Indian *Agni* and the Latin *Mercury*. From *Wodin* is derived the English *Wednesday*. In the German, the corresponding day is called simply *Mitwoch*, mid-week. In the *Vedas*, the Gods *Agni* and *Indra* were the favorite divinities of the people. *Agni* was the god of fire, as well as the messenger ever ready to summon the divinities for the relief of men. He protected the pious Aryans from the spirits of darkness and showered wealth and happiness upon his favored people. The word *Agni* is derived from the root *aj*, to move quickly, whence is derived the Latin *agilis*, the agile

one, and *ignis*, fire. *Mercury* was to the Romans and to the inhabitants of the Italian peninsula what *Agni* was to the Hindus. Hence we have *Mercurii dies*, the day of *Mercury*, the Italian *Mercoledì*, the Spanish *Miércoles*, the French *Mercredi*.

The greatest national god of the Aryans was the mighty *Indra*, the Thunderer. To him the early Aryans prayed for success in battle, for strength in mighty undertakings. To him was it fated to vanquish the demon *Vrtra*, before whom even the gods quailed. In the *Vedas* we read the prayer of these early Aryans :

"Praise the great praise-worthy *Indra*,
Ruler of the world, with singing,
Him the richest man, the victor.
Him let every creature honor,
Him in words and him in action,
Indra 'tis who brings us freedom."

Among the Scandinavians the great *Thor* was the god of battle, the Thunderer, as we read in *Longfellow's* poem:

"I am the god *Thor*,
I am the war god,
I am the Thunderer !
Here in my Northland,
My fastness and fortress,
Re'gn I forever !"

In his honor, *Thursday*, our English *Thursday* was named. His leading attribute was the basis of the German name for the same day, *Donnerstag*, Thunderer's day. Among the Roman divinities, *Jove* wielded the thunder-bolt and the day was named *Jovis dies*, the day of *Jove*, the Italian *Giovedì*, the Spanish *Jués*, the French *Jeudi*.

The Roman *Venus* had, probably, no counterpart among the early Aryan divinities. *Freja* was the Scandinavian goddess of love, to the hardy Norsemen the incarnation of beauty and grace. To her belongs one-half of all warriors slain on the field of battle.

From her is named the German Freitag, the English Friday. In the Latin Veneris dies, day of Venus, we see the veneration of the same divinity, whence was derived the Italian Venerdi, the Spanish Viérnes, the French Vendridi. It may be doubted that our Aryan ancestors recognized a deity with the peculiar attributes which Saturn enjoyed among the Roman people. He was, indeed, an Italian deity, possessor of royal power, to whom the people of Italy were indebted for their knowledge of agriculture and the useful arts. Whatever may have been the peace and happiness which his reign brought upon the people in that Golden Age, the feast of the Saturnalia in his honor was a ray of hope, let in upon the wretched lives of the slaves and cap-

tives of Rome. From the Latin Saturni dies, day of Saturn, is derived the Italian Sabato, the Spanish Sábado, the French Samedi. Among the Germans, the last day of the week was overshadowed by the lustre of the divinity to be celebrated on the morrow. Saturday is simply Sonabend, the eve of the Sun-god.

This brief sketch of the origin of the names of the days of the week gives us a glimpse of the unity of ideas and language, which binds together the Aryan family. From the time of the Vedas, 2000 years before Christ, we see practically the same ideas and language perpetuated among the people, separated not only by vast distance, but also by ages of time.

DANTE GABRIEL ROSSETTI.

BY CHAS. H. M'CARTHY.

So uncommon, to the general reader, are the style and diction of Rossetti that on a hasty perusal his language may be thought obscure. This was the impression received by the writer from a single reading of *The Blessed Damozel*. A more attentive examination, however, leads one to anticipate the rhythm and to understand the phraseology; these difficulties overcome, there is the vivid and beautiful picture of an angel's love. The idol of the poet's affections had died and passed to Heaven; and though there had elapsed, since her change from an earthly to a celestial being, ten times the space that told a year to mortal man,

"Her seemed she scarce had been a day
One of God's choristers;
The wonder was not yet quite gone
From that still look of hers."

It is difficult to explain precisely whether the charm of this fine lyric is due to the originality and beauty of the imagery or to the delightful melody which pervades the whole. The spell upon the mind is, doubtless, due in part to the strange thought that the transformed maiden prefers the pleasures of earthly love to all the joys of paradise. The love of immortal spirits for the fair forms of earth is no new theme of poetic art. Tom Moore, in a more pretentious piece, *The Loves of the Angels*, drew down celestial beings to sue for woman's love, and the poem, though somewhat conventional, is not wholly without vigor. It contains a pretty and original song following the story of the *second angel*:

"Come pray with me my seraph love,"

* * * * *

The same engaging fiction attracted the genius of Byron, who made it the subject of his drama entitled, *Heaven and Earth*. This was praised by both Campbell and Jeffrey, probably, because of some lines which exhibit good specimens of that poet's felicitous energy. It adds, however, but little to his reputation and, it seems to the writer, is only saved from dullness by one or two bursts of eloquent description. The superiority of Rossetti's execution is thus the more emphasized by the partial failure of two popular poets and the subjects being similar, no canon of criticism is disregarded in making the comparison. To say that *The Blessed Damozel* is far beyond the most faulty of Moore's serious efforts and one of the most commonplace of Byron's is very inadequate praise; indeed, there is no poem of either writer superior to it in artistic finish. Except in the nature of the subjects treated, it is scarcely fair to compare the very considerable compositions of Byron and Moore with the very short lyric of Rossetti. As well might we contrast the method of *Windsor Forest* with that of Thomson's *Seasons*.

Though there is little benefit derived from analyzing either single lines or stanzas, yet there is in *The Blessed Damozel* a passage so strongly suggestive of Milton, that one cannot refrain from a quotation :

"Beneath, the tides of day and night
With flame and darkness ridge
The void, as law as where this earth
Spins like a fretful midge."

Towards the conclusion are lines not unworthy of Dante himself :

*The light thrilled towards her, filled
With angels in strong level flight.*

Were the beauty of particular parts under consideration, it would be neces-

sary to dwell upon almost every line; but, not to be tedious, one instance shall be mentioned in which the language of the poet is greatly surpassed by the thought :

"From the fixed place of Heaven she saw
Time like a pulse shake fierce
Through all the worlds."

The author, doubtless, intended to call up before his reader some faint image of the vast and boundless deep. In this he has partially succeeded; but the rhythmic motion of even a *fevered* pulse conveys no adequate notion of either the endless sweep or the irresistible power of *Time*, and who will say that the passage is perfectly clear?

If one might hazard a guess at the significance of the three lilies which the damozel held in her hand and the seven stars that adorned her hair, it might be safe to say that the former appears symbolical of the Trinity and the latter of the celestial hierarchy (the seven archangels).

As Rossetti's work upon a similar subject is more deft and more vivid than that of Moore or of Byron, so in the expression of a kindred thought he appears to advantage in a comparison with the gifted Coleridge :

"Their souls did from their bodies fly,
They fled to bliss or woe!
And every soul, it passed me by
Like the whizz of my cross-bow."

Though these lines are appropriate enough in the mouth of the Ancient Mariner, yet in beauty as well as in strength they are inferior to the following from Rossetti :

*And the souls mounting up to God,
Went by her like thin flames.*

As a work of art, *The Blessed Damozel* is well nigh faultless and it may seem improper to regard it from any other point of view; but there appears

a sufficient reason to take a single peep beyond the province of art, and the writer apologizes to any if the presumption disturb the repose of a cherished idol. Whether an author designs to commemorate a tender affection or to invoke a blessing from the spirit land, the evident effect of such poetry as *Heaven and Earth*, *The Loves of the Angels* and *The Blessed Damsel* is to exalt our idea of love and to lower somewhat our conception of Heaven. The architecture of the theological Heaven has not indeed been fully revealed; but that fashioned by the poet's fancy is not the mansion where sorrows are unknown. His spirits are unpurified: not altogether sinners, yet not entirely saints. Apart they sigh for earthly joys, while choirs of angels tune their notes or chant the eternal hymn. "God is all in all," says Milton, and "No voice is exempt from songs of praise." The sufficiency of Heaven is even more emphasized in a reply which Dante received from an angel in its lowest circle:

"Brother, our will is in composure, settled by
the power of Charity,
Which makes us will alone what we possess,
And naught beyond desire."

—*Paradiso, Canto III.*

But, theology apart, if the creation of pleasure in the reader is the sole or even the chief object of poetry, *The Blessed Damsel* is undoubtedly entitled to high rank among the productions of literary art, and it should not be forgotten that it was written before the author had completed his nineteenth year. If, however, and this criticism will appeal especially to the admirers of Wordsworth, we look in a poem for an interpretation of human existence, we shall be compelled to class it with a lower range of composi-

tions, whole volumes of which, however much they may contribute to our *entertainment*, stir no impulse to a higher life. Delightful as this poetry is, it is not of a sort that disturbs us "with the joy of elevated thoughts," or teaches us "to scorn delights and live laborious days" in quest of knowledge or of fame.

It may be urged, that the poet has a right to create and to people a world of his own—even though it be a brutal one—like that of *The Jolly Beggars* at Poosie Nancy's; but this misses the force of our objection, which is not that Rossetti has not created a beautiful world, but that he has greatly marred the beauty of the Christian's Heaven.

This early evidence of genius was no inspired flight, whose height above the commonplace served to discourage or to weaken Rossetti's maturer powers, for in that weird and melodious ballad, *Sister Helen*, he again shows the perfection of technique and the same order of original ability. Among recent revivals in the ballad form, it stands unsurpassed in beauty, and our author has nowhere manifested greater skill than in the management of this superstitious theme. *Eden Bower* and *Troy Town* have been much admired. Though the subject of the latter is classical, Rossetti has given it a slight tincture of his mediævalism. The burden or refrain,

"O Troy's down,
Tall Troy's on fire,"

does not seem especially significant or very musical.

In *The Staff and the Scrip* a knight returning from Palestine, offers his services to a queen whose dominions are being ravished by a ruthless enemy. The descriptive power of the poet

breaks out in the announcement of victory:

"The first of all that rout was sounded
The next were dust and flame,
And then the horses shook the ground,
And in the thick of them
A still band came";
and again in the heavenly re-union of queen and conqueror:

"The lists are set in Heaven to-day."

* * * * *

While there is a marked characteristic or a mannerism in what might be called the garb of Rossetti's poetry, it was in no way essential to his art, as will readily appear from even an indifferent reading of that vivid piece of realism entitled, *Jenny*.

Dickens, in *The Tale of Two Cities*, is not more unlike himself than is Rossetti in this picturesque poem. This beauty and power and pathos is marked by a facility characteristic as well of sincerity as spontaneity. Whatever may be thought of the framework, the author, in executing his conception, rises superior to his average performance; gems of exquisite thought flow from his pen with a profusion that hints of treasures besides. The criticism of human life and the sympathy with human weakness recall the saddest lines of Dickens and that heart-rending sob of Hood in *The Bridge of Sighs*. In modern poetry one can recall nothing surpassing it in depth of earnest passion, unless, indeed, it be that rueful tale of Margaret in the First Book of *The Excursion*:

"Oh, sir, the good die first,
And they, whose hearts are dry as summer dust,

Burn to the socket. Many a passenger
Hath blessed poor Margaret for her gentle looks,

When she upheld the cool re'freshment drawn
From that forsaken spring; and no one came
But he was welcome; no one went away
But that it seemed she loved him."

There is no sin in Wordsworth's story to give it the tragic passion which the idea of present or of prospective remorse casts round the sad history of *Jenny*. Hypocritical virtue could not have penned a single stanza of this poem, and the fine thought on *lust* could have dwelt in only the depths of a noble soul:

"Like a toad within a stone,

* * * * *

No better illustration of the difference between the method of art and that of nature can be found, than in contrasting with this splendid passage the simplicity and directness with which Burns introduces the same thought:

"The sacred flame o' weel placed love,
Luxuriously indulge it;
But never tempt the illicit love,
Though nothing may divulge it.
I waive the quantum o' the sin,
The hazard o' concealing;
But, och! it hardens a within
And petrifies the feeling."

—*Epistle to a Young Friend*.

With true poetic insight, and in a style of the purest literary art, Rossetti has suggested by a single touch the whole period of *Jenny's* innocent childhood which, to her, seemed to have been

"Much older than any history
That is written in any book;
When she would lie in the fields and look
Along the ground through the blown grass,
And wonder where the city was."

One is inclined to linger on this production because of its great superiority to much of his work; indeed, even *The Blessed Damsel* may have cause to reproach in us something resembling a preference. A peculiarity of Rossetti's poetry, due, perhaps, to the equal development of the painter's genius, is the vividness of the image, always about: now in the foreground, now in

the background—but always distinct. This picture will not readily fade from the imagination, and the burning words sound a message to man that will ring in his ears forever.

The author's art is not so well concealed in *My Sister's Sleep*, where the evident striving after power gives to the piece an effect something like stiffness, a defect seldom observed in Rossetti.

Dante at Verona and *A Last Confession* are beyond question splendid compositions; but there is in our literature so much verse of equal merit, that they seem to require no special emphasis. One of his very finest literary creations is *The Burden of Nineveh*. *Sea Limits*, among his shorter lyrics, is most perfect in finish, though *Love Lily* and *A Little While* are poems far removed from the commonplace.

The Song of the Bower is of a very high order, but one stanza borders on the sensuous and, at the same time, contains what must be considered a very bold and, what the writer thinks, a very faulty figure. He is aware that of the whole poem, Mr. Swinburne singles it out for admiration. To the question,

"What were my prize could I enter thy bower?"

Comes the prompt response:

"Large lovely arms and a neck like a tower."

Besides objecting to the fleshly spirit of the whole stanza, it is not easy for an unpoetic mind to appreciate either the grace or the beauty of a tower. The word to the Bostonian suggests something like the granite obelisk on Bunker Hill; to the fisherman of Cohasset, the white-washed light-house on Minot Ledge. To an Irishman it brings recollections of his own mysterious round towers, and there must in-

stantly have occurred to Rossetti's London friends, visions of that old Norman castle—the dark back-ground of English history. The original is, probably, in the exquisite lyric of *Rosaline* by Thos. Lodge; but the Elizabethan writer uses the figure with infinitely more propriety. Indeed, his whole poem exhibits a delicacy of touch seldom found in the compositions of moderns.

First Love Remembered, though short, contains many subtle and beautiful thoughts. *The Woodspurge*, even overlooking technical errors, one is forced to regard in finish, in lyrical beauty and in tenderness inferior to several pieces of Burns and Moore, the master song writers.

The ballads, the realistic poems, and the lyrical compositions of Rossetti entitle him to a foremost place among his contemporaries; but his highest achievement is, probably, the sonnet-sequence called the *House of Life*. At first view one is apt to assign a higher rank to Longfellow as a sonneteer. Upon comparing Rossetti with Mrs. Browning, one is inclined to regard the *Sonnets from the Portuguese* as superior in simplicity and tenderness. But turning to the sonnets upon pictures we find little difficulty in discovering in that for *Our Lady of the Rocks*, especially in the musical echo of the sestet, lines unquestionably beyond the reach of Mrs. Browning or of Longfellow. In *Lost Days*, there is evidence of even higher powers. *The Massacre of the Piedmontese* and the sonnet on his *Blindness* are generally considered the best specimens of Milton's art in this sort of composition. The form is observed and the melody of the best Italian type is attained in both; yet the beauty of the former is greatly

marred by the Puritanical spirit of vengeance, if, indeed, Milton may not, in this instance, be convicted of beautiful misrepresentation; the grand organic tones of those fine verses on *Vane* and *Cromwell*, are forgotten among martial strains that suggest the ringing strokes of Naseby and the victory of Dunbar. Wordsworth says, that in Milton's hand

"*The thing became a trumpet; whence he blew
Soul-animating strains—alas, too few!*"

These lines were composed almost extempore and, probably, the poet preferred, even upon reflection, to risk his judgment rather than to alter his lines. An able writer has well said that this very praise seems like censure. Wordsworth's own sonnet on *Toussaint L'Ouverture* is well known; but, like Longfellow, he had not always at command that deftness and power of condensation required in this difficult form of poem; hence in their very best pieces of this character we often find prosaic expressions and the sonnet being limited in extent, as well as rigid in form, every word should count. The writer has somewhere seen it stated, that it was this very inability to easily compress his thoughts that led Wordsworth to abandon his attempt to translate the sonnets of Michael Angelo.

Shakespeare did not choose to impose upon his genius the fetters of a foreign model; he abolished the pause after the octave, ignored the Petrarchian arrangement of rhymes and concluded his three quotations with a couplet. Most admired of the sonnets of the great dramatist are the XXIX. and CXXIX.

To some, the foregoing remarks may appear like an effort to disparage the excellence of Rossetti's work. They

are, however, otherwise intended. If we are compelled to search the pages of so great a master as Wordsworth for an illustration of more profound passion than is to be found in *Jenny*; to scan carefully the best lyrics of our two chief minstrels, Burns and Moore, for proof of a superiority not always beyond question, and find Milton himself inferior to him in the intricate management of the sonnet, we are, in effect, claiming for Rossetti's poetry the merits of a first class selection. Indeed, excellence in this difficult composition is the touchstone that reveals the presence of genius and it is this perfect finish in his work that explains the extent of his influence upon such writers as Swinburne and Morris. To us there are, in even his best literary performances, passages hopelessly obscure; yet, doubtless, these also are but subtleties of the poet's art clear enough to a brother craftsman. Obscurity is not, to even the common reader, a characteristic of Rossetti. The union of religion and art, which distinguishes his poetry, arose, no doubt, from both his Italian blood and his study of the great Italian masters, and one may suspect that a modern native of that country would incline to regard his literary work as the production of some fellow townsman, rather than that of a mediæval writer. T. Hall Caine, his friend and biographer, says that in "habits of thought and feeling, Rossetti was essentially a monk," and the hint might be of value, were there not so great a variety of types between the diverting Friar Tuck of Scott's romance and the learned Friar Bacon of history.

The Pre-Raphaelite idea of painting nature as it lay around them, led members of that "Brotherhood," and some-

times our author himself, to extend unduly the limits of decorum. To the pure all things are pure, and Rossetti was not aware of any immoral tendency in his writings, until the broadside of the pseudonymous "Thos. Maitland" (Robert Buchanan) appeared in the *Contemporary Review*. The cue was taken up by the *North American Review* and, "like village curs that bark because their fellows do," the cry was echoed by the whole pack of lesser journals.

The fine feelings of that poet painter received a shock from which he never completely recovered. Perhaps it had been better for his reputation as a poet had *Nuptial Sleep* never been penned,

and one or two other pieces could be omitted from his literary creations without regret.

The purpose of this paper is not to present anything like a complete sketch of the great exponent of the Pre-Raphaelite movement; for this would include some account of a volume of translations—also a number of prose pamphlets, as well as a criticism of his work as a painter, in which department he attained at least as great eminence as in the domain of letters. Want of ability warns the writer not to attempt the former, and want of space prevents even a brief summary of the personality and the influence of Rossetti and his school.

CENTENNIAL ODE.

BY CONDÉ B. PALLEN, PH. D.

[Written for and delivered at the Centenary of Georgetown University, Feb. 21st, 1889.]

When youth, O Alma Mater, on the threshold stood,
 The hot thirst of fame within the blood,
 And turned with longing eyes
 To life's giant enterprise,
 Under the future's gilded spell
 Lightly we said farewell
 To these dear scenes, and down yon narrow street,
 With throbbing heart and hastening feet,
 Sought the jostling throng
 That o'er life's highway streams along:
 Lightly we went, Hope in the van,
 While life like music ran
 Melodiously through heart and brain,
 Each step a victory, each moment gain!
 Lightly we went,—but laden now
 Return with deeper love, blown to full flower
 By riper knowledge of the absent hour;
 And on this day of days,
 When like a hundred stars upon thy brow
 Thy hundred years in splendor blaze,
 Lay at thy feet the tribute of our praise.

As dew wept down on leaf and flower, when morn
 Grows tremulous within the east scarce born,
 Mirrors in every crystal drop the radiant sun,
 In myriad lesser lights reflecting one,
 Our loves receive thy love's desire,
 And thousand fold return the sacred fire.

II.

From distant lands, where in soft splendour beams
 The Southern Cross through silent deeps of air,
 Making a solemn glory of the night that seems
 As if angelic choirs were chanting there—
 From lands where winter's icy banners flare
 Upon rude blasts blown down in roaring war
 From solitudes beneath the polar star ;
 From lands where morning's earliest rays unbar
 The gates of sleep to rouse the eager throng
 With the keen note of industry's shrill song,
 While slumbering cities into being start
 And barter roars within the busy mart ;
 From lands where boundless prairie rolls along
 Its endless leagues, and towering summits leap
 To cloudless heights above Pacific's deep,
 Thy gathered sons assemble here
 To greet thee in thy hundredth year
 Of sweet maternity, and lay aside,
 For this brief hour, the buckler and the spear,
 As armed knights were wont of old to bide
 The truce of God, remembering Christ had died :—
 From all life's walks we come, in peace arrayed ;
 Where feverish Commerce piles the looms of trade
 With ceaseless hum, and from the myriad ways
 Of Law, where justice-tempered aegis stays
 And turns unbridled evil's lawless blade ;
 Where armed with new-found powers sage Galen's art
 Arrests the fatal flight of Death's dread dart ;
 Where on the stormy seas of high debate
 The Nation'd wisdom guides the bark of state ;
 Where sweet Religion takes sublimer part
 And drawing with her threefold chord above
 Leads fallen nature up to perfect love.
 Yet not alone thy sons, that here below
 Lift the glad voice in jubilation's song,
 Salute thee, but where Heaven's starry bow
 Rounds the vast firmament with fire, a throng
 Invisible, blest spirits once among

Thy mundane sons take up the great refrain,
Till all the blissful heights give back the strain,
That falls a benediction on thy head
From blessed hands of thy beloved dead,
And thy triumphant sons thence looking down
Flash on thy brow a spiritual crown,
A diadem of light, whose splendor rays
Immortal glory through eternal days!

III.

When virgin Liberty yet stood
Within the dawn of maidenhood,
Upon these hills was fixed thy seat,
The home of truth and learning's calm retreat
By blue Potomac's peaceful flood:
Scarce then had died the furious beat
Of rolling drum in loud alarm
Sounding the patriot's call to arm
Against the tyrant foe,
While yet the reeking sod was warm
With martyr blood spilt in the fearful throe
Of battle, and the trembling earth
Groaned in travail of a nation's birth
When came the man of peace, who bore
The cross and laurel to the shore,
Where sweet Cohonnguroton's waters pour;
And planted here the sacred tree:
And this was he
Of that same faith and race
With him who, taking up the bloodless steel
To make the Nation's woe or weal,
Alone of all the signers dared to trace
Not only his heroic name but native place,
And with the dauntless front of Freedom's son,
Wrote "Carrol of Carrolton!"
Rejoice in thy noble stem
And firm foundations, wrought
When minion foes were taught
How priceless is the gem of
Of Freedom, bought
By patriot steel in patriot hands
Against a narrow tyrant's slavish bands!
Around thy cradle blew the trumpet blast
Of victory, when Liberty at last
Burst the chains that held her bound,
And all the land leaped at the glorious sound,

And a Nation sprang to life,
 Strong-limbed and beautiful in power
 Through mighty wrestling in that heavy hour !
 Around thy cradle redolent
 Breathed the fresh fragrance of the spring
 Of Freedom, and its vigor blent
 With thine own blood, and sent
 Thy pulses dancing to the swing
 Of music born of hope in prophecy
 Of all the glory yet to be !

IV.

A century has rolled its solem tide
 Along the Nation's path, and by thy walls
 The generations ebbed and died,
 Fallen in the waste of time, as falls
 Yon river to the distant sea—
 And lo ! the promise of thine infancy !
 A stately palace rears its tower-capp'd height
 Upon thy hills, truths templed shrine,
 Shedding, like a beacon light,
 Its welcome rays across the brine
 To outward speeding ships that brave
 Mid-most ocean's storm beat wave,
 Or homeward-struggling barks that creep
 To haven from the warring deep.
 Beneath thy roof-tree's sheltering-span,
 Science, deep in Nature's various plan
 From lifeless dust to living man,
 Houses all her lore ; and Art, with eyes
 Within whose depths all beauty mirrored lies
 As in calm waters summer skies,
 Kindles at thy hearth her living flame ;
 With thee dwells the Gentle Dame
 Whose smile upon the exile's wandering path
 Like light soothed time-worn Dante's bitter wrath,
 Divine Philosophy, that strikes the trembling strings
 To the deep note that vibrates from the sum of things !
 And one of yet diviner mould
 Sheds her deep radiance on thy fold ;
 Of heavenly birth, her glance
 Lifts the soul in rapturous trance
 To the vision central of the world's desire,
 Where blinded by the fierce excess
 Of the light of blessedness
 Stars are quenched and blazing suns expire !

V.

"Not all I am shall die?"
Was the Roman poet's cry;—
Though now no conjuring priest
Leads the fattened beast
To the smoking altar, and the pride
Of Rome lies buried in her dust,
Not all thou wast, O Bard, has died,
And thou has conquered in the larger trust:
Here where learning holds her seat,
New-born generations greet
Thee, crowning with fresh bays
The triumphs of those elder days.
Nor thou alone of Greek or Roman line
Find'st here a temple and a shrine:
The stately Mantuan
Who sang the arms and man,
Ovid, whose melting lines in amorous flow
Like torrid rivers ran,
The silver-worded Cicero,
The buskined muse of Sophocles
And trumpet tongued Demosthenes;
Old Homer, whose heroic strain
Bade gods and men contend on Troy's fatal plain—
All, all the mighty train
That made the heart and brain
Of ancient letters, and that sent,
As fountains of the firmament,
The impetuous crystal flood
Of their rich speech into the blood
Of nations yet within the womb,
Find here a wider reign
Than universal Rome could claim!
Ye quickening powers! no Stygian gloom
Can quench the vital flame
That breathes its glory round the classic name;
Not dead but living voices of the past,
Not dead and to be cast,
Like blank annals of barbarian kings
Into the void of forgotten things,
But living souls with power to reach
The human heart in human speech,
And bind the generations each to each;
Leaping the centuries and giving breath
To ancient forms snatched back from empty death,
Till man in that large sympathy of mind,

Begot by wide communion with his kind,
 Across the age's broadening span
 Responsive greets his fellow man !
 Not death, but life prevails, and though men's lives
 Drop off the stem of Time like ripened fruit,
 Death reaps not all—the seed survives
 In other soil to strike the living root :
 Thus coming generations gather up the past,
 Each reaping widening profit from the last,
 And from the seed by others sown
 Wears the flower of wisdom as its own.

VI.

Splendor of poet's song, the living light
 Of letters across the night
 Of ages fled, Science begirt with power
 To build a universe from every flower
 That blows, and Wisdom's glowing height
 Whence the eagle mind may gaze
 Into the sun of Truth's full blaze,
 Are not all the glories of thy house ;
 Thine are these by that high right
 Which nature's self allows
 To those who consecrate their days
 To Learning's thorn-strewn ways :
 A light of still more constant glow,
 A flame sprung from a purer fire
 Than aught of human can inspire
 Sheds its clear radiance on thy brow ;
 A glory and a light that first
 Rose from Manresa's cave, and burst
 In fiery splendor on a wondering world
 When meek Loyola's hand unfurled
 His holy standard blazoned with the line,
 "The glory be not ours, O Lord, but thine !"
 O happy issue of Pamplona's war,
 When sank a warrior's earthly star,
 Not quenched, but with rekindled beam to rise
 And shed celestial fires from other skies !
 Where error rears its crested pride
 Against the spotless bride
 Of Truth, Loyola's flashing blade descends
 Upon the mailed casque, and rends
 The stubborn visor, laying bare
 The serpent face that lurked in hiding there ;
 With steady front against the swarming foe

Manresa's knight rains down the deadly blow,
As on the bloody field of Tours, Martel
With thundering mace smote down the infidel :
No carnal weapon wields he in the fight,
For his a spiritual sword of light,
Forged in the glowing smithies of the soul,
By Love attempered and by Truth made whole ;
No carnage reddens his victorious way,
He combats to give life and not to slay,
And like the hero fabled to our youth
He smites giant Error to free the princess Truth.
But other conquests wait the black-robed knight,
In other fields to wage the sacred fight :
See Xavier come, a burning brand
Of love, to distant India's sun-scorched strand,
And as a flame consumed by its own fire
His wasted frame in ardent love expire :—
Beneath our skies behold Loyola's band,
When pagan night yet palled the dismal land,
With martyr toil the savage waste explore,
From distant Maine to far Pacific's shore,
Christ in heart and crucifix in hand ;
No terrors daunt, no lawless wild appalls
Where love of souls the sainted hero calls,
But onward through the trackless waste before,
His fearless steps first tread the virgin sod,
And consecrate a new found world to God !

VII.

These, O Alma Mater, are thy bays,
Thy coronal of praise,
Wherewith thy hundred years are crowned ;
These the morning stars that rise
To fill with golden light the skies
That circle thy first cycle round ;
These the immortal fires that know
No setting in the heaven's wide expanse,
But kindle with an ever brighter glow,
As the years in crystal floods advance :
We, who stand upon the shore
And watch the impetuous flow
Of Time's river onward pour
Into the future's formless sea,
Dimly dream the glory yet to be ;
As in the gateways of the morn,
When the waning stars are shorn

Of their soft splendors, day is born,
 And the shimmering east grows white
 With the upward creeping light
 Against the westward flying night,
 We divine the glory yet concealed
 By the beauty half revealed.
 Thy hundred years upon thy cheek,
 Glowing with perennial truth,
 Sit like the first flush of youth ;
 Nor envious Time may wreak
 His wrinkled vengeance on thy brow
 And his harsh furrows plough
 To mark the rugged path
 Of his relentless wrath :
 When our swift days have measured out their span
 To the last limit of the thread,
 And we join Death's wan caravan
 To the shoreless regions of the dead,
 His dread shade shall have no power
 To blight the blossom of the flower
 That wreathes thy head ;
 But as the generations pass
 Like phantoms in Time's darkened glass,
 And ages in the ever widening past go down,
 From their dust shall spring fresh bays to weave thy crown.

CURRENT HISTORY AND LITERATURE

BY REV. MORGAN M. SHEEDY.

THE CHURCH AND THE METHODISTS.

It is an old charge frequently repeated that the Catholic Church does not favor religious liberty ; that in Catholic countries she has restricted liberty of conscience, notably in certain small South American republics. The Rev. John Lee, a Methodist minister of Chicago, through a letter addressed to Cardinal Gibbons, directed the attention of the Roman authorities to the alleged persecution of Protestants in South America and begged the Holy Father to interfere in the matter. During his recent visit

to Rome, Cardinal Gibbons, with his usual courtliness, dealt with the subject and forwarded to the Chicago clergyman the following reply :

ROME—Rev. John Lee: *Dear Sir:* In reply to your favor of the 20 ult., I beg to say that some days ago I referred the matter of the disabilities of Protestants in Peru, Ecuador and Bolivia to the cardinal secretary of state. His eminence now writes as follows: 'The letter written to your eminence by Mr. Lee, of Chicago, has reference to a state of things solely dependent upon the civil laws in force in the re-

publics of Peru, Ecuador and Bolivia. Nevertheless, as your eminence has been pleased to communicate to me the said letter, I have written to the apostolic delegate in the above named republics to obtain precise information concerning the laws which affect the conditions of Protestants there as regards both the exercise of their religion and the celebration of marriages. In communicating this to your eminence and taking it upon myself to call the attention of the Holy See to the information which the aforesaid delegates will send, I am etc.'

"In availing myself of the opportunity to tender you my best wishes for your welfare, I am, dear sir, yours sincerely in Christ.

J. CARDINAL GIBBONS."

This letter was read before a large meeting of Methodist ministers and gave universal satisfaction. Bigotry is hateful in all countries but particularly in nations nominally Catholic. There is nothing in the spirit or teaching of the Church that favors proscription or persecutions for religious opinions honestly entertained. Now, would it not be well and timely for the Methodists as a denomination, to denounce here at home the intolerance and proscription of political Protestantism? Are there no Methodist ministers giving aid and encouragement to A. P. Aism in its warfare against Catholics?

SUNDAY CLOSING LAW IN NEW YORK.

The enforcement of the Sunday closing law in New York has aroused, as might be expected, a strong feeling of opposition against Mayor Strong and the Commissioners of police. The liquor element is loud in its demand on Governor Morton to convene the

legislature that a new excise law might be passed "which will permit the temperate use of liquor under reasonable restrictions on Sunday, without permitting drunkenness and disorder." This would on the face of it be a difficult thing to do. There is little likelihood of the Governor, even to please the liquor people, calling the members of the legislature together. The only assemblage in New York this summer that will deal with the problem and that in a manner to afford little comfort to the saloon men, is the Catholic Total Abstinence Union of America which holds its annual convention there in the first week of August. This body will favor the law as it stands, and will do all that it can to strengthen the hands of the authorities in enforcing it.

THE REVOLT IN CUBA.

This is the season when the Cuban revolutionists are likely to put forth their best efforts. The elements are now on the side of Cuba. The yellow fever months are July, August, and September. This dread disease will play havoc with the unacclimated Spanish troops and is likely to carry off whole regiments. It is said arrangements are being made to supply Cuba with arms and munition of war by swift sailing boats from Central and South America. For the most part the arms will be originally shipped from the United States and in this way the neutrality laws will be evaded. If Spain cannot suppress the revolt this year, it is rather doubtful whether she will be ever able to do so. The prospects of success were never so favorable for the Cuban patriots as they seem to be at present.

THE CHRISTIAN ENDEAVORS.

The Christian Endeavor convention that recently met in Boston was a great assemblage. There were present over fifty thousand delegates. There was a vast amount of enthusiasm, much speech-making, fine singing and a good time generally in this great gathering of earnest young Christians. The Athens of America never had so large a body of interesting young people within her gates. And they behaved well; the sternest Puritan could not but be edified by their Christian demeanor.

The Christian Endeavor society was started by a Maine minister only a few years ago for the stimulation of Christian work and self-denial among the young people of his own congregation especially, yet it now contains a total membership of about 2,400,000 in this and foreign countries, the great majority being in the United States. It requires loyalty to Christ, and in this country also stimulates patriotism. The great feature of the Boston meeting was an open-air demonstration on the Common, where patriotic hymns were sung under the leadership of a chorus of 3,000 trained voices.

The society is doing important work in awakening citizens to a better appreciation of their civic duties, especially in relation to municipal administration.

SALISBURY'S NEPOTISM.

The appearance of three of the nephews of Lord Salisbury in the new Cabinet might cause some remarks about nepotism if it happened in this country. But a Tory minister is not going to let a little prejudice like that interfere with the great duty of looking out for the family.

THE ELECTIONS IN GREAT BRITAIN AND IRELAND.

The British parliament was dissolved on the eight of July. The new parliament must be convened within five weeks of the date of dissolution, so that the great political campaign on which the people of Great Britain and Ireland have entered, must be ended in the short space of thirty-five days. In this country for an electoral contest of equal importance we take the best part of a year. We nominate our presidents generally in June, but the elected candidate does not assume office till the ensuing 4th of March; and unless a special session of Congress is called, it is more than a year from the date of the presidential election until the new regime is fully installed in power at Washington.

The forecasts that have been given of the probable results of the elections in Great Britain, have been almost without exception favorable to the Conservatives. Within the past week or two, however, since Salisbury has been making plain the reactionary animus of the Conservatives, the Liberals have been picking up their courage, and the result will be closer than was thought probable some weeks ago. The Liberal platform calls for home rule for Ireland, local option in the regulation of the liquor traffic, and depriving the House of Lords of the veto power on bills that pass the Commons. Incidental to these issues is disestablishment in Wales, which may be followed in the lapse of time by disestablishment in England, and bills for the reform of the municipal franchise. The Liberals have a well-defined set of principles, if they only had such a leader as Galdstone was 25 years ago to press them. Mending the House of Lords

with a peer as a leader and chief of the party does not consist, and is the weak point of the Liberal situation. Yet it is difficult to see how the Liberals can be again in power in England unless the hereditary legislators have their veto taken away. It is a necessity of the existence and usefulness of the Liberal party.

OUR RELIGIOUS CENSUS.

According to the census report, covering the statistics of churches in the United States, which has just come from the press in Washington, D. C., the membership of the Catholic Church exceeds that of any other religious body by nearly 2,000,000. The estimate is based on communicants only. It allows the Catholics 6,250,000—an underestimate, certainly. The Methodists come next to the Catholics with 4,600,000; and, considering the influence they exert, it will surprise many to know that the Episcopalians number only 640,000. They have, however, a higher average of wealth and cultivation than any other Protestant body. When it is considered that our total population is easily 70,000,000, it is rather startling to set against it the comparatively small figure of 20,812,806 for a total active membership of all religious bodies. Even estimating membership on baptisms as the Catholic Church does, what a host of the population is still outside of any religious influence! Missions to the heathen at home are evidently called for.

THE MANITOBA SCHOOL DIFFICULTY.

A secular paper, discussing the Manitoba school difficulty, makes the following pertinent comments on the revision by the Manitoba legislature of the conclusion reached by the privy council in England:

"The people of that province have acted on their sense of what ought to be done locally, not upon their duty to the Dominion of Canada and their wider relations. It may be that separate schools where the Roman Catholic population is but a fraction of the people are not desirable, but in carrying the settlement of the question to the highest tribunal within reach, it was implied that its decision would be accepted, and the present refusal of the government at Winnipeg raises an awkward issue. If the Province of Quebec, where the population is overwhelmingly Roman Catholic, should vote to abolish the Protestant schools, and compel the attendance of Protestant children at Roman Catholic schools, it would be regarded as a great hardship, but it would be only the carrying out of the same plan which the people of Manitoba have adopted."

A LEAGUE FOR CATHOLIC UNITY.

A league for the promotion and attainment of Catholic unity has been formed by a number of earnest and influential Protestants, among which we find the names of prominent clergymen and laymen. The object is the re-uniting of a divided Christendom. It has formulated a plan based on the four articles of the Lambeth Conference. These articles are:

1. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
2. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.
3. The two sacraments ordained by Christ Himself: Baptism and the Supper of the Lord, ministered with un-

falling use of Christ's words of institution, and of the elements ordained by Him.

4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

The league shall endeavor to promote the principles of Catholic unity by means of conferences, by the preparation, discussion, and publication of papers, thus educating public sentiment on the subject. Local circles will be formed throughout the country. Christians will be aroused to the evils of religious divisions and the necessity of unity. The formation of such a league we hail as an indication of a strong desire on the part of earnest Protestants to put an end to dissensions. The Divine Founder of Christianity prayed for unity of His followers. And that unity will come in God's own appointed hour. Union with the Mother Church will be all the more easily effected when the various Protestant bodies are themselves united.

CENTENARY OF A FAMOUS COLLEGE.

The Centenary celebration at Maynooth, Ireland, during the closing days of June directed the attention of the Catholic world to that great and historic educational and ecclesiastical establishment. Its foundation marked the new birth of Catholicity in Ireland. The terrible grip of the penal laws was being slowly relaxed, and the people who had held steadfastly to the ancient Faith were beginning to breathe less fearfully and to entertain hopes of better days. During the Centenary festivities addresses of the most cordial congratulation were received by the President and Masters of the College from all parts of the Catholic world.

Among the institutions that sent formal addresses were the Gregorian University of Rome, the University of Salamanca, in Spain; Georgetown University, in the United States; the Catholic Universities of Paris and Lyons, the University of Freiburg, in Switzerland; the Benedictine monasteries of Monte Cassino, in Italy; Solesmes, in France; Einsiedeln, in Switzerland; Maredsous, in Belgium; Beuron, in Hohenzollern, and Moelk, in Austria; also the monasteries of Tongerlo, in Belgium, and Bregenz, in the Tyrol. Several distinguished scholars and prelates in Italy, Austria, Hungary, Bavaria, France, etc., wrote to express their great admiration of the work done by Maynooth during the past hundred years, and wishing it a still more glorious career in the future.

THE INDUSTRIAL REVIVAL.

From the great centers of industry come the most encouraging reports of the revival in business. The outlook is bright with promise of peace between labor and capital; wages are voluntarily increased by employers; there are few workers who cannot find steady employment; the purchasing power of money is greater than it has been for some time; and there are everywhere the strongest indications that we are entering upon an era of general prosperity. It is certainly encouraging to note the announcements from week to week of mills enlarging their facilities and taking on more hands to fill orders; and it is no less auspicious to note in the monthly statements of the railroad companies the steady increase in traffic, which tells us that more of labor's products are being conveyed from producer to consumer, than has been for the past two years. With the assur-

ance of a bountiful harvest, there is nothing wanting to make our people prosperous and happy.

SOURCE OF BAD CITY GOVERNMENT.

The *Century* for July, discussing the civic revival, traces the causes of bad city government to the indifference of the people "who live in the best residence quarters, and do business in the tall buildings, and sit in the best pews of our churches." A great many of them are directly interested in the perpetuation of bad city government; assessors who could not be bribed, and city councils that would not give away franchises, are precisely what they do not covet. And those of the "best people" who are not so directly implicated, are either so busy with their own affairs that they wholly neglect their most solemn obligations as citizens, or else are so sordid and so cowardly that they are unwilling to risk gain or popularity by openly opposing corruption. "It is not so much," concludes the writer in the *Century*, "by what these 'best citizens' have done as by what they have failed to do, that our cities are humiliated."

HUXLEY AND HIS TEACHING.

By the death of Huxley, of the four great promoters of religious unbelief among English speaking people, Darwin, Spencer, Tyndall and Huxley, one alone survives, Mr. Spencer. Huxley was more active and efficient in propagating unbelief than any of the others. It was he who invented or rather revived the term "Agnosticism," a name borne by heretics of the third century in contradistinction to Gnostics, and he succeeded to a certain extent in popularizing the word among a set of shallow thinkers and would-be scientists. A generation ago, when

those four English philosophers began their teachings, it would have been impossible to find any acceptance of their views if they had, like the Continental apostles of pure rationalism, openly denied the existence of a Supreme Being. Hence they adopted a middle course, but one no less certain to destroy the foundations of Christian faith in the end. The existence of an "Intelligent First Cause" had always been accepted by rationalists, even by infidels like Voltaire and Rousseau. The burden of proof had always been upon those who were impious and audacious enough to deny this patent fact of the universe. Huxley tried to evade this fact; he did not deny the existence of a First Cause, but insisted that he was unable to satisfy himself of its existence. He reiterated to the last that he never denied that there was a God, but denied only the knowledge that there was. In the preface to the fifth volume of his "Collected Essays", published last year, he asserted that he had not in his investigations put himself out to attack the Bible, and he denied ever harboring any hatred of Christianity. Whatever may have been his own belief, there can be no question that his teachings and those of the school to which he belonged have done much to unsettle the belief of others in the Supernatural. Agnosticism was and is but a mild name for infidelity.

A REMARKABLE PERSONAGE.

It is perhaps unnecessary to say that Prof. Lombroso, whose theories concerning criminality, insanity, genius and other matters have set the world agog for some time, is rather a remarkable personage. While most people may regard his views as far-fetched and purely visionary, he has

yet shown himself a clever investigator and a man of more than mean power and ability. He has built up quite a school of criminology, and among those who have derived inspiration from this line of study from him, perhaps, the most prominent at present is Dr. Max Nordau, whose "Degeneration" has stirred up the reading public. A correspondent gives the following description of Lombroso :

"He is small, vivacious, impetuous, a linguist and a Jew, and narrowly escaped being a genius. His start in life was inauspicious, for at 13 he produced tragedies; a little later he was deep in the ancient languages; then he took to medicine; and finally, of course, to authorship. As an author, he may fairly be said to have caused a sensation. In his vocabulary madness and genius are interchangeable terms, and his conclusions, which he takes as facts, are decidedly pessimistic. In his opinion, civilization is a fraud and a failure, education a sham, and man in the aggregate unquestionably criminal. He would do away with novels, colleges, newspapers, histories, philosophies and theaters as causes of corruption. In a word, he would have the world remodeled, and doubtless he knows the man who could do the remodeling. But we fear that under the new regime the race would have rather a hard time of it."

His latest work is a consideration of the female criminal.

WHITCOMB RILEY'S ADVICE TO YOUNG POETS.

In a conversation with James Whitcomb Riley not long ago, one of the friends turned the talk on poets and poetry. "What is your advice to poets, Riley?" said one of the party.

"What the great run of people who advise generally overlook, I think," he said. "I was reading the other day the views of a prominent literary man, who seemed to think that all of the inspiration for poetry lay in the older countries and not in ours. I think that is a mistake. If I were asked to advise young poets I would say to them, do not travel, but remain here in America, the most poetical country on the face of the earth. Do not go to Europe to discover rivers that roll majestically along to the sea, nor to hunt up the Alps for climbing purposes, but remain here, where nature is just as beautiful and inspiring. True, our country is not so old as Europe, has no moss-covered castles, where valiant knights once punched each other in sportive jousts and crowned some lady fair, but we have here more modern and better poetical subjects. The poetry of the future, in my opinion, will celebrate deeds that are not ancient, but happen daily, and will be truly of to-day. Our country is great and stretches over an immense territory. What types, what local customs and traits, what scenery, what bravery, what romantic episodes daily chronicled by the papers can furnish themes for poets! They have but to reach forth and grasp it and not hunt for it in foreign lands. The most essential thing to qualify a young poet for success in this country is proper discernment. They naturally imagine that the place of their birth is the last place to find inspiration or subjects. But you will notice that, as a rule, a man may leave his place of birth and remain away for years, but a time will come when he wishes to go back and see the familiar country again. If a man is raised in a prairie country he never

feels satisfied living in a hilly section. Yet he never sees at first any poetry in the prairies except when the longing to go back overtakes him, and then he only feels it. And so we live, come and go, and never realize the beautiful poetry that surrounds us on every side. The far off, the unattainable is the poetry that the poet who never sings is always sighing for and never reaches."

H. Rider Haggard's new novel bears the name "Hart of the World." Like Anthony Hope Hawkins and Stanley Weyman, Haggard aspires to be a member of parliament. If his campaign were made on the value of his

books to the world, it would be a question if his rights to the honors sought would be vindicated.

Mr. Kipling thinks that Michael Scott's "The Cruise of the Midge," is entitled to a first place in a list of the best stories for boys.

Not willing, perhaps, to be excelled by his brilliant wife, Katherine Tynan Hinkson, her husband, H. A. Hinkson, has just announced his first novel, a tale of Western Ireland, entitled, "Golden Lads and Girls." Mrs. Hinkson has just published a new story, "The Way of a Maid."

INFALLIBILITY, ITS PROVINCE AND POWER.

BY JULIA MCOLIFF.

What must be the face-to-face antagonist by which to withstand and baffle the energy of passion and the corroding scepticism of the intellect in religious inquiries?

The tendencies of reason are towards simple unbelief in matters of religion, hence in the pagan world when our Lord came, the last traces of religious knowledge had all but disappeared from those portions of the earth in which the intellect had been active, and had had a career.

In these later days, outside of the Church, things are tending with greater rapidity than in the old time to atheism in one shape or another.

Experience proves that the Bible does not answer a purpose for which it was never intended; a book, after all, cannot make a stand against the wild living intellect of man, and the Bible testifies to its own power as an universal solvent acting upon religions.

God himself, saw fit to interfere, and make provisions for retaining in the world a knowledge of himself so definite and distinct, as to be proof against human scepticism, by introducing a power invested with the prerogative of Infallibility in religious matters, as an effective means of withstanding the difficulty.

This is the claim of the Catholic Church; adapted by the mercy of the creator to restrain too great freedom of thought and rescue it from suicidal excesses.

Unaided reason, when rightly exercised, leads to belief in God, in the immortality of the soul, and in future retribution; but no truth, however sacred, can stand against faulty reason in the long run. There is nothing surprising that God should think fit to introduce such a power into the world. In the beginning, man rebelled against his maker and became possessed of evil;

the human race is terribly out of joint with the purposes of its Creator and has brought about the divine interposition which placed a suitable antagonist to resist it, not simply by teaching and preaching, but by an inward spiritual power or grace, of which the Church is the channel.

She has it in charge to rescue human nature from its misery by lifting it to a higher level than its own, and she teaches that each individual man must be in his own person one whole and perfect temple of God, while he is also one of the living stones which build up the visible Church.

For doing this great work, the Church has been granted the power of Infallibility.

This power viewed in its fullness is as tremendous as the giant evil which has called for it.

The Catholic Church claims to know for certain, the very meaning of every portion of the Divine Message which was committed by our Lord to His Apostles. It claims to know its own limits, and to decide what it can determine absolutely, and what it can not, and to have a hold on statements not directly religious.

In the course of ages, Catholic inquiry has taken certain definite shapes, and has grown into the form of a science with a method of its own, under the intellectual handling of great minds, as St. Augustine, St. Thomas and other Fathers. In the matter of new dogmatic definitions which from time to time have been made, they are but the clothing of the Catholic doctrine as already defined and we accept them unquestioned.

The Church can impose silence on all matters which it has pronounced

dangerous, and Catholics receive this first with submission and loyalty.

Such restrictions may seem at sight to weigh down the intellect, but this impression is not borne out in the history of the conflict between Infallibility and reason; the energy of the human intellect thrives under the terrible blows of the divinely fashioned weapon.

Every exercise of Infallibility is brought into action by an operation of reason, both by its ally and by its opponent, and Catholic Christendom presents a continuous picture of conflict between Authority and private judgment, alternately advancing and retreating as the ebb and flow of the tide.

In the process of inquiry and deliberation which ends in Infallible enunciation, individual reason has been paramount, and some of the great Councils have been guided in their decisions by the commanding genius of individuals, sometimes young and of inferior rank. This shows that the Church does not destroy the energy of Catholic intellect, nor the independence of the mind, as her whole history proves.

Take the Middle Ages, when the Church was the repository of all learning and arts, the intellect of the educated classes was never more active; controversies might proceed for years and Rome remain silent; after a long while they may come before the Supreme Power; the questions have been viewed on every side and Authority is called upon to pronounce a decision; sometimes the whole must be gone through again; this tends to give liberty and courage to individuals. Of course, there are cases of an urgent nature where an appeal to the highest Authority must be made at once, but ordinarily, by reason of their great

power, Popes are slow in the use of it.

The Church is a vast assemblage of human beings with wilful intellects, brought together by the majesty of a superhuman Power.

Infallibility is a supply for a need, and it does not go beyond the need. Its object and its effect, is not to enfeeble the freedom or vigor of human thought in religious speculation, but to resist and control its extravagance.

Its great work has been to put down Arianism, Lutheranism and all schisms and heresies which have risen up from time to time.

The great truths of the moral law, of natural religion and of Apostolic faith are its boundary and foundation; it must be guided by scripture and tradition; nothing can be presented to me in time to come as a part of the faith, but what I ought to have already received; nothing can be imposed upon me contrary to what I already hold.

For instance, the doctrine of the Immaculate Conception over which Protestants stumble, Catholics have no intellectual difficulty on this subject; there is no burden in holding that the Blessed Virgin was conceived without original sin; it has been defined as a dogma because Catholics did believe it. Those who defended it in past ages had not attained precision in their view of it; it cannot be called new, as it has taken about eight centuries to promulgate it.

The great trial to reason is the august prerogative of the Catholic Church to an indirect jurisdiction on subject-matter which lies beyond its own proper limits. It could not act in its own province unless it had a right to act out of it; to judge in secular matters of philosophy, science, literature and

history, and to demand our submission to her claims.

The Catholic Church claims to censure books, silence authors and forbid discussions. This is done as a measure of discipline; it must be obeyed without a word, and perhaps in time it will recede from its own injunctions. In these cases it is never a question of faith; whatever is a matter of faith is true at all times and can never be unsaid.

Though we may sometimes feel the severities of Authority, we should always submit and be silent, for it is right. If we study the past, we will see how the initial error of what afterwards proved a heresy, was the urging forward of some truth against prohibition, at an unseasonable time. The one who presents it may seem a martyr to free opinion, and though the case may not fall within the subject-matter in which Authority is Infallible, the Church has a right to act, though it may be regarded as interfering with private judgment and exalting opinion to dogma.

Every day the circle of secular knowledge is being enlarged; new discoveries, certain and probable, have an indirect bearing upon religious opinions, and the adjustment of the claims of Revelation and natural science; things suspected, not ascertained, are presented by the schools as facts, and souls are in danger of being led away by too liberal thought about the unseen and future. It is called the education of the lay world, but it is really opening the door to evils which are not comprehended, and a plausible scepticism is called the development of human reason.

But, "The Lord shall fight for you and ye shall hold your peace." We have cause to be thankful for the blessing of Infallibility; for having so clear a direction in a matter so difficult.

THE BATTLE OF CHEONDEROGA.*

BY HELENA T. GOESSMANN, M. PH.

(A Study of Lake Champlain in 1609.)

In the history of the Indian life flourishing in the region of Lake Champlain or allied to the former by intermarriages and mutual protection, there is no one class of aborigines identified with the early days of American traditions which offers such a wide range of characteristics, commendable and otherwise, to the students of that period in American tradition, as that of the Iroquois Nation.

From its first existant folk-lore to the time of French invasion and influence, this region, purely the ideal of the forest primeval, teemed with the wealth of strength, pride and a pagan rule quite as iron clad and irrevocable, however, in its council chambers of rugged caves or forest depths as was that of the Caesars amid the exotic comforts of Roman pomp. Strong, aggressive, and yet undisturbed by alien masters, these children of the wilderness had created for themselves a prominent place already in the chronicle of nations.

Simple and trusting, when under the guidance of a leader whom they feared and followed, they at the same time possessed a ferocity which, once roused in retaliation for real or seeming wrongs, led them unflinchingly into atrocities beyond even the descriptive power of the facile pen possessed by their interested observer, Samuel de Champlain.

It is extremely difficult in pursuing the fascinating journals of this famous explorer, to select just such points of reflections and paragraphs for quotations as would keep unbroken the chain of facts and plan of travels as they are minutely and conscientiously related, and still not omit for a passing impression perhaps historical data of importance.

A traveler who philosophized with the good poet,

"That all places which the eyes of heaven
visit
Are to the wise man ports and happy
havens."

Champlain lost nothing of the natural beauties of new regions in his efforts to solve the problem of the practical possibilities and present utility of the varied phases of life which he reverently touched. The merchant, the warrior, the philanthropist, the and Christian gentleman, he proved the consistancy of the worthy proverb of "rich eyes and poor hands," by a conscientious use of the seventh commandment, and carried with him to his natal shores facts and humanitarian plans as the principal trophies of his voyages of exploration.

Let us, in the interest of his untiring labors, follow in fancy one typical expedition of his.

On the morning of July 2, 1609, he embarked at the Iroquois Falls to ex-

*Indian manner of spelling Ticonderoga.

plore the great lake, admire its wooded shores, behold the wealth and variety of its fish and enter with his Indian companions the abode of their hated enemies and oppressors.

Earlier in the season, when the hills and streams were just released from winter's grasp, he had met on the banks of the River St. Anne two tribes of Indians, the Hurons and Algonquins, who through their two chiefs, Yroquet and Ochastegua, had extended the most cordial of Indian hospitality to the good French mariner and his associate Pont Gravè, and at the same time enlisted their sympathy and support in a projected campaign now maturing in their war councils on little "St. Eloi."

"They had," said Champlain, "a fierce longing for vengeance and had solicited all the savages, whom I saw on the bank of the river, to come and make an alliance with us, and that their never having seen Christians also impelled them to come and visit us; that I should do with them and their companions as I wished; that they had no children with them, but men versed in war and full of courage, acquainted with the country and rivers in the land of the Iroquois; that now they entreated me to return to our settlement, that they might see our houses, and that, after three days, we should all together come back to engage in war; that, as a token of firm friendship and joy, I should have muskets and arquebuses fired, at which they would be greatly pleased. This I did, when they uttered great cries of astonishment, especially those who had never heard nor seen the like."

The compact agreed upon was carried out, and time flew rapidly from the hour of embarkment, until the In-

dian forces enthused with their leadership and anxious to revenge the wrongs upon the territory of the haughty Iroquois reached three leagues beyond the pine crowned island of Nolx.

"Here," continued Champlain, "they all at once set to work, some to cut wood, and others to obtain the bark of trees for covering their cabins, for the sake of sheltering themselves, others to fell large trees for constructing a barricade on the river bank around their cabins, which they do so quickly that in less than two hours so much is accomplished that five hundred of their enemies would find it very difficult to dislodge them without killing large numbers. They make no barricade on the river-bank, where their canoes are drawn up, in order that they may be able to embark, if occasion requires."

Later in the evening a little fleet of canoes containing scouts puts out from the shelter of the shore to spy upon the enemy or awaken the sleeping fellow-warriors if there were signs of a coming attack.

Meanwhile, in the centre of the camp the Pilotois (sorcerers) have constructed their cabins, and wrapped in mystery and the scant habiliments of Indian military garb, they invoked in loud tones, broken words, and pirated expressions from less familiar Indian dialects the assistance of the gods of war.

His Satanic Majesty, represented by huge stones placed prominently before the doors, was invoked for promises of victory.

Champlain witnessed these ceremonies often in his tours of discovery, and he marvels thus at the unsophisticated belief of the Indians in the very evident tricks of these would-be inspired jugglers.

"They," he relates, "frequently told me that the shaking cabin, which I saw, proceeded from the devil, who made it move, and not the man inside, although I could see the contrary; for, as I have stated above, it was the Pillotois who took one of the supports of the cabin, and made it move in this manner. They told me also that I should see fire come out from the top, which I did not see at all. These rogues counterfeit also their voice, so that it is heavy and clear, and speak in a language unknown to the other savages. And, when they represent it as broken, the savages think that the devil is speaking, and telling them what is to happen in their war, and what they must do.

But all these scapegraces who play the soothsayer, out of a hundred words do not speak two that are true, and impose upon these poor people. There are enough like them in the world, who take food from the mouths of the people by their impostures, as these worthies do. I often remonstrated with the people, telling them that all they did was sheer nonsense, and that they ought not to put confidence in them."

Amusing in the extreme were the ceremonies which followed these revelations and which related to the anticipated battles, the position of each warrior, and preliminary drill necessary for a clear understanding of each individual's responsibility in the coming contest.

He describes then the peculiar assemblage. "After ascertaining from their soothsayers what is to be their fortune, the chiefs take sticks a foot long, and as many as there are soldiers. They take others, somewhat larger, to indicate the chiefs. Then they go into

the wood, and seek out a level place, five or six feet square, where the chief, as sergeant-major, puts all the sticks in such order as seems to him best. Then he calls all his companions, who come all armed; and he indicates to them the rank and order they are to observe in battle with their enemies. All the savages watch carefully this proceeding, observing attentively the outline which their chief has made with the sticks. Then they go away, and set to placing themselves in such order as the sticks were in, when they mingle with each other, and return again to their proper order, which manœuvre they repeat two or three times, and at all their encampments, without needing a sergeant to keep them in the proper order, which they are able to keep accurately without any confusion. This is their rule in war."

The entrance of Champlain to the lake which was to bear his name must have been an imposing sight. He, seated in his canoe and followed by sixty more filled with brown, painted and befeathered savages who made no sound but that soft musical plash which followed the motion of the oars in the limped water, gazed upon the hills covered with woods and bare peaks of jutting rock white as snow, and his soul silenced, held communion with God.

Exaggerated as it may be deemed in the sense of number and circumference, his first impression of the lake and its surroundings are worthy of quotation.

"We entered the lake, which is of great extent, say eighty or a hundred leagues long, where I saw four fine islands, ten, twelve and fifteen leagues long, which were formerly inhabited by the savages like the river of the

Iroquois; but they had been abandoned since the wars of the savages with one another prevail. There are also many rivers falling into the lake, bordered by many fine trees of the same kinds as those we have seen in France, with many vines finer than I have seen in any other place; also many chestnut trees on the border of this lake, which I had not seen before."

Through the water about the canoes played and glided the Gar Pike, the great silver gray fish, the enemy of all smaller life within its domain.

"The savages," he says, "gave me the head of one of them, of which they make great account, saying that, when they have the headache, they bleed themselves with the teeth of this fish on the spot where they suffer pain, when it suddenly passes away."

To the west of him, glistening with their lime stone caps, the Green Mountain Range with its Chin, Nose, Camel's Hump, Jay and Killington Peaks filled him with wonder, and turning to the south where his eyes rested upon the Adirondack Mountains, marked here and there against the summer sky by Marcy, Dix's Peak, Nipple Top, White Face, Raven Hill and Bald Peak, he praised the Creator of such a wonder world, while the songs of forest birds and insect life, hovering amid the swamp and thicket confines of the water, sang with him nature's anthem to its Maker.

Weird was the evening before the battle. The empty canoes drawn up under the shadows of the rocks and fastened in chain-like symmetry together resembled so many black shadowy forms prone upon the shallow waters touching the shore. From this waiting band of Indians, to the camp of the enemy went two messengers to

inquire, as the chronicler says, "If the Iroquois wished to fight, to which the latter replied that they wanted nothing else: but they said that, at present, there was not much light, and that it would be necessary to wait for daylight, so as to be able to recognize each other; and that, as soon as the sun rose, they would offer us battle."

Then the night was given over to celebrations of a characteristic nature. From Champlain's Journal we learn that the hours until dawn "were spent in dancing and singing, on both sides, with endless insults and other talk; as, how little courage we had, how feeble a resistance we would make against their arms, and that, when day came, we should realize it to our ruin. Ours also were not slow in retorting, telling them that they would see such execution of arms as never before, together with an abundance of such talk as is not unusual in the siege of a town."

At Ticonderoga, made famous less than two centuries after by the perfidy of a trusted official, this battle between the slender, agile Algonquins, their allies in revenge the fierce Hurons, and the inhuman Iroquois took place.

"After arming ourselves," says Champlain, "with light armor, we each took an arquebuse, and went on shore. I saw the enemy go out of their barricade, nearly two hundred in number, stout and rugged in appearance. They came at a slow pace towards us, with a dignity and assurance which greatly amused me, having three chiefs at their head. Our men also advanced in the same order, telling me that those who had three large plumes were the chiefs, and that they had only these three, and that they could be distinguished by these plumes, which

were much larger than those of their companions, and that I should do what I could to kill them. I promised to do all in my power, and said that I was very sorry they could not understand me, so that I might give order and shape to their mode of attacking their enemies, and then we should, without doubt, defeat them all; but that this could not now be obviated, and that I should be very glad to show them my courage and good will when we should engage in the fight.

"As soon as we had landed, they began to run for some two hundred paces towards their enemies, who stood firmly, not having as yet noticed my companions, who went into the woods with some savages. Our men began to call me with loud cries; and, in order to give me a passage way, they opened in two parts, and put me at their head, where I marched some twenty paces in advance of the rest, until I was within about thirty paces of the enemy, who at once noticed me, and, halting, gazed at me, as I did also at them. When I saw them making a move to fire at us, I rested my musket against my cheek, and aimed directly at one of the three chiefs. With the same shot, two fell to the ground; and one of their men was so wounded that he died some time after. I had loaded my musket with four balls. When our side saw this shot so favorable to them, they began to raise such loud cries that one could not have heard it thunder. Meanwhile the arrows flew on both sides. The Iroquois were greatly astonished that two men had been so quickly killed, although they were equipped with armor woven from cotton thread, and with wood which was proof against their arrows. This caused great alarm among them. As

I was loading again, one of my companions fired a shot from the woods, which astonished them anew to such a degree that, seeing their chiefs dead, they lost courage, and took to flight, abandoning their camp and fort, and fleeing in the woods, whither I pursued them, killing still more of them. Our savages also killed several of them, and took ten or twelve of them prisoners. The remainder escaped with the wounded. Fifteen or sixteen were wounded on our side with arrow-shots; but they were soon healed.

"After gaining the victory, our men amused themselves by taking a great quantity of Indian corn and some meal from their enemies, and also their armor, which they had left behind them that they might run better. After feasting sumptuously, dancing and singing, we returned three hours after, with the prisoners. The spot where this attack took place is in latitude 43° and some minutes, and the lake was called Lake Champlain."

The defeat of the Iroquois was the signal for the festival of victory and the wounded warriors, their homes, rich fields and trophies of their past conquests fell into the hands of their hated foes from the north.

Indian warfare, like that of all savage nations, seems to really begin where that of civilized nations ends. To fearful for recital are the details of the treatment accorded to the unfortunate captives who had become the possessions of the Algonquins and Hurons.

Champlain pleaded with the Indians, and at last, weary, perhaps, with their inhuman sports, they embarked with the remainder of the prisoners for the return to their own lands. Throughout the course of the lake, they sang their wild

dance lays and hurled taunts at their captives. "When they reached Iroquois Falls," says Champlain, "the Algonquins returned to their own country; so also the Ochateguins (Hurons) with a part of the prisoners: well satisfied with the results of the war, and that I had accompanied them so readily. We separated accordingly with loud protestations of mutual friendship; and they asked me whether I would not like to go into their country, to assist them with continued fraternal relations; and I promised them I would do so.

I returned with the Montagnais. (Montagnets.) After informing myself from the prisoners in regard to their country, and of its probable extent, we packed up the baggage for the return, which was accomplished with such dispatch that we went every day in their canoes twenty-five or thirty leagues, which was their usual rate of traveling. When we arrived at the mouth of the river Iroquois, some of the savages dreamed that their enemies were pursuing them. This dream led them to move their camp forthwith, although the night was very inclement on account of the wind and rain; and they went and passed the remainder of the night, from fear of their enemies, amid high reeds on Lake St. Peter. Two days after, we arrived at our settlement, where I gave them some bread and peas; also some beads, which they asked me for, in order to ornament the heads of their enemies, for the purpose of merry-making upon their return."

Shortly after this expedition, Samuel de Champlain returned to France with Pont Gravé, leaving Pierre Chavin

of Dieppe in charge of his colonial interests. Once more on his natal soil, the good mariner met with the most cordial reception and generous concessions from his sovereign. He exhibited many curios from the new France, and astonished the royal auditor by his wonderful tales of the natives, their language, religion, social customs, appearance, and traditions.

More wonderful than any fairy tale to these calm, cultured people of a French court came these impressions so ably and minutely given by one who possessed the eyes of an artist trained in the school of Christianity and noble, godlike ideals.

To his memory noble tributes have been paid and through the labors of his pen the students of history in all parts of a modern educational world are able to study correctly the early social and material condition of a part of our land which may well be called the cradle of a national folk lore.

Mrs. Sigourney says in her quaint, dainty style of the Indian memories and traditions lingering in the forests and along the rivers of our country:

"You say they all have passed away,
That noble race and brave,
That their light canoes have vanished
From off the crested wave;
That 'mid the forests where they roamed,
There rings no hunter's shout;
But their name is on your waters
You may not wash it out."

So in the history of that beautiful lake bearing his name, Champlain's deeds of valor will live and his noble character be revered, when the present is counted among the periods of the world's history—grown *centurise old*.

CELTIC STUDIES.

BY REV. EUGENE O'GROWNEY.

The study of the Celtic languages and literatures has attracted so much attention from European scholars, of late years, that a short account of the origin, present state, and objects of the Celtic literary movement cannot fail to be of interest. Those of the REVIEW readers in whose veins surges the rich blood of the Celtic race will, no doubt, find in the subject a special interest.

THE CELTIC RACE.

At the beginning of the Christian era, the whole northwest of Europe was inhabited by tribes belonging to an ancient people known by various names. In Southern Europe they were spoken of as Kelts and as Keltikoi, and from these words the modern Kelt or Celt, and Keltic or Celtic are taken.* One tribe of the race found its way to Asia Minor, and their district took the name Galatia, from the word Galatoi, another form of the race name. It was to the descendants of this tribe that St. Paul addressed his epistle.

Long before Christian times the frontier tribes of the Celtic race had made their way over into Ireland and Britain, and the Irish Celts called themselves Gadeli, which in its modernized form Gaedhil (*pron* Gael) is still their name in the native tongue. The Gaelic race is thus but a branch of the Celtic.

The tribes which remained in north western Europe were known in Cæsar's time as Galli, or Gauls, and this name may be only a shortened form of Gaedelli. Their descendants still inhabit

Brittany, and still speak a Celtic dialect, and another branch of the race, passing over into Wales and ousting the former Gaelic inhabitants, were the ancestors of the present Welsh people. The Bretons and the Welsh form the Cymric (from the Welsh word Kymro, companion) branch of the Celtic race, and the Irish and Highland Scots form the Gaedhelic or Gaelic branch. Naturally, the Welsh and Breton dialects are almost identical, and the same is true of the Irish and Highland Gaelic.

PRESENT STATE OF THE CELTIC LANGUAGES.

In Wales the native language is spoken by all the people. There are several papers and magazines, daily, weekly, monthly and quarterly, printed exclusively in Welsh. In the Scottish Highlands, above the "Highland Line," Gaelic is spoken by everybody. The publications are chiefly of a religious character. About 60,000 people in Scotland speak the Gaelic, and in Canada there are many Gaelic speaking districts. In Ireland, for many centuries, the use of the native tongue was proscribed by English laws. New fashion, a stronger enemy, injured the prospects of the vernacular very much. About a quarter of a million of people still speak Irish at home, and in this country there must be over a million who can use it. The state of the Breton is much like that of the Scottish Gaelic.

*The first written forms of this name are found in Greek writers, and as the Greek kappa is usually represented by the English c, as in cenotaph, bicycle, the better English spelling would be Celt, Celtic (*pron.* selt, seltik).

CELTIC LITERATURE.

The Celtic people have always had an extensive popular literature, and at the present day there is no race which has a greater respect than they have for education and learning. Before the Celts came into contact with Roman culture, their literature was almost altogether oral, handed down from generation to generation by the literary classes, of which there were several grades.

In Ireland, soon after the coming of Christianity, the converted literary men began to commit to writing the great masterpieces of the old oral literature, and thus was commenced the long series of large Gaelic manuscripts, some of which lie on the shelves of Irish libraries, others, carried abroad by Irish missionaries, have found a home in continental collections, and still others, acquired by plunder or purchase, have enriched the shelves of the Bodleian and the British Museum.

The Gaelic literature committed to manuscript from the seventh to this century would fill over 50,000 of these pages.

In the Highlands, the floating oral literature remained unwritten until the last century, when some of MacPherson's translations (and amplifications) made the world aware of its existence. Scottish Gaels have produced some fine writers during the present century, especially in the religious department.

The Welsh, like the Irish, have both an ancient and a modern literature. There are two societies whose object it is to publish the oldest writings of the nation, and a good deal has been already done.

The Breton literature, like the Highland Gaelic, continued for centuries to be handed down orally. The most

valuable of the written literature is to be found in the old mystery plays, now being published by M. Loth and others.

Cornish, a Cymric dialect, became obsolete in the end of the last century, and has left hardly any trace.

THE CELTIC REVIVAL.

When MacPherson published, in the last century, his so-called translations from Ossian, the existence of any corresponding original text was at once questioned. Societies were organized in the Highlands for the purpose of collecting all remnants of Gaelic poetry, and it was finally established that MacPherson had followed the originals, if not very faithfully.

The few Irishmen who were then acquainted with the written native literature, discovered that the Scottish collections were only bad copies of the poems found in Irish MSS, and hence the beginning of this century saw the establishment of the Gaelic Society for the study of the native MS. literature. This society was followed by the Celtic, Archæological and Ossianic societies, each of which published several volumes of Gaelic text and translations. The labours of John O'Donovan, and of Eugene O'Curry, made known for the first time the extent and value of the literature which the nation possessed.

But the great impetus came from Germany. Zeuss, a German scholar, found in St. Gall and in other continental libraries, some of the oldest existing Gaelic manuscripts, and from these and others, with the help of the poor books then used, he constructed his wonderful *Celtic Grammar*, the result of fifteen years' labour, published in Berlin about forty years ago. Foreign students once made aware of the existence of a language and literature

practically unworked, and of wonderful attractiveness, hastened to devote themselves to Celtic studies. The number of German students of Celtic goes on increasing from year to year. Zeuss has been followed by Ebel, Thurneysen, Meyer, Nettlan, Zimmer, and in France, Gaidoz, DoHin and D'Artois. The *Revue Celtique* of Paris is now in its fifteenth year; a new Celtic magazine has just been established in Halle, Germany. Through the magazines and separate publications, a vast deal of the best of the old literature has already seen the light, and the grammatical structure of the language has been fairly well ascertained.

THE IRISH GAELIC MOVEMENT.

The work of O'Curry and O'Donovan and their fellow-workers, Todd and Petrie, has been carried on in Ireland by Whitley Stokes, Robert Atkinson, Father Edmund Hogan and Dr. MacCarthy of Youghal.

But, to be candid, the work of all the great scholars has hardly affected the great body of Irish people, and has not touched in any way those who speak Irish. The great fault of all Irish literary movements, previous to the present Gaelic League, was that they were appeals to the small studious classes, and not to the people generally. As far back as twenty years ago this was recognized, and a popular society for the preservation of the spoken language, and its cultivation in schools was established. The society published some elementary books, edited by the veteran John Fleming and Canon Bourke. Something was done also for Irish teaching in schools, and school texts were edited, which still hold the field. But,

from one cause or another, the society did not effect all that was proposed. The Gaelic Union was a later society on more popular lines. Its great work was the establishment of the *Gaelic Journal*, in the columns of which was printed, for the first time, the living Gaelic tongue of the people. The present Gaelic League has succeeded the Gaelic Union, but is established on a better basis. It appeals to everyone of Irish race to take an interest in the language, without a teacher. In its monthly journal, it publishes specimens of the spoken language, as used at the present day. In its columns alone, you can find the racy Irish wit and humor expressed in their natural language. It gathers up the old proverbs, folk-lore, songs and other floating traditional literature of the Gael. The Gaelic League counts among its members persons of all classes, from the Irish Lord Chancellor of England down to the hardy fisherman of the Western Islands, to whom English is an unknown tongue.

Do you wish to know something of the Gaelic language? For those who have no teacher, a series of Simple Lessons is being published by the present writer.†

Do you wish to know the extent, value and character of the literature of Ireland? You can procure the little book of Dr. Douglas Hyde, President of the Gaelic League.‡

Do you wish to take part in the Gaelic literary movement? If so, you will see what is being done and what you can help to do in the *Gaelic Journal*, published by the Gaelic League, 4 College Green, Dublin, price six pence a month, post free.

†*Simple Lessons in Irish*, for self instruction and for classes, giving the pronunciation. Part I., fourth edition. Part II., second edition. Price ten cents per part mailed free.

‡*Gaelic Literature*, Douglas Hyde. Price one shilling, by post one shilling and three pence.

THE MIDDLE AGES.

BY REV. JOHN T. POWER.

CHAPTER IV.—(Continued.)

THE REVIVAL OF LEARNING.

The tenth century is well rounded out by the Monk Gerbert otherwise known as Pope Sylvester II. In his youth Gerbert studied under Hatto, Archbishop of Vich and at Rhiems, where he opened a university course under the patronage of Otho II. Emperor of Germany. As tutor to the young Emperor Otho III., Gerbert had acquired a learning above the standard of his time. He first introduced in Western Europe the use of Arabic figures, which he learned while traveling in Spain. He spent a few years at the university of Cordova, where he acquired an extensive knowledge of chemistry, mechanics, mathematics. He is said to have invented an organ, the keys of which were moved by steam. He furnished the church of Magdeburg with the first specimen of a clock worked by weights. This kind of clocks remained in use until 1630 when Huygens substituted the pendulum.

On the death of Gregory V., Gerbert, Monk of Aurillac, ascended the throne of St. Peter under the name of Sylvester II., Feb. 19, A. D. 999.—The first Frenchman upon whom the honor had been conferred.

Among the grand characters of the tenth century must be mentioned St. Adelaide, who showed so much wisdom and piety in her three-fold office as wife, mother and grand-mother of the three Othos who ruled Germany. Among

the learned, Flodoard Canon of Rheims (966), who wrote the *Lives of the Popes* from St. Peter to Leo VII. (A. D. 939); St. Geunadius of Spain who engaged various religious communities to a mutual exchange of the volumes which they possessed (A. D. 914); Ratherius bishop of Verona, who revived the literary tastes of Germany and was intrusted by Otho the Great with the education of his brother Bruno, who became archbishop of Cologne; Simon Metaphrastes chief treasurer of the court of Constantinople, who collected the *lives of the saints* scattered through a thousand different works; Luitprand bishop of Cremona, historian of Otho I.; St Roswitha the learned nun (A. D. 940) who in her convent learned Latin, Greek, philosophy of Aristotle, music, poetry and the liberal arts. Her only instructors were two nuns of the same convent. Her poems relate to history and the drama and comprise: 1. *Panegyric of the Othos*; 2. *History of the Blessed Virgin*; 3. *The Ascension of Our Lord*; 4. *The Passion of St. Gendulf*; 5. *The History of St. Pelagius of Cordova*; 6. *The Fall and Conversion of St. Theophilus*; 7. *History of the Passion of St. Denis the Areopagite*; 8. *History St. Agnes Virgin and Martyr*. Her dramas, seven in number, are written in running verse in the style of Terence.—*Darras* Vol. II. pp. 609-611. Thus we have seen that from the fifth to the eleventh century all the sciences then known were cultivated by the Catholic

Church and "a mere knowledge of church music did not pass with the monks as learning." Since we are indebted to their learning in appreciating and their care in preserving and transcribing the most precious works of antiquity in Latin and Greek prose and verse. No age was wanting in scholars. Men who knew Greek and Latin and could write and even converse in these languages were found in every century. Witness Theodore and Abbot Adrian, St. Cadoc, St. Gall, Venerable Bede, Alcuin and the lights of Charlemagne's court, Alfred the Great, St. Dunstan, St. Isidore of Seville, Gerbert, and St. Roswitha, as a few of the names that might be mentioned. We are indebted to the Monk Plaundes for what are called Æsop's Fables. Surely Plaundes must have known Greek in order to compose in Greek this eminent classic. Even Hallam admits that there was a knowledge of Greek during the Middle Ages. "Charlemagne is said to have established a school for Greek at Osnabrug."—*Hallam, p. 864*; "Greek characters may occasionally be found in the writings of learned men as Lanfranc or William of Malmesbury"—*ibid.* "It is said Roger Bacon knew Greek."—*ibid p. 865*. "His contemporary Robert Grosseteste, Bishop of Lincoln, had a sufficient intimacy with it to write animadversions upon Suidas."—*ibid.* "In some parts of Calabria, which had been subject to the Eastern Empire till near the year A. D. 1100, the liturgy was still performed in Greek."—*ibid.* "A considerable acquaintance with the language was of course preserved"—*ibid.* "Charlemagne could read although he could not speak Greek."—*Hallam, Literature of Europe, p. 45*. "There were serving in

England in Bede's time disciples of Theodore and Adrian who understood Greek and Latin as well as their own language."—*ibid, p. 44*. "The Benedictines of St. Maur have enumerated as many as seventeen within France to whom they ascribe on the authority of contemporaries a portion of this learning during the reign of the Carolingians."—*ibid, p. 45*. "Duns Scotus and the two Hincmars were acquainted with Greek."—*ibid.* "It was studied by the brethren of St. Gall."—*ibid.* "Baldric, Bishop of Utrecht, Bruno of Cologne and Gerbert, besides a few others whom the historians of St. Maur record possessed a tolerable acquaintance with the Greek language."—*ibid.* "Some natives of that country took refuge in the diocese of Toul under the protection of the Bishop not long before (A. D. 1000). They formed separate societies, performing divine ceremonies in *their own* (Greek) language."—*ibid, p. 46*. "It is probable that Humbert, afterwards Cardinal, acquired from them that knowledge of the language by which he distinguished himself in controversy with their countrymen."—*ibid.* "Greek bishops and Greek monks are mentioned as settlers in France during the early part of the eleventh century."—*ibid.* "Monks came from Mount Sinai to Rouen to share in the liberality of Richard II., A. D. 1029."—*ibid.*

Now with all our boasted civilization in the declining years of the nineteenth century, where is the man not a born Greek who can converse in that classic tongue? Gladstone, ex-Premier of England, reads Homer and writes essays on the Iliad, but can he, like Cardinal Humbert of the eleventh century, carry on a controversy with a native of Greece with this language of Demos-

thenes? And where at the present day is there a scholar or a statesman that can be compared to Gladstone? Where is there a class of men at the present day outside of the Catholic Church (every priest of which can stand up and deliver a speech or write an essay in the Latin tongue), that can carry on a disputation in the vernacular of Cicero? Outside of that Church there are many ministers and preachers who quote Hume and Macaulay, Hallam and Maitland with an air of erudition, but cannot read either Tiraboschi or Muratori. That old and much maligned Church which is accused of fostering every kind of superstition and ignorance, kept alive during the Middle Ages amidst wars and tumults the knowledge of the Greek and Latin tongues, and now in the nineteenth century, when money is the God of the world and steam and electricity the boast of men, requires that every aspirant to the priesthood include in his scholastic curriculum a knowledge of Virgil and Cicero, Homer and Demosthenes.

It is true that Cardinal Baronius and others after him called the tenth century the *Iron Age*. But, as Monsignor Palmò says, we have now for the truer appreciation of that period monuments unknown to Cardinal Baronius. Ratherius, Bishop of Verona, tells us that in his time the ecclesiastical schools of Verona were in a flourishing condition, training up a great number of young men in the knowledge of canon law and sacred literature. Otto of Vercelli was establishing institutions of the same nature in his own diocese. The Congregation of Cluny, under its holy abbots, Benno, Odo and Mayeul, spread the taste for pious studies throughout all the monasteries of the

West. Muratori has published a catalogue of books in the monastery of Bobbio, in the tenth century, which shows the zealous care of the religious to preserve both sacred and profane authors from oblivion. The *Vatican* library employed twenty-three librarians at the same period, and all equal to their scientific mission."—*Darras*. Vol. II., pp. 626, 627. Then we should not forget the bishop of Worms, the learned Burchard (A. D. 1006), although some may say that he belongs to the eleventh century. He undertook the composition of a canonical theology. He was assisted in this voluminous compilation by Olbert, abbot of Gemblours; Walter, Bishop of Spire; and Brunicho, provost of the church of Worms, to whom he dedicated his work. The authorities he quotes in this great work are the Holy Scriptures, the Writings of the Fathers, St. Basil, St. Jerome, St. Augustine, St. Ambrose, St. Benedict, and St. Isidore, the decretals of the Popes, the canons of the Apostles and of the Councils; the penitentials of Rome, of St. Theodore of Canterbury, and of Venerable Bede. The work is divided into twenty books, containing the economy of all social duties in their relations with the various states of life. In Burchard's moral and judicial theology, all is consistent. The rule laid down is the Word of God, interpreted and applied by His Church. Every member of the spiritual and civil hierarchy finds his proper place, from the pope to the least cleric, from the emperor to the humblest father of a family. A few errors, such as quotations drawn from incorrect collections, not from authenticated documents, crept into this immense work. But we must remember that in those days it was

necessary to refer to manuscripts difficult of access and often hard to decipher. The student of the eleventh century was not favored with the splendid editions of the Fathers and the Councils, which we now have owing to the erudition of Benedictines and Jesuits, of a Mabillon, a Labbe, a Mansi, a Ballerini. If there be any cause for astonishment, it should be in the prodigious learning and research displayed by Burchard and his co-laborers."—*Darras*. Vol. III., pp. 17, 18.

Thus we see that even during the first period of the Ages of Faith, literature hand in hand with the Gospel entered every land. Once the "Truth" was made known, the Scoto-Milenian in Ireland, the Pict in Scotland, the Briton, the Saxon, the Dane in England; the Goth and Teuton in Germany; the Visigoth in Spain; the Frank, the Burgundian and Norman in France, the Ostrogoth, the Lombard in Italy; the Vandal in Africa, the Hun, the Magyar in Austria, the Norse in Scandanavia, the Slave in

Poland and Russia, under the guidance of Catholic Saints and Catholic Apostles, embraced Christianity and studied the arts of peace, civilization and refinement. Watching over all, inspiring and guiding all was the supreme arbiter and judge, the "Chair of Peter" at Rome under whose guidance and protection these saints and apostles worked. So successful has been their ministry that we can safely say without fear of contradiction that there is not a country of Europe today which did not have a Catholic Saint in full communion with Rome for its Apostle. Compare this brilliant achievement of the Catholic Church during the "Middle Ages," among savage or semi-barbarous nations, with the policy of extermination practised during these days of enlightenment upon the poor Indian of our Western plains, and see if in the judgment of every unbiased mind, the work of the Catholic Church in converting, in civilizing and teaching the nations has not been truly wonderful, unparalleled, miraculous.

TEACHERS' COUNCIL

[EDITED BY JOHN H. HAAREN.]

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

OUR FLAG.

BY MRS. B. ELLEN BURKE.

These lessons on the flag should be preceded by a few talks about the beginnings of our country and the relations between England and the Colonies. The "Evolution of the Flag" might be made the "Central Thought" for a term's work in United States His-

tory. With little children, too young to study topics for themselves, each division of this work may be made only one lesson. More work can be done with older children.

First Division :—Tell children about the trouble between this country and

England in 1773-1776. Anecdotes about Washington, Franklin, etc., the "Boston Tea Party" and some of the places prominent in this period of the Revolution.

Second Division:—Talk on flags in general—their uses as signals and symbols. Necessity for colonies having flags. Names of different parts of flag as fly, hoist, union.

New England Flag was red, white and blue with a pine tree in the upper inner square of the British union.

The south had on their flag a coiled rattlesnake and the motto, "Don't tread on me."

The floating batteries had a flag with a white ground, a tree in the middle and the motto, "Appeal to Heaven."

Show the children pictures of different flags.

Third Division:—Need for the American troops to have one flag to represent all the colonies,—to stand for their union, for signals.

Congress appointed Benjamin Franklin, Thomas Lynch and Benjamin Harrison a committee to make a national flag. The committee adopted the "King's Colors" as a union with thirteen stripes, red and white, to represent the colonies.

(Explain the combination of the three crosses on the British Union.)

This flag was first used by General Washington, January 2d, 1776, at his headquarters at Cambridge, Massachusetts. The soldiers saluted the flag with thirteen guns and thirteen cheers. It was called "Cambridge Flag" and "Flag of the Union."

If pupils are old enough, explain to them that at this time the oppression of the English government was causing a closer union of the colonies; but as yet, they contemplated only resist-

ance to tyranny, not rebellion against all control: hence, when making a flag for the colonies, the union of both the Mother-Country and the Colonies was represented by the British Union and the American stripes.

Fourth Division:—Declaration of Independence.

Explain in language children can understand the growing desire in the hearts of the colonies to be forever separate from England, and some of the causes that led to the action of Congress in the summer of 1776. July 2d, 1776, Richard Henry Lee of Virginia, one of the members of Congress, moved "That the united colonies are and ought to be free and independent states," and John Adams of Massachusetts seconded the motion.

This Congress appointed Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston a committee to draw up a Declaration of Independence. The committee presented their report July 4th, 1776 and Congress adopted it the same day.

Show copies of the Declaration of Independence—fac-simile signatures of the signers, etc. The excitement of the people of Philadelphia, the bellman, his little boy, Liberty Bell, the joy of the people when they heard the decision of Congress,—all are appropriate and interesting topics that may be considered here if they have not been studied in some other part of the school work.

Fifth Division—When Congress assembled in 1777 they appointed a committee to design a flag for the nation—one not composed of any part of the English flag.

The credit of representing the colonies, or states, by stars seems to belong

to General Washington. Doubtless the coat-of-arms of his own country suggested to him some portions of the design.

Washington made a pencil sketch of the flag and, with Robert Morris and John Adams, members of the Committee, he called on Miss Betsy Griscom, (afterwards Mrs. Betsy Ross), a young lady of Philadelphia noted for her skill in needle work, and consulted her about the making of the flag.

Miss Griscom looked at the design and suggested that the stars should be five-cornered instead of six-cornered, as in the drawing, because the six-cornered star was used in English heraldry and the five-cornered was used by the Dutch, Germans and French. The gentlemen immediately accepted her advice and arranged with her to make flags for the nation. The adopted design was a union of blue with thirteen white stars in a circle and thirteen stripes, seven red and six white.

The colors chosen had been used by other nations but not in combinations similar to the way they are used in our flag. The meaning or symbolism of the colors was taken into consideration in determining what ones should be used. Red signifies courage, but it means, also, defiance and willingness to shed blood for the right; white means innocence, hope and peace; and blue is a symbol of justice, truthfulness, loyalty and sincerity.

The flag made by Miss Griscom was adopted by Congress June 4th, 1777, and was proclaimed the National Flag of the United States by the Secretary, September 3d, 1777.

The "Stars and Stripes" were first officially unfurled over the military post, Fort Schuyler, where is now Rome, N. Y.

In 1794 Congress passed an act changing the number of stars and stripes to fifteen instead of thirteen because of the admission of Vermont and Kentucky.

(Under the head of "Songs about our Flag," see "Star Spangled Banner.")

As more states were admitted to the union it became necessary to make further changes in the flag. During the session of Congress in 1818 the following law was enacted: "An Act to Establish the Flag of the United States."

"Section 1. Be it enacted, etc., That from and after the fourth day of July next the flag of the United States be thirteen horizontal stripes, alternate red and white; that the union have twenty stars, white in a blue field.

"Section 2. And be it further enacted, That on the admission of every new state into the Union one star be added to the union of the flag, and that such addition shall take effect on the fourth of July next succeeding such admission.

"Approved April 4th, 1818."

Mrs. S. C. Reid of New York had the honor of making the first flag according to the instructions of this act, the twenty stars representing the twenty states being arranged in one large star.

This method of placing the stars was was not long continued and now they are arranged in horizontal lines.

In 1777 there were thirteen stars and July 4th, 1895, there will be forty-five stars.

Fifth Division:—"Songs about our Flag."

Our greatest Flag Song is the "Star Spangled Banner," written by Francis Scott Key during the bombardment of

Fort McHenry at Baltimore, September 13th, 1814. He was held captive by the British while they were attacking the fort and all night he watched eagerly to see by "the rocket's red glare" if the flag he loved so well was still waving over the fort. The Flag was the one adopted in 1794 consisting of fifteen stripes. The "broad stripes" were nearly two feet wide; the flag was forty feet long and twenty-nine feet wide. The fifteen five-cornered stars were each two feet from point to point. He gives his experience during the night in the song called,

"THE STAR SPANGLED BANNER,"

"Oh, say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars thro' the perilous fight,
O'er the ramparts we watched, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there.
Oh, say, does that star-spangled banner still wave
O'er the land of the free and the home of the brave.
"On the shore dimly seen thro' the mist of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream:
'Tis the star-spangled banner; oh, long may it wave
O'er the land of the free and the home of the brave.

"And where is that band who so vauntingly swore,
That the havoc of war and the battle's confusion
A home and a country should leave us no more?
Their blood has washed out their foul footsteps' pollution.
No refuge could save the hireling and slave,
From the terror of flight or the gloom of the grave;
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.

"Oh, thus be it ever when freemen shall stand
Between their loved homes and wild war's desolation;
Blest with victory and peace, may the heaven-rescued land
Praise the power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto: 'In God is our trust.'
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave."

There are many beautiful songs about our Flag but we will give but three others. Children ought to be taught poetic songs—the national love-songs.

"FREEDOM'S FLAG."

"Our country's flag! O emblem dear
Of all the soul loves best,
What glories in thy folds appear
Let noble deeds attest;
Thy presence on the field of strife
Enkindles valor's flame;
Around thee, in the hour of peace,
We twine our nation's fame.

CHORUS.

Then hurrah, hurrah, for freedom's flag!
We hail with ringing cheers,
Its glowing bars, and clust'ring stars,
That have braved a hundred years.
Beneath thy rays our fathers bled
In freedom's holy cause;
Where'er to heav'n thy folds outspread
Prevail sweet freedom's laws.

Prosperity has marked thy course
O'er all the land and sea;
Thy favor'd sons in distant climes
Still fondly look to thee.—*Chorus.*

Proud banner of the noble free!
Emblazon'd from on high!
Long may thy folds unsoiled reflect
The glories of the sky!
Long may thy land be Freedom's land,
Thy homes with virtue bright,
Thy sons, a brave, united band,
For God, and Truth, and Right!—*Chorus.*

"GUARD THE FLAG."

BY GEO. M. VICKERS.

"Guard the flag, Guard the flag of our native
land,

Guard the flag of liberty;
Guard well the flag with heart and hand;
God save the banner of the free!
Sons of the nation, hold it aloft,
Brave its foes defy;
Our beautiful flag, the hope of the world,
Ever shall wave on high.

"Guard the flag, Guard the flag that our
fathers bore;

Let its pride our glory be;
Oh, let it wave o'er sea and shore;
The starry emblem of the free!
Though 'neath it marching onward to war,
Though 'neath its folds in peace,
Our motto shall be to still guard the flag,
Never our vigil cease?"

**"COLUMBIA, THE GEM OF THE
OCEAN."**

BY DAVID T. SHAW.

"O Columbia! the gem of the ocean,
The home of the brave and the free,
The shrine of each patriot's devotion,
A world offers homage to thee.
Thy mandates make heroes assemble,
When Liberty's form stands to view,
Thy banners make tyranny tremble,
When borne by the red, white and blue.
When war winged its wide desolation,
And threatened the land to deform,
The ark then of freedom's foundation,
Columbia, rode safe through the storm;
With her garlands of victory around her,
When so proudly she bore her brave crew,
With her flag proudly floating before her,
The boast of the red, white and blue,

**Seventh Division:—Decorate school-
rooms with flags.**

Have small flags as used prior to
1818 and have children tell about them.
See flag in Trumbull's picture, "Bat-
tle of Lexington. Songs and recita-
tions.

Eighth Division:—Salute Flag.

We salute the flag to show our love
and respect for it. Explain the differ-
ent ways in which salutes are given,
by vessels from other countries, by
war-ships, by forts. All salutes by
forts are given between sunrise and
sunset. The "National Salute is one
gun for each state.

When saluting the flag of any other
nation or at any time giving the "In-
ternational Salute" our forts fire twen-
ty-one guns, the sum of the digits of
1776.

The children may use the following
method of saluting flag:—

First Signal:—Children rise.

**Second Signal:—Flag Bearer stand
out in front.**

**Third Signal:—Children recite to-
gether with appropriate gestures:—**

Our Flag! May your folds ever wave on the
breeze,

As an emblem of peace on lands and on seas.
A sign of our courage, the red of the dawn
Which flushes the sky at the day's early
morn;

A symbol of loyalty tender and true,
We take from the sky its own beautiful blue;
For purity, innocence, loyalty, right
We've chosen the color most fitting—pure
white!

What a story you tell to countries and climes!
What a lesson you teach to ages and times!
In your stars and your bars the whole world
may see

You stand for a nation, the home of the free!
We salute you, dear Flag, with your red and
white bars,

May your union shine ever with glorious
stars,

Your folds shelter freemen, and as years roll
 along
 May all nations and people learn liberty's
 song.
 We promise you here that we'll always be
 true
 And, if need be, we'll die for the "Red,
 White and Blue."

Ninth Division:—Stories of the Flag.
 "Barbara Frietchle," "Little Color
 Bearer," etc.

Stories obtained from the old soldiers
 living in the neighborhood in which
 the work is being discussed are the
 best ones to use in school.

When thought advisable let the veterans themselves tell the stories to the children. Teachers should write these stories and preserve them carefully for future use.

The ranks of the veterans are growing thin, their heads are showing the frosts of many winters, their steps indicate more and more, each memorial anniversary, that they are nearing the end of their journey. Make your book of "Stories of the Flag" while many of the actors who aided in preserving a National emblem are with you and then leave it to posterity.

READING CIRCLE UNION.

LOCAL READING CIRCLES.

THE SEASON'S WORK OF THE BOYLE O'REILLY CIRCLE OF BOSTON.*

The John Boyle O'Reilly Reading Circle of Boston, in welcoming the friends who have come to help it celebrate the closing of its sixth and most successful year, regrets that by reason of the comparatively small apartments at its disposal, with the great growth of its membership, its present literary exercises and reception have to be limited to the Reading Circle family and its nearest kindred and benefactors. Next year, we hope to have room also for second cousins, marriage relations, and outside friends.

We began the year with an active membership of 138, and a resolution fixing the membership limit at 150. The limit was long ago reached, and our secretary informs me that there are fifty names on our waiting list.

Our membership is not drawn from one section of the city, but from every section, and even from the remoter suburbs, Medford and Dedham being represented, as well as Brookline and Cambridgeport; and members of several district and parish circles, as the Fenelon of Charlestown, and

the Cheverns of St. James' parish, Boston, holding membership also with us.

We can hardly count our year from September till June; since the Catholic Summer School begins in July, and our Circle is very closely identified with that great enterprise. Our annual lecture course was instituted as a result of our representation at the very first session at New London, in the summer of 1892, expressly to carry the Summer School work back for the spiritual and intellectual advantage of our local life. Two years ago a meeting was held in this hall under the patronage of the Boyle O'Reilly Circle, for the benefit of the Summer School, with the result that fifty-seven prominent Bostonians were registered at the first Plattsburg session in 1893.

Last summer, to say nothing of the results of the unexhausted impetus which we gave to attendance from Boston and its vicinity, there were fourteen of our own members at Plattsburg — seventeen, I should have said, for the reverend president of the Summer School, and two of the reverend lecturers, Father Doonan of Bos-

*Read at the Closing Exercises, June 13.

ton, and Father McMahon, of New York, were and are honorary members of the Boyle O'Reilly Circle.

Then the secretary of the Woman's Auxiliary of the Summer School, Miss Ellen A. McMahon, is one of the most valued members, and is indeed largely responsible for the establishment of this Circle. But the reverend president is here to present the claims of the Summer School, and we are simply furnishing the opportunity. The history of our season's work is my more modest topic.

The especial work of this year was "A Catholic Study of Shakespeare." We took up three great plays, "Macbeth," "Henry V." and "Henry VIII.," considering each from the literary, the historical, and the religious standpoints.

The last-named play, studied in this triple aspect, naturally afforded much scope for essays and discussions on topics as vital to the present as they were to the by-gone time. Studying it from the religious-historical standpoint, for example, we traced to its beginning that prevalent non-Catholic notion so peculiarly offensive to the loyal and intelligent Catholic, that the Church is a "foreign body," antagonistic to the liberal State. The history of the separation of England from the centre of religious unity, naturally led us to the consideration of the possibilities, of reunion for this, and other separated peoples, and the individual Catholic's way of helping the work of Christian re-conquest—thus keeping us in the spirit of the Church, according to our motto.

These studies brought out some remarkable essays from the members, as did also the lighter plays which we took up towards the close of the year—"The Tempest" and "Two Gentlemen of Verona," and the memorial evening which, according to our custom, briefly interrupted our regular course, after the lamented death of Dr. Oliver Wendell Holmes.

As we believe in George Eliot's saying, "the last degree of clearness comes by writing" all the analyses of plays, the character-studies, etc., are written. Every paper presented before the Circle is the result of independent research and labor on

the part of the writer, the president hearing it for the first time, when the whole Circle hears it.

As one having some experience in literary associations, I beg to say now that I have often heard at our study meetings, from girls whose only time for preparation was the scant leisure of the teacher, the private secretary, the accountant, or what you will of the engrossing daily labor, and who had no literary aspirations whatever, papers that in thought and expression compared favorably with those given elsewhere by professional journalists and literary workers.

And here, let me also say that, while our active membership is restricted to ladies, yet our study-meetings are open to any of our friends in the priesthood, our honorary members, members of the Catholic Union, and committees projecting new Reading Circles who care to come and see how we do things. Many have availed themselves during the season of this opportunity of learning what makes and holds a strong Circle.

It is pleasant also to mention that we have gained the favor and confidence of many of our teaching communities. I know of one religious at least, who always recommends her graduates who live in Boston, to join the Boyle O'Reilly Reading Circle, and they have numerously come in to our great advantage. Another element of our strength is that more than half our membership is made up of those wonderful young women—the Boston public school-teachers.

Our course of lectures this year began with one in line with our course of studies, "Three Typical Shakespeare Plays," by Colonel Richard Malcolm Johnston. It was followed by "Men and Memorials"—remembrances of a Summer in Europe by the Hon. Thos. J. Gargan; and by "Religion in South America," by the Rev. Father Fidelis, better known among us as Dr. James Kent Stone. This has been accounted an unsurpassed course, and the attendance it attracted far overtaxed our accommodations.

We had also a series of parlor-talks, the offerings of friends of our Circle: Mr. William F. Murray, assistant United States

Commissioner of Immigration; the Rev. Mortimer E. Twomey, of Malden, and the Rev. Father Robert of the Passionist Order.

Our plans as to course of studies, lecture-course, and parlor-talks for next season, are practically settled, and promise much for our own intellectual advancement, and the pleasure of our friends. The lectures and talks will be more than usually comprehensive talking in matters on the earth and above the earth, and even under the earth.

There is, however, another department of our Circle's work—the social—which we reckon of equal importance with the intellectual. We do not exist primarily, nor indeed with set purpose at all, for the development of essayists and poets. When there is a marked literary gift among us, of course we welcome it and foster it, and try to find a field for its exercise. But our intellectual work means for the most of us, simply an addition to our general usefulness, and a new adornment of our home-life.

One foundation principle with us is that intellectual ability can show itself in many ways just as beautiful and acceptable as the literary way. The Circle creates a field for our musical and elocutionary gifts, for our business capacity and executive ability and social graces.

Another of our foundation principles is that—if one must choose—a sweet and noble character is a better thing than a brilliant intellect, and that kindness goes ahead of cleverness every day.

Every lecture and parlor-talk has its social features following; and a notable event of our year was the Easter reception to the incoming and outgoing officers of the Catholic Union of Boston, the day following the Union's election. We tendered it in token of our appreciation of the Union's kindness during the past four years, in giving us the use of its parlors for our study-meetings and the rest; and our pleasure in giving it was increased by the fact that a valued honorary member of our Circle, Mr. Michael J. Dwyer, came into office at that election as secretary of the Union.

We had also a special meeting of our membership to take suitable action on our Archbishop's Golden Jubilee.

A business event of the year was the completion of the payment on our cottage-lot at Lake Champlain. We are the very first Reading Circle in the country to buy a Summer School lot. We hope to start our cottage this summer from plans drawn by Miss Annie Murphy, one of our members, who is an architect. The plans are here on exhibition this evening, and we are very proud of them.

Our treasurer reports that excellent state of affairs—no debts and good credit; and that our usual resources have been supplemented by the gifts of two ever generous honorary members—the returned check of the Hon. Thomas J. Gargan after his lecture in the course, and a gift from Mr. Thomas B. Fitzpatrick. I am glad to fill this year the office which the president has never filled before, of chronicler of our season's work; for the chance it gives me to acknowledge the Circle's far greater indebtedness to other officers: our vice-president, Miss Mary E. Kelly, whose work in charge of the reception committee for the past two years, has meant so much for the social side of our life, and who has done faithfully besides her full share of the literary work of the Circle; our secretary, Miss Kate A. Nason, who, despite the exactions of her work as a teacher and the frequent calls upon her as a public reader, has filled most acceptably her office—no small charge in a Circle of 150; and our incomparable treasurer, Miss Mary Julia White, from whom we have all—at least I can speak for myself, learned lessons in business exactitude and devotion to duty.

We have also special obligations to Miss Hannah E. White, of Medford, not only for the artistic taste and labor which she has put into our decorations—of which she has had charge on all but one occasion, when illness hindered, during the year—but also for useful and beautiful gifts to the Circle.

To the Circle as a body the president begs to offer her thanks for their beautiful remembrance of the year's work; but still more for the loyalty, the unity of spirit, the generosity and unselfishness, which have made her office the lightest and pleasantest charge,

K. E. C.

SEDES SAPIENTIE CIRCLE.

PENNSYLVANIA—PHILADELPHIA—Mt. St. Joseph's Academy, Chestnut Hill. The hitherto uneventful, yet busy meetings, of the *Sedes Sapientie* Reading Circle have been delightfully varied during this last quarter. Their readings have been principally given to preparation for the last two, but by no means least, lectures of the season: a sketch of James Clarence Mangan by Reverend Father Henry of St. Charles Borromeo's, Overbrook; and a Trip Through the Yellowstone Park and Yosemite Valley, by Professor Frost.

The former was a theme of beauty, and most poetically treated; it was certainly a poet's exposition of a poet. As the young priest stood before us, glowing with enthusiasm for his subject, we caught the flame, and henceforth, the Irish bard will possess a deep interest for every one of the Circle.

During the lecture, from time to time, Father Henry recited some of Mangan's shorter poems, and it will not be too much to say, that we listened breathless to his admirable rendition of them.

Professor Frost's subject was certainly an "Open Sesame" to the wonders of our own country. The views that accompanied the lecture, were most exquisitely colored, and we found it almost impossible to believe that these shades—yellow, scarlet, green, etc.—really existed in these regions. The formation of canons, gorges, falls, geysers, and hot-springs were carefully explained, and yet so interestingly, that, like Oliver Twist, we would have been glad to cry for "more" after the Professor had finished.

But the event of the season was the formation of an *Alumnæ Association* by the ex-graduates of Mt. St. Joseph's Academy. This society has been the dream of both sisters and pupils for years, and at last, on Corpus Christi, in St. Joseph's Jubilee year, God generously realized the prayer and desire of many hearts. The purpose is to bind together for moral and intellectual culture the ex-graduates, and to devise ways for furthering the interests of their Alma Mater.

At about ten A. M., June thirteenth, carriage after carriage drove up the avenue,

and soon along the corridors, and in the halls, old faces were seen, and warm greetings were heard. About eleven o'clock, the Reading Circle, aided by some of the pupils of the school, gave the guests an entertainment. The play and hymns, all honoring St. Joseph, were written by the sisters for the occasion. Space will not permit me to speak in detail of a most successful performance, but the tableau is a theme well worthy of comment. It represented St. Joseph, patron of the Universal Church; high enthroned above clouds stood the foster-father of Jesus, with the divine Babe in his arms; while angels, which some of the audience would hardly believe were flesh and blood, surrounded him in adoring attitudes. Every rank in the Church, and every class of men, had a representative at this throne: cardinal, monk, different orders of religious, king, queen, virgin, and bride produced a veritable vision, the effect of which it is impossible to describe.

At the close of the exercises, one of the ex-graduates, now a religious, read the address to the *Alumnæ*, "The Gathering of the Clans," a copy of which each received; and then, amid tears and laughter, the guests, seventy in number, fifteen of whom are now sisters, proceeded to the Refectory, which was transformed into a fairy region for the event. St. Joseph, amid a bank of ferns and flowers, occupied a prominent position, while yellow and white, the Circle's colors, were designed in every conceivable shape, to beautify gas, wall, table, and window.

At each one's plate were a card of imitation lace on celluloid, and a favor—"Song of the Mount"—the music and words of which were written for the occasion by one of the *Alumnæ*.

Of all the courses of a most relishable dinner, the last—Intellectual Salad—each leaf having a bon-mot attached, was the most enjoyed.

Dinner over, the members assembled in the chapel, when prayers were offered by Reverend Mother Clement to invoke the blessings of God on the Circle, after which they adjourned to the Lecture Hall, where the real exercises of the day began—the formation of the association.

The Constitution and By-Laws were drawn up and adopted. The officers chosen are: Sister St. Ephrem, president; Miss Katherine Tracy, vice-president; Miss Anna Judge, corresponding secretary; Miss Regina Fisher, recording secretary; Sister Josepha, treasurer. The patron—Our Lady of Good Council; the motto—"Fiat Lux." The books advised, but not made obligatory, for the year, are, "Thomas à Kempis" and "The Prophecy of Dante."

At the close of the meeting, all the members sang the "Song of the Mount," and after a visit to old haunts on the Convent Grounds, and many a laugh over old memories, the guests departed, leaving the Sedes Sapientiae Reading Circle with the memory of one of the happiest days of their lives, and with a full determination to make themselves worthy of the great Circle for which they are preparing.

Yours very truly,

KATHERINE F. KELLEY, Secretary.

PUPILS OF THE HOLY SEE.

NEW YORK—NEW YORK CITY—Pupils of the Holy See Reading Circle. On December fifth, 1891, fourteen former pupils of Mount Saint Vincent met to form the Reading Circle,—Pupils of the Holy See,—the object of which was to be the study of the history of the Church, and of Catholic literature in general. The plan then formed, of having no "spiritual director," continues to be carried out.

At the meetings, after the *Veni Creator* is sung, the Church History questions are asked and answered; and the new section announced. Besides Church History questions, there are distributed General and Period questions, the latter embracing the period under consideration. The members answer these at the next meeting. Then the résumé of the book of the month, a sketch of the author's life, or both are read; and some musical selection follows. A novelty is the writing and reading, by each member in turn, of the "Current Events" of the previous month, gleaned from a judicious perusal of the daily papers. From this arise discussions on various subjects which occasionally arouse the members to a high degree of enthusiasm.

The first approbation came from his Grace, the Most Reverend Archbishop Cor-

rigan, who granted the members "forty days indulgence for every half hour of good reading." Encouragement came from other sources also, not insignificant.

During the first year the members met at the house of the president, Mrs. Henry E. Haggerty, but since then, through the courtesy of the Very Rev. Father J. F. Mooney, they have commodious quarters in the home of the Young Women's Catholic Union, which is under his directions.

The fourteen members soon increased, and a branch was formed in Newburgh, N. Y. Other branches followed, and associate Circles, under the same title, Pupils of the Holy See, may now be found in Savannah, Ga., Lancaster, Pa., Middletown and Poughkeepsie, N. Y. The present membership is more than one hundred and fifty. As the numbers increased, so also did the desire for active literary work. During the second season, discourses were given by Vicar General Mooney, Rev. Thos. McMillan, C. S. P., Rev. John Talbot Smith and Rev. Jos. H. McMahon. The president then in office is a writer of no small note,—Miss Agnes Sadlier, and the vice-president, a contributor to the "Catholic World," and *READING CIRCLE REVIEW*,—Miss Marion J. Brunowe. Under this guidance, the Circle took up the works of such women writers of England, as Jane Austen and Lady Fullerton. Ill-health caused the resignation of these two "literary lights," much to the regret of the members.

Next came a period in which were studied some Catholic authors of France, Lacordaire, Montalembert, Lamartine and Ozanam. This was during the term, in which were elected Miss Juanita O'Hara, president, and Miss Caroline Jones, now the Vicomtesse Benoist D'Azy, vice-president.

During the past winter, the members have been intent upon the Oxford Movement. At this point and during the month of March, the Pupils of the Holy See invited their friends to a lecture on Cardinal Newman, a "rare literary treat," delivered by Mr. Henry Austin Adams, the recent convert to the Catholic faith. It was the crowning point of success for the members of the Circle and for their friends. There were present about twenty priests, and one

hundred and fifty other guests. Among the clergy were the Very Rev. J. F. Moon-ey (who introduced Mr. Adams), Rev. Sylvester Malone, of Brooklyn; Revs. J. Talbot Smith; J. F. X. O'Connor and Fink, S. J.; Revs. Thos. Taaffe, J. L. Belford, H. F. Farrell, of Brooklyn, and J. J. McNamee, of Mt. St. Vincent.

As the history of all Circles, so also the history of this: it has had many obstacles and some discouragement. But, like the great man who was chosen for the subject of the recent lecture, it "has risen above all these." Besides a course of literary lectures, which Mr. Adams will deliver to the Circle in the coming fall and winter, he has consented, very graciously, to direct the Pupils Holy See Reading Circle, and under his guidance a decided advancement will, no doubt, be noticed.

The officers at present are: Miss Juanita I. O'Hara, president; Miss Mary T. Hughes, vice-president; Miss Genevieve M. Schmitz, treasurer, and Miss Cecile Cremin, secretary. The latest approbation is a source of pride to all the members, coming, as it did, from the great Leo XIII., whose disciples they truly are. His Holiness sent on the twenty-sixth of last December his "Fatherly blessing to every 'Pupil of the Holy See.'"

J. I. O'HARA, president.

READING CIRCLE UNION.

ARCHDIOCESE OF PHILADELPHIA.

The Reading Circle Union of the Archdiocese of Philadelphia tendered a reception to His Grace, Most Rev. P. J. Ryan, at St. George's Hall on the evening of Thursday, June 4th, the occasion being its first annual meeting. The hall was brilliantly lighted and the stage beautifully decorated with palms and potted plants, while tiny flags floated from the gas fixtures on either side.

The honored guest occupied the seat of honor in the centre of the stage, surrounded by the reverend clergy, William F. Har-rity, Esq., and officers of the Union. In the body of the hall were the members of the Reading Circle Union, each Circle being seated together and wearing its respective color.

The exercises began with the rendering of "Summer Fancies" by the Union Chorus,

composed of fifty voices, after which the spiritual director, Rev. James F. Loughlin, D. D., made the opening address, directing his remarks chiefly to the Archbishop. His speech in part was as follows:

"Your Grace, I am sure it will fill your heart with joy, as it certainly does mine, to see this gathering here to-night. They represent hard workers. There has been no levity at their meetings during the past season, but sincere hard work. It is the duty of Catholic organizations to rally round their bishop. He is the mainspring of all Catholic movements. If the organizations of Philadelphia, young men and young women, obtain progress it is owing to the Archbishop, who puts himself at their head and encourages them. His very presence here to-night, in spite of most important engagements, shows his heartfelt interest.

"These Circles are only in their beginning, in their infancy. They are very healthy babies, to be sure. There is no one connected with them that has not learned a great deal. I know I have. In order to answer questions I have had to study. I took my time, it is true, but I would not insult your intelligence by an unprepared or a hastily prepared answer. We have learned a great deal, and, what is better, we have learned that there is a great deal that we don't know. When I had left school I thought I had learnt it all. The intellectual horizon of the boy or girl leaving school is limited; they know, in fact, very little, and that little very badly. The Reading Circle goes over the ground that has been traversed at school. As a result there are more than five hundred young ladies in Philadelphia much better able to defend their holy faith, much prouder of their holy faith than one year ago."

A quartette composed of Miss Mary Burnes, Miss Sarah Dugan, Misses Rose and Marcella Bauman, then sung "Sweet Alice, Ben Bolt," and responded to the encore by repeating the last verse.

Miss Mary C. Clare, secretary of the Union, then read the annual report.

THE ANNUAL REPORT.

Most Reverend Archbishop, Reverend Fathers and members of the Reading Circle

Union:—We have rounded our first year's work, have come to our last quarterly meeting—our fourth milestone. As our age is retrospective we naturally turn our eyes backwards over the months that have passed since September 1894, when the circular letter was issued by the Philadelphia branch of reverend gentlemen interested in the Catholic Summer School, asking for a union of the Reading Circles of the Archdiocese. The proposed union to be not only for the sake of association and the strength that must come from it, but more particularly to adopt a uniform and systematic line of study. A resolution was passed to this effect, and on October 11th, 1894, the Archdiocesan Reading Circle Union was formed, a constitution adopted, and officers elected. We began with eighteen Circles, we have increased to twenty-one, representing a membership of over six hundred of both sexes, women largely in the majority, and in age, all along the line from youth to middle life. We have no veterans. According to our constitution three delegates from each Circle meet on the 1st Sunday of October, December and March to discuss Reading Circle matters and to give a quarterly report of their Circle's work. On the first Sunday in June, this evening, our meeting is to be general and a summary of the year's work given.

It would give us much pleasure to report the work of the Circles in detail, for some very good things could be said about each. But for fear of delaying the reception to His Grace, we will briefly outline what has been done. While circumstances must, of course, decide the character of the work attempted, each Circle has adopted some one of the studies prescribed by the Summer School committee. Five different branches of study, modelled on college lines, were designated.

The first is Church History for the first five centuries. Under this heading "The Fullness of Time" essays have been written on "St. Paul and his Travels," "The Primacy of Peter," "The Destruction of Jerusalem," the persecutions, the lives of the principal martyrs and saints during that time, "The Lives of the Early Popes," "The Apostolic Fath-

ers," "The Early Church Fathers," "The Justification of St. Athanasius," the history of the heresies including the Gnostic, the Anti-Trinitarian, the Arian, the Nestorian, the Pelagian and the Monothelite, also the reading and criticism of "Callista" and "Fabiola."

In the second study—the Sacred Scriptures, the ground work being the Old Testament, papers have been prepared on the Scripture Originals, the Ancient Versions, the Modern Versions, the Language and the Inspiration of the Bible, besides essays on the subject matter of the various books of the Old Testament.

In the third study—Early English Literature—embraced an account of the migration of the tribes from the table-land of Central Asia into Europe, the Saxons in their Old Homestead, the Invasion of England, its Conversion, the poems of Beowulf, Caedmon, Cynewulf; the history and writings of Alfred the Great, the Remains from Alfred to the Norman Conquest, the French Sources of Early English Literature, and the Precursors of Chaucer.

Our fourth study—Science—included only Physics.

Our fifth subject—Current Events—had a wide range, embracing topics social, industrial, religious and political. We will mention but a few—the Silver Question, the Brooklyn Strike, the China-Japan War, the Eastern Question, the Government of Russia, the Cuban Rebellion, the French Elections, and our Most Reverend Archbishop's lecture on "Agnosticism."

In comparing our work this year with the session of '93-94 we resemble somewhat the old woman who had only one window in her house, which opened into the yard. She longed for a window that would open into the street. At last she obtained it—it opened into the universe and showed her the wonders of the formation of the globe—Science; she could look down the street, as we, into the past and see the progress of man, she could remain quietly in her home and yet see the passing events, but better than all else she longed for window had lighted her life, because it had let in a light which came from above by which she could see God.

Besides Church History, the Scriptures, Literature, Science and Current Events nearly every Circle has studied some poem as some epoch in history. In our Circle it would be the Reformation, first in England then through continental Europe, taking up the events and lives of the principal characters during this era. Shakespeare's Henry VIII. was read in conjunction with this.

Another Circle would study Napoleon as the central figure and around him would be grouped all the prominent people of his day, his marshals and their achievements, Josephine and the ladies of her court, etc.

"The Idylls of the King" with everything bearing on the Arthurian legends was studied by several of the Circles.

The Lady of the Lake with its Scotch environment occupied another Circle. Paradise Lost engrossed the thoughts of a few more.

Our Circle studied Tasso's "Jerusalem Delivered," with an account of the First Crusade and the history of the characters in the poem.

A chair of Dante has been established in Philadelphia, and four Circles have struggled with the Divine Comedy. In order to properly understand the poet and the turbulent times, essays were written on the mediæval history from the pontificate of Gregory VII. until the death of Dante, the hundred years' struggle between the Church and the Hohenstaufen, the lives of Giotto and the principal painters, the factional quarrels between the Bianchi and the Neri, the life of Savonarola, and essays on the Cantos of the Purgatorio.

It would take too long to enumerate all the biographical sketches that have been written by our twenty-one Reading Circles. It would be very difficult to mention one man prominent in history or literature who has escaped the dissecting pen of our essayists.

The Roll Call has had the same wide range, from the Bible and the Imitation of Christ to the latest American poet.

Our Circle has had the enviable treat of a series of talks on music. Three discourses included the masters, Bach, Haydn, Mozart and Beethoven, with illustrations on the piano and violin.

Besides our quarterly meetings and our regular Circle meetings we have had monthly "Union Nights" at St. Patrick's Hall. These monthly lectures were suggested by a very true friend in the cause, Rev. John W. Shanahan of "Our Mother of Sorrows," who opened the series by an illustrated lecture on the Holy Land. The musicale on this occasion was furnished by the Ave Maria, the Champlain and Our Lady of the Lake Circles. The next month the lecturer was Rev. Fr. Heuser of the seminary at Overbrook, the subject—the Sacred Scriptures. The musicale by the Borromeo and the St. Catherine Circles. The third was by our director, Rev. James F. Loughlin, D. D., with whom we spent an evening with Virgil. The De Guerin and the Cor Immaculatae Maria was the frame for this lecture. The fourth, in February, was a charming talk given by Mr. Walter Geo. Smith on Aubrey de Vere, with readings from his poems. The musicale was furnished by the Chrysostom, the St. Francis de Sales and the Immaculate Conception.

The fifth, in March, by Rev. Nevin Fisher of the High School, who asked us: "Was St. Peter ever at Rome," and proved to everyone's satisfaction that he was. The musicale by the St. James and the Shakespearean.

The sixth, in April, was a musicale only by the Loyola, the Mt. St. Joseph's and Notre Dame.

The seventh—our last for the season—was a lecture on music by Mr. Frank Schodler, of the Leipzig Conservatory, who sketched the lives of Beethoven and Chopin, and illustrated his remarks on the piano. The musicale and literary by the St. Cecilia and Our Lady of Mercy.

So closes the work and the session of '94-95, but we know the advantages and the results go far beyond our work. We know that in our Circle life individual power is developed and revealed. Selfishness decreases, the greatest good to the greatest number becomes a more desirable thing than individual gratification. We know that attrition and communion soften the aggressive, encourage the timid and stimulate the gifted. Thought-sharing de-

velops the character, as profit sharing develops the laborer, for both are part of the divine principle of mutual helpfulness. We know that through the discipline of preparing and reading papers one's usefulness is increased, for expression is to life what fragrance is to the flower, therefore, the frank expression of individual opinion is more to be encouraged than the writing of elaborate essays by a few. We know that where it is possible, it is wise to go outside of the ordinary limits of acquaintance and invite women of different associations and occupations to become members. We all need to enter into the lives of others for each one has some mental attribute or experience that the others lack, and there is nothing so helpful as finding out how the world looks from different standpoints. To crown all, enthusiasm is the legitimate outcome of the associate life of woman. To know people better is generally to like them better, and a woman alive with good will to others can do more good in every place in which God has placed her than the narrow, frigid, prejudiced soul that has no faith in anyone. Throw a stone into a stream and the circles that propagate themselves are the beautiful type of all influence. Let us unite in saying: May the Circles increase and multiply, let their aims be diverse and their union strong, and as we come together year after year to read one more chapter in our Union's history let no session be less earnest than the year just passed.

Before closing our report it is but fitting that we should show our gratitude to those who have been so helpful to us. Our thanks is first due to His Grace who so kindly promised a month ago to be with us to night. We thank the Reverend Fathers and gentlemen for the monthly lectures given to the Union in St. Patrick's Hall. We thank the generous rector of St. Patrick's, Rev. William Kieran, D. D., for the use of that hall. We thank the president and members of the Philopatrian Institute for the privilege of their building for our quarterly meetings. We thank the Rev. Directors of the various Reading Circles for their zeal and earnestness in the work. We thank the Young Men's Archdiocesan Un-

ion for their interest in our spiritual welfare by inviting us to their Triduum at the Cathedral on December 8th, and for their anxiety for our social success by assisting us in our entertainment this evening. But how shall we thank our Reverend Director, the one who is the inspirer and life of all? Each Circle has its own story to tell of his earnestness and fidelity. Out of respect to his presence we cannot enlarge on the feelings that are in the hearts of all. But we must emphasize one point. It is this: Greater than the work is the worker—greater than the hand that fashions is the thought that inspires. As I thought over how we should fittingly express our gratitude to him the motto of one of our Reading Circles occurred to me. It seems to me the best thanks we can give him is to faithfully carry on the work which he has so much at heart. It is not his benefit—it is ours, and if we sometimes fall below our aim—remember this thought, which will be a "Sursum Corda" for all:

"A noble aim faithfully kept is as noble deed."

As His Grace had to take the 9:45 train for Overbrook, before going he delivered a short address, in which he said among other things: "I really regret that I have to leave at such an early hour, but to-morrow I have to begin the ordinations of future priests and possible future directors of Reading Circles. It has been a great happiness to meet you and to see how much you have done in the past year. I am quite astonished. You have formed, so to speak, a triple Circle of reading, of writing and of speaking. A great author has said that 'reading maketh a full man, writing an exact man, and speaking a ready man,' and if this union perfects the man it also perfects the young lady. The discussion, the bringing out of great questions is of much more value than solitary reading. You may forget all you read by yourself when you come to speak, but when a number read together you remember it along with its environments. It is deeply impressed on your mind, and in that way great good can be done. I can see your range of subjects is a very wide one, covering not only religious truth, which is the

most admirable, the most important, but all truths. All truth is holy, all truth is of God, whether historic, scientific or religious. The issue, the offspring of God, is holy truth, in the natural as in the supernatural order. He is the God of the stars, as of religion. He cannot contradict Himself in any one of His creations, hence all truths are contained in that great Reading Circle of universality of knowledge.

CATHOLICS DO NOT FEAR KNOWLEDGE.

"The last one to fear knowledge is the consistent Catholic, who believes in religious truth most firmly because it is a revelation from God. The Catholic has a perfect fearlessness of scientific truth. If I have only an opinion, then I have to fear the revelations of science and of historic fact, I must move timidly; but if I have absolute certainty, then I say welcome to scientific truth, it is only the ignorant who fear. Like the great Leo, who threw open the Vatican Library to the world saying: 'Come and read the secret doctrines of the Church; we are not afraid of the light.' In the brilliancy of the truth which goes out from God there is no fear. It is not the amount of knowledge we have to fear, but the limit of it. Therefore, I rejoice to see the wide range of your reading, for which you will gradually obtain a taste, an enthusiasm. You will be able, fearless, full of knowledge, because you have read; exact, because you have written, and ready because you have spoken. The unitive power of the Catholic Church will bind you together, that power which is stronger than family union, than citizenship, that love of God, which, if necessary, would lead you to die for the Church.

"Continue to study. As your intellect becomes illumed you will become more like to God. So go on with God's blessing

in the universality of the knowledge, in the unity of religion, and may you year after year become more progressive."

Mrs. Kate Boyle Brennan and Miss Anna E. Kelly than sang "The Moon has raised her Lamp above," and for an encore "Last Night" Addresses were then made by Rev. Francis P. Siegfried, chairman of the Board of Studies of the Summer School; Rev. Walter P. Gough and Rev. P. J. Dooley, S. J.

The program closed by the singing of Wagner's "Summer" by the Union Chorus, after which the members and guests adjourned to the supper room to the accompaniment of a piano duet played by Miss Mary F. Tuigg and Miss O'Farrell.

Among the clergy present in addition to those named were Revs. P. A. Quinn, St. Theresa's; Joseph H. O'Neill and James A. Hogan, St. Francis de Sales'; Nevin F. Fisher, High School; John W. Shanahan and P. F. McNulty, Our Mother of Sorrows; John J. Elcock, Cathedral; H. T. Drumgoole, of the seminary; William Kieran, D. D., of St. Patrick's; J. D. Nevin, Annunciation; M. J. Gleeson, St. Francis Xavier's; David P. Egan and Daniel A. Morrissey, St. Ann's; M. C. Donovan, St. Paul's; Daniel I. McGlinchey, St. Anthony's, and M. M. Doyle, St. James'.

The Circles composing the Union, nearly all of whom were represented by large delegations, were St. Catherine of Sienna, Ave Maria, Notre Dame, Chrysostom, De Guerin, Cor Immaculatæ Maria, St. James', Borromean, St. Cecilia, Champlain, St. Teresa's, Mount St. Joseph's Alumnæ, Immaculate Conception (of the Church of the Annunciation), St. Francis de Sales', Our Lady of the Lake, Loyola, Our Lady of Mercy, Shakesperean, St. Elizabeth's, Azarias, of Chester; Raphael, of Reading.

THE INFLUENCE OF DANTE OVER HIS AGE AND OVER SUCCEEDING AGES.

O bringer of the light, whose splendor
shines
Above the darkness of the Apennines,
The voices of the mountains and the pines
Repeat thy song—
Thy fame is blown abroad from all the
heights,
Through all the nations,
And many are amazed and many doubt.
—*Longfellow.*

Dante's influence in the realm of thought is measureless — It has no length, no breadth, no height. Sinking in the heart of man, his teachings are clothed like the soul with immortality.

No need to say, "For Italy Dante is the thirteenth century;" his work grows like a giant palm from the strife of those turbulent times; his thoughts are used like the mighty Cedars of Lebanon to build a temple where man may enter and bring forth all that is holy, and thoughtful, and helpful.

He belongs not to Florence alone but to the world. Did his works contain naught of history, naught of science, naught of the musical rhythm that makes them songs divine, their impress on the souls of mankind would still be clear and lasting; the rapt passion, the burning earnestness, the intense sincerity, lighted by the steady glow of his genius, tempered by his Catholic belief, would appeal to humanity and strike an answering chord in every heart.

The laurel wreathes his brow because his poems are the outgrowth of living experience; he stands above man, yet holds out to him the hand of brotherhood, a hand made strong by grappling with every human woe; he shows too, there is an escape from misery and a road to happiness. Dante is the true poet because he is the interpreter and illustrator of life; he is a writer whose work will ever live, because he possesses in such intensity that lore which gives life and power to knowledge. In the *Divina Commedia*, "the world poem

of the thirteenth century, he shows how this lore, often the source of all that is sinful, can become Pure and disposed to mount unto the stars." His "*Monarchia*," as the name implies, is a plea for monarchy, the *Vita Nuova* and *Convito* are valuable as the analysis of his life and his other writings; but it is chiefly through *Mediæval Miracle of Song*, he is widely known, and it is the spirituality therein portrayed that more than aught else gives Dante the strong influence he exerts over his admirers. As God's breath vitalizes the body, this Spiritual Sense is the vivifying principle of Dante's works. It is not theology, though that is indisputably perfect; it is his unflinching faith in Divine Love which is ever his guiding star and which he finally reaches though he walks for a time almost blinded by human guilt and frailty.

His *Triune Allegory* still lives and sounds its sweetness within us, because, whatever our rank, we are but earthen vessels holding a spark of Divinity; we are mortals reaching for eternity and though it represents at the highest, the imaginative, the moral, and the intellectual faculties; it is as a history of man that his greatest work stands pre-eminent. It is the picture of humanity colored with spirituality that makes Dante suit all men, all times, all places. The classic scholar may drink to satiety from his gushing fountain; the student of mankind finds every phase of nature mirrored to his view; the politician who sows the seeds of discord which yield but broken hopes, learns that "History but repeats itself;" the theologian will find here all "The law and prophets," and all can say: "If we do not see the heavenly vision, it is because we are blinded by sin." "The Middle Ages sing through Dante"—persecuted, maligned, exiled, he still is the central figure of those stormy days. To him Italy owes the birth of modern poetry; none had dared to walk in the steps

of Homer till Dante burst the thralldom; and his grand epic as much surpasses the Greek masterpiece, as Christianity towers above paganism.

Dante's earnest temperament made it impossible for him to come in contact with men and emergencies without communicating his activity, thus he became a vital organism in the politics of Florence. His policy as Podestà caused his own exile as well as that of many friends.

Some assert that the number of his friends was small and the contemporaneous admirers of his writings were correspondingly few; yet two anecdotes of Dante's indignation at the manner in which a blacksmith and a donkey-driver repeated his stanzas seem to point to their popularity. That he had friends, admirers, and imitators is abundantly proved; that a man of such passionate nature should have bitter enemies is to be expected.

Passing the crowd of learned Italians who entangle their Joshua in webs of surmises as almost to rob him of all strength and beauty, let it suffice to mention as intimately acquainted with him Guido Cavalcanti, who was the first poet to recognize Dante's genius, and is immortalized by being spoken of in the *Commedia* as his friend; Can Grandi, who was Dante's patron and to whom he sent the cantos of his work when finished; Guido Polenta, at whose house he died and who did much to spread his fame.

Petrarch was not a friend, but he owes largely to Dante for showing the beauty of the Italian language, and its peculiar adaptation to emotional subjects; Petrarch's fame resting almost wholly on his love songs written in Italian, while his Latin poem *Scipio* is hardly worth perusal.

Boccaccio follows, using the romance language as the vehicle of thought. He became Italy's first prose-writer as Dante is her first and greatest poet. Boccaccio's lectures which treat the works of his famous contemporary, though briefly ended, are valuable additions to his country's literature as well as profitable to students.

At the death of a king the refrain is: "The King is dead, long live the King!" When the king is a poet the living and the

dead are one, for the poet dies like the Christian that he may obtain life. In Italy, Dante buried is more known and honored than Dante living. Not only did Florence vote Boccaccio money for lecturing on the "Marble man of many woes," but at Boccaccio's death the work was continued by Filippo, Villani, Filelfo and others, while chairs of the *Divina Commedia* were instituted at Bologna, Pisa, Venice and Milan before the close of the fourteenth century. Dante has many imitators among later Italians, but his style is so unique and so strongly endowed with personality (that distinguishing mark of the artist) that it cannot be successfully copied. Alfieri revived the national character in later times as Dante originated it in his. Monti, a disciple of Dante, in the eighteenth century introduced into Italian poetry those bold and severe beauties which adorned its infancy. Palbo (1789-1853) has given the world the best life of his great countryman.

In Germany even before death, Dante's worth was known and appreciated, he was esteemed as highly as Wolfram von Eschenbach, whom the Germans then held in high renown. He is said to have visited Paris and to have left there the impress of his teachings, but the flame was smothered and the embers were only rekindled in the sixteenth century.

Chaucer traveled in Italy (1370), where by careful study he became greatly imbued with the spirit and excellence of the great Italian poets and prose-writers. His acquaintance with Dante is shown in the "Monkes Tale," in the "Tale of the Wife of Bath." In the "Assembly of Fowles" is an imitation of the opening of the Third Canto of *Inferno*. How successfully Chaucer followed this "First finder of a language in a like labor," there is no need of considering. Dante's works were translated into Latin by Giovanni da Serravalle, Bishop of Fermo, at the request of two English bishops and thus made readable in England.

The English early learned to reach out and pluck the golden fruits of literature from other nations even as successfully as they now colonize and monopolize all available territory; so after Chaucer, Spenser and Milton have traces of Dante's influence.

Like the master Italian, Spenser makes his great work an allegory and imitates the pictorial parts of the *Commedia*.

Marked similarity to Dante exists in many passages in Milton's *Paradise Lost*, this arises not only from a likeness in them, but from close reading of the Epic of the Middle Ages. In fact, Dante and Tasso are Milton's models. Milton also copies Dante in mixing heathen mythology with Christian theology.

Of later English poets, Tennyson, though of widely different temperament, expresses so many kindred thoughts that we wonder if these musical numbers are the echo of Dante's heavenly symphony. Some parallel expressions are:

Dante—There is no greater sorrow
Than to be mindful of happier times
In misery.

Locksley Hall—Sorrow's crown of sorrow
is remembering happier things.

Tennyson—In the blissful vision each shall
share

As much of the glory as his soul can bear.
Inferno—As God may grant thee, Reader,
Gather from this thy reading.

Cary's translation of the *Divina Commedia* is undoubtedly the most beautiful extant, and Dore's illustrations of it have played no small part in acquainting many people with this sternest, yet tenderest of poets.

Of Americans, Longfellow seems to possess most the mystical spirit of the *Commedia*, this is due perhaps, to the close study necessary for translation. As this truest of interpreters wanders in the land of the Ideal, so many visions burst upon him. They are, unlike Dante's, all beautiful and soothing, their drapery is the most airy and graceful. All seem to have been conceived in Paradise, still we can but think they are reflections caught from the Father of Tuscan song. Lowell's scholarly review shows an esteem which could only grow out of personal intellectual profit. In *The Spiritual Sense of the Commedia*, Brother Azarias defines the religious influence of this wonderful poem: though Susan Blow writes from the Anglican standpoint, her *Study of Dante* might be used with advantage as a spiritual lecture or a medi-

tation. The students of Dante in all countries where the English language is spoken are daily increasing in number, and new strength and depth of thought is thus gaining ground.

The influence of Italian on Spanish literature has been deep and lasting. In the country of cavaliers Dante has many imitators; two most noted are the Marquis of Santillana and Juan de Mena of the court of John II. In the sixteenth century Spain and Italy were allies and the literature of the former improved through the friendship. It was the fashion to write in the Italian manner, as well as travel in Italy. Juan Boscan introduced in the country the Italian measures as used by Ariosto, Petrarch, and Dante; and Calderon was a disciple of the allegorical school of Dante.

The Portuguese language was so suited to the Italian style that it was introduced into that western country by San Miranda without any perceptible effort.

The study of Italian numbers added sweetness and grace to the writings of Hoofft, who thus became the Father and model of the poets of Holland.

Even far off Russia and frigid Scandinavia possess students and admirers of the noblest Florentine.

An allusion has been made to his influence in France, it may be added further, though during the fourteenth century the Tuscan language was spoken by the higher classes of this country, the study of Dante and his brother poets were not wide-spread enough to influence the literature. Not till the reign of Louis XIV., when brought into close relations with Spain and Italy, do we find any noticeable trace of Italian influence. The French scholars of later times have become careful students and ardent admirers of Dante and he numbers among them commentators and translators, but their language is not adaptable to his style of composition.

Germany, as before stated, paid homage to our philosopher's teachings during his life, but political differences and religious changes led her people from his study. In Thomas à Kempis there are expressions which coincide remarkably with Dante's, whether these are blossoms culled through

reading, or the natural result of similarity in the theological theme is difficult to decide, for Dante has been called "the great poet of the Church when expounding the Christian doctrine of sin."

Goethe shows in *Faust* intimate knowledge of the *Commedia*. Like Dante, he gains greatness through his philosophy of life. He uses womanly love as the means of reaching higher spiritual things. "*Faust* is like Dante the special object of womanly love." (*Brother Azarias*.)

It seems, then, each nation that holds a high position in literature, nay, each Christian writer of any renown owes success either directly or indirectly to Dante.

Carlyle says: "In this Dante had ten silent centuries, in a very strange way found a voice," but his is not the voice of the past only, so far did he advance beyond his own times that he anticipated modern theories. So deep did he dive in the fathomless soul of man—

"Not only by the work of these great wheels

That destine every seed unto some end,
But by the largess of celestial grace,"
that the triple torch he lighted; the faith, the hope, and the charity of his "mystic unfathomable song" will light all, as it did his entire generation with him: "To behold some of those beauteous things which Heaven doth bear."

The *Divina Commedia* is reckoned among the three or four epoch writings of the world, and Hettinger in his work on the subject asserts: "Were all the libraries in the world destroyed and the Holy Scriptures with them, the whole Catholic system of doctrine and morals might be almost reconstructed out of the *Divine Comedy*."

It is not an exaggeration to say before Dante there was void, "after him the world is all before us 'where to choose.'"

"Before his name the nations bow,
His words are parcel of mankind,
Deep in whose heart as on his brow
The marks have sunk of Dante's mind."

JUSTINE M. ANSMAN.

PETRARCH'S DESCRIPTION OF A STORM.

The following description is from a Latin letter of Petrarch's, who happened to be in Naples during the dreadful storm which ravaged all the shores of the Mediterranean and Adriatic:

This visitation of the Almighty had been predicted several days before by the Bishop of a neighboring island, from observations of the stars; but, as usual with astrologers, he could not foresee the full extent of the elemental disturbance, and merely spoke of an impending earthquake which should occur on the twenty-fifth of November, and reduce Naples to ruins. Full credence was given to his prediction, so much so that the greater part of the people, leaving all other affairs, gave themselves up to preparation for a speedy death, endeavoring to obtain the mercy of God, and pardon of their sins, by tears and contrition. On the other hand, many laughed at such credulity, saying that little reliance was to be placed in astrology.

The evening of the twenty-fifth of the month found me in a state of mind wavering between fear and hope, the fear predominating. I had seen the women of the city, forgetting their vanity and personal appearance, in excess of terror, with bare feet, dishevelled tresses, and eyes streaming tears, clasping their infants to their breasts, going in woeful procession from church to church calling on God for mercy. As the evening advanced the sky continued serene and cloudless; more so than usual, and after supper my servants retired to rest. It seemed to me well to wait, and observe the rising of the moon. On opening a window which looked toward the

west, I saw her, just before midnight, half concealed behind the mountain of San Martino, surrounded by clouds, her face full of darkness. Shutting the window I lay down on the bed. After laying awake for a long time, I dropped into an uneasy slumber, from which I was rudely awakened—the earthquake had arrived. It not only flung open the windows, and extinguished the light I had left burning, but shook the house to its foundations. Being thus assailed with the dread of instant death, I arose and went out into the cloisters of the monastery in which I was lodged; many were already there, each calling on the other in the darkness, each trying to console the other, as their frightened faces were revealed by constantly recurring flashes of lightning. The monks had gone with the Prior, a most holy man, to sing Matins in the church, in the midst of the howling tempest, bearing the crucifix and the sacred relics, and with devout prayers, weeping, they passed close to where I stood.

By this time several torches had been lighted, I took heart a little, and went with them to the church, where all cast themselves upon the earth, with loud cries invoking the mercy of God; waiting for the final shock which should summon them into His presence. I would take too much space to recount all the horrors of this night, truly infernal, and although the truth far exceeded anything that could be written, I doubt if my words will not appear exaggerated.

What torrents of rain! What deafening thunder! Tremendous artillery of Heaven!

What horrible shaking of the earth! What appalling disturbance of the sea! And the voices of the horror stricken populace; it seemed as if some magic art had lengthened out the hours of dread and agony. Morning at last came, a morning without hope; no gleam of light, no ray of sun, only a gray obscurity, less dense than the preceding darkness. Then the priests vested themselves to celebrate mass, they had not ceased to pray all night, and we, who had not energy left to arise, continued in prayers and tears, still prostrate on the earth. Now with the coming day the rush of people of the higher parts of the city tended towards the seashore; the tramp of a numerous body of horse was heard on the quay; what new danger threatens? In very desperation I too rushed shorewards to look, and die. Oh! Dio! When were ever heard such horrors? The oldest seamen averred that the like was never before seen or heard.

In the midst of the bay was an infinite number of unfortunates, whose barques, under no control, were at one moment dashed with terrific force against the shore, and in the next were driven back by the fury of the waves. They seemed no more than so many eggs all broken together in a basket. The whole extent of the shore was full of the bodies of the drowned, and portions of bodies; and the cries of the spectators, powerless to aid, mingled in heart-rending chorus with the roaring of the sea; a sea that was each moment encroaching on the land, until what had been a smooth road the day before, was now covered with a sea more dangerous than the Faro of Messina.

More than a thousand gentlemen of Naples had come there on horseback as if to assist at the obsequies of their country,

and in their company I felt the equilibrium of my mind restored, and calmly awaited death with them. Suddenly arose a new terror; the earth beneath our feet was giving, sinking, undermined by the sea. With loud cries of terror commenced a stampede back to the upper portions of the town; and in truth it was in the last degree horrible to mortal eyes to see the Heavens in such wrath, and the sea so fiercely implacable. Thousands of mountains of water, foam-crested, of dazzling whiteness, came menacingly from the Island of Capri towards Naples. Meanwhile the young queen, with no covering on her delicate feet, all the insignia of rank and fashion laid aside, in the garb of the humblest penitent, followed by nearly all the women of Naples, spent the morning visiting the churches dedicated to the Virgin Mother of God, imploring her intercession.

No ship in the bay could resist the force of the storm. Three galleys from Cyprus that had weathered many seas, and were ready to sail that morning, we saw, with infinite pity, wrecked before our eyes. Not a soul saved. In the same manner, the other large ships which had anchored in the bay, were dashed against each other to their utter destruction, and with the loss of all the crews. One only which was manned by four hundred convicts, on their way to the Sicilian Wars, was saved; having resisted to the end the force of the elements, by the greater force of the unhappy wretches who worked the oars, and who only prolonged for themselves a miserable existence. Towards evening of this day the clouds disappeared from the face of Heaven, the anger of the deep subsided, and a quiet night came to soothe the weary survivors.—*Di Costanza*. History of Naples, Vol. 6. English translator, E. McA.

CATHOLIC SUMMER SCHOOLS.

As it is our purpose to publish a full report of the sessions of the Catholic Summer School of America, and the Columbian Catholic Summer School in the September number of the Review, we will now simply express our congratulations and pleasure for the remarkable and gratifying success which has attended both Schools.

When the idea of the Summer School for Catholics was promulgated, nearly four years ago, it was strongly commended by many of the leading Catholics of the land, but there was some doubt as to the success of the experiment. The promoters of the parent School at Plattsburgh, N. Y., on Lake Champlain, never had a doubt of the permanency of the institution after the first day's session of New London, Conn., in July 1892, and now, after four successful sessions,—sessions of ever increasing success,—of the parent School, and the remarkable success of the first session of the Columbian Catholic Summer School at Madison, Wis., no one will question the

assertion that the Summer School has passed the experimental point and is now an established institution, and one of the strongest, most potent auxiliaries of the Church. The Holy Father, Leo XIII., has given it his most gracious approval and blessing. His Delegate, Monsignor Satolli, has pontificated at one of its sessions; the hierarchy have not only commended it, but have attended the sessions in large numbers; state officials, including the Governor, and leading representatives of the United States government, have commended and welcomed it, and our Catholic people have generously supported it by their presence in large numbers.

READING CIRCLE UNION.

The courses of reading and outline of studies for the Reading Circle Union for the course of 1895-'96 will be announced in the September number of the Review, so that there will be ample time for Circles to make all arrangement to begin the course promptly on October first.

THE CATHOLIC Reading Circle REVIEW.

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History, Science, Religion, Literature, Art, Philosophy.

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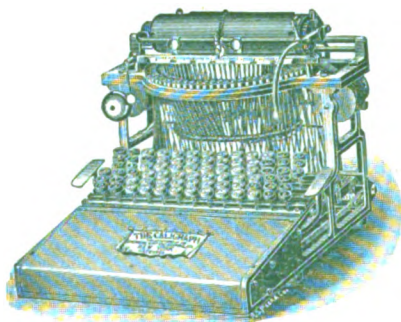
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No. 6.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

REPORT OF THE FOURTH SESSION, PLATTSBURG, N. Y., ON LAKE CHAMPLAIN, JULY 7TH TO AUGUST 18TH, 1895.

The fourth session of the Catholic Summer School has surpassed that of any year since its organization, in numbers, in the character of the attendance, and in the scope and variety of the subjects presented in the program. Whatever apprehensions may have been felt when the enterprise was started as to its successful prosecution, there is certainly no doubt now of its stability and continuance. The Catholic Summer School has come to stay, and may now be regarded as one of the permanent institutions of the country, the beneficial influence of which will expand with the coming years.

The session opened under the most brilliant auspices, and the fact that the distinguished representative of the Holy Father, Most Rev. Archbishop Satolli, was present, as well as the Most Rev. Archbishop of New York, gave prestige and eclat to the occasion. The Papal Delegate, on his arrival at Bluff Point, was received by a large delegation from Plattsburg, among whom were many prominent Protestant residents of the place. The number was increased by the members of the escort who accompanied Archbishop Corrigan from New York City on July 3d.

THE JOURNEY OF ARCHBISHOP CORRIGAN AND ESCORT TO PLATTSBURG.

Archbishop Corrigan, attended by a large party of priests and laymen, left New York on Wednesday, July 3, by the night boat for Albany, and traveled next day by way of Lakes George and Champlain, reaching Plattsburg Thursday evening.

Suitable arrangements for the accommodation of the party having been made in advance, the trip was made with comfort, and was hugely enjoyed by all, and particularly by the many who then made it for the first time.

Notwithstanding the sail up the Hudson was at night, thus operating as a discouragement to demonstrations *en route*, there were several such, adding interest to the occasion, furnishing further evidence of the love and reverence of Catholics for the exalted dignitary of their Church who was on his way to the symposium of Catholic thought and education. At Mt. St. Vincent Academy, the former home of Edwin Forrest, a pretty demonstration in honor of the Archbishop took place. The grounds were prettily illuminated, the dock decorated with flags and bunting, and the pupils

appeared in the midst of a grand display of fireworks. At Cranston's, West Point, and other places, similar demonstrations were held.

At Albany the party took a special train for Lake George. The forward car bore a streamer, "Catholic Summer School of America. Escort to Archbishop Corrigan." From Caldwell, the steamer Horicon conveyed them through Lake George. At Fort Ticonderoga the steamer Vermont, Captain Arbuckle, was in waiting when the Archbishop and his party arrived. A Plattsburg delegation headed by Hon. J. Riley, T. F. Conway, Esq., and John F. O'Brien, welcomed the travelers to the Champlain valley. The sail to Plattsburg was charming but uneventful. The pilgrims first satisfied the demands of the inner man, and then set about the enjoyment of the ride through the historic waters of Lake Champlain. All forgot fatigue and fairly revelled in the scenic delights about them. They expressed unbounded admiration of the beautiful country through which they had passed.

Arrived at Bluff Point, the major portion of the party, under the guidance of Mr. Mosher, Secretary of the School, disembarked for Hotel Champlain. Upon reaching Plattsburg the Archbishop, Father Connolly, and Hon. John Delahanty, entered a carriage and were driven to the summer home of John H. Spellman. During his stay the Archbishop was Mr. Spellman's guest.

Friday forenoon the members of the escort and the other Summer School students in town visited the school grounds. On Saturday the party visited Ausable Chasm.

FORMAL OPENING OF THE SESSION.

In accordance with the published order of proceedings, the session was opened on Sunday the 7th, with Pontifical High Mass in St. John's Church, Plattsburg, which was thronged to its utmost capacity, a large number being unable to obtain admission. Mass was celebrated by Monsignor Satolli, Rt. Rev. J. M. Farley, V. G., officiating as assistant priest; Very Rev. Frederic Wayrich, C. SS. R., of Brooklyn, and Rev. Thomas J. Conaty, D. D., of Wor-

cester, as deacons of honor; Rev. William H. O'Connell, of Boston, and Rev. W. J. B. Daly, of St. Patrick's Cathedral, New York, deacon and subdeacon; and Rev. Joseph H. McMahon, of St. Patrick's Cathedral, master of ceremonies.

His Grace, the Archbishop of New York, was attended by Very Rev. E. McKenna, V. F., and Rev. P. Tandy; and Bishop Gabriels, of Ogdensburg, by Rev. G. A. Healy and Rev. J. J. Heffernan.

There was a large representation of the clergy in the sanctuary, among whom were the Revs. M. A. Taylor, of New York; W. J. Hill, of Brooklyn; Dr. Conaty, the Very Rev. Dr. Walsh, rector of St. John's Church, Plattsburg; the Rev. A. J. Orban, of the Catholic University at Washington; the Rev. J. F. Mullany, of Syracuse; and the Rev. James N. Connolly, secretary of Archbishop Corrigan.

THE SERMON OF THE MOST REV. ARCHBISHOP.

At the close of the Mass, the Most Rev. Archbishop of New York ascended the pulpit, and preached the sermon, of which the following is a verbatim report:

"With Thee is the fountain of life: and in Thy light we shall see light." (Psalms, xxxv., 10.)

I have been requested to speak to you, dear brethren, on the Nature and Necessity of Revelation. To ascertain the teaching of the Church on this subject, one cannot desire a clearer or more authoritative exposition than that of the Vatican Council.

Holy Mother Church holds and teaches that God, the beginning and end of all things, can be known from creation with certainty by the natural light of human reason; "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made:" that nevertheless, it pleased His wisdom and goodness to reveal Himself and the eternal decrees of His will by another and a supernatural way, according to the words of the Apostle, "at sundry times and in divers manners in times past God spoke to the Fathers by the prophets; last of all, in these days He hath spoken to us by His Son."

To this divine revelation it belongeth that those divine things which are not im-

pervious to human reason, may in the present state of the human race be known by all with expedition, with firm certainty, and without any admixture of error. Yet not on this account must revelation be deemed absolutely necessary, but because God of His infinite goodness has ordained man to a supernatural end, that is to say, to be a sharer in the good things of God, that altogether exceed the understanding of the human mind, "for eye hath not seen, nor ear heard, nor hath it entered into the heart of man what God hath prepared for those that love Him."

From these words we learn that the Catholic Faith teaches that there is vouchsafed in this life a twofold knowledge of God; first, by the light of reason; next, by divine revelation. By revelation in general is meant the removal of the veil which conceals something from view so that that which was previously hidden may become known. In this way the consideration of the wonders which meet us everywhere in nature, and especially the consideration of man, who is the masterpiece of God's work on earth, leads us sweetly and surely to the knowledge of the Creator. Reasoning from the effect to the cause, we soar above nature and all created works, to the very throne of God. Hence St. Paul wrote: "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made; His eternal power also and divinity." The knowledge of God so obtained is a revelation brought about by the force of our rational nature. But the term "revelation" is more usually applied to that manifestation of hidden things which takes place when the Almighty enlightens man directly or through His messengers, for instance, the Prophets or Sacred Writers, who speak in His name. The greatest, most important, and most sublime of these manifestations was made by Our Lord and Saviour Jesus Christ, Who is Himself the Word of God, and in Whom God speaks. In the life to come the veil which still holds the Deity from view will be removed entirely, and the Beatific Vision so vouchsafed will constitute the supreme happiness of heaven. On earth "we walk by Faith and not by sight."

"We see now through a glass and in a dark manner." "But then we shall see Him as He is." This morning our thoughts are concerned only with divine revelation as imparted to us in this life.

That there is a possibility and even an antecedent probability of supernatural revelation, our own hearts distinctly suggest. The human mind eagerly seeks for knowledge, especially regarding God and our future destiny. Experience tells us that these subjects awaken in us an absorbing interest; and history attests that so strong is this desire to peer into the secrets of the life beyond this world, that where faith in divine revelation has become weak, its counterfeit, in magic, Spiritism, esoteric Buddhism and similar fancies, is sure to appear. So as a child confidently asks his father for an explanation of what is mysterious and puzzling to his youthful mind, we lovingly and reasonably expect our Heavenly Father will make known to us those great truths of moral life regarding which we seek to be enlightened.

To satisfy this innate desire, three conditions are needed: that the teacher possesses the knowledge that we crave, that our minds are capable of receiving such knowledge, and that there be some means of communication. As there can be no question that the Sovereign Creator possesses the fullness of knowledge, so there ought to be no doubt that our minds are capable of receiving truth, for this conclusion is confirmed by every day's experience. Again, it must be clear to every thinking mind that the Omnipotent Creator can easily devise some fitting means of imparting knowledge. He certainly, Who made all things, can easily communicate to us any truth which He wishes to impart, for as He has made our minds capable of communicating with each other by speech and various other external signs, so also can He undoubtedly produce similar effects in a multitude of ways, by enlightening our minds directly, or by means of various instruments, according to His good pleasure. And this conclusion of the possibility of revelation holds good even with regard to mysteries, *i. e.*, to the manifestation of truths which transcend the powers of rea-

son. We do not know, for instance, why the magnetic needle, poised on the compass, always points to the North. We are surrounded by the wondrous effects of electricity, whose nature is still hidden from us. All the beautiful objects that we see in this world, we see through the medium of light, and yet light itself is a mystery that no human mind has yet been able to declare. In one word, mysteries in the natural order surround us on every side. We speak of them day by day as matters of fact. Our meaning is clear and unquestioned. If then we constantly accept the existence of phenomena, the reason of which we do not understand, why may not the Almighty reveal to us truths or facts which are incomprehensible to our finite perception, but to His infinite intelligence clear as the noonday? The existence of a fact is one thing, the manner of the existence is another. We are perfectly sure, for instance, that the human soul acts upon the body, and *vice versa*, and yet no philosopher has been able to explain this phenomenon. Mysteries of Divine Faith being on a plane higher than human reason, transcend, but do not contradict it, because, as the Vatican Council teaches: "The same God Who reveals mysteries and infuses faith, has bestowed on the human mind the light of reason; but God cannot contradict Himself, neither can truth contradict truth. The unfounded appearance of this contradiction arises chiefly from the fact that either the dogmas of faith are not understood and stated according to the mind of the Church, or the aberrations of theories are taken for the dictates of reason."

Thus far we have endeavored to show that a knowledge of God and divine things may come to us, both from reason and divine revelation. An interesting question remains: How far is such revelation necessary? The Council of the Vatican answers with a distinction: "In all those things that pertain to man's supernatural destiny, or again, as regards mysteries of faith, properly so-called, divine revelation is absolutely necessary and advantageous; for heaven is such that no human expression or imagination can portray it, 'for eye hath not seen, nor ear heard, nor hath it

entered the heart of man to conceive what God hath prepared for those who love Him;' but, for the truths of the natural order, and those that do not transcend the limits of reason, divine revelation is needed only in a relative sense, inasmuch as without it these truths would be learned only by brighter minds, and then with difficulty, with admixture of uncertainty and error."

In other words, divine revelation is necessary even for natural truths of the moral order, hypothetically, and relatively, and this we will briefly attempt to prove in the few minutes yet remaining. As the Vatican Council evidently alludes to the words of St. Thomas, permit me to give the argument substantially as it stands in the fourth chapter of his first book of his *Summa Contra Gentiles*. St. Thomas says that three difficulties would arise if the investigation of truth were left to reason alone. In the first place, only few minds would attain to a knowledge of God, on account of their inability to pursue philosophical speculations, on account of the innumerable cares of business, with which men are commonly overwhelmed, or again, on account of sloth or disinclination to such studies which require active concentration of thought. Secondly, he says it would take a very long time for men to pursue such studies, on account of the difficulties attending such investigation. Moreover, youth from its nature is prone to passion and various emotions, and it is only, says Aristotle, in mature age and with opportunity of leisure that one attains to philosophical truth. Thirdly, the pursuit of truth would be associated with admixture of error, on account of the weakness of our intellect in forming judgments and the multitude of opinions from which we would have to choose. "The hand of man," says Suarez, in illustration of this truth, "is physically capable of drawing a circle, yet would never succeed in doing so with mathematical accuracy without the help of a compass."

These statements of St. Thomas commend themselves to our experience, and they are easily confirmed by history. Among the philosophers of ancient Greece, none was so enlightened as Plato; and yet Plato says

explicitly that if we wish to obtain certainty with regard to divine things, we must wait in patience until some god comes to teach us. Cicero, the wisest and most learned of the Roman philosophers, says: "The question concerning the nature of the Gods is so difficult and obscure, and the opinions of the most eminent writers are so diverse, that we cannot justly yield an assent to them." Tacitus, that shrewd observer of human nature, reflecting on the immense mass of ignorance regarding moral truth that prevailed in the world in his day, and despairing of finding any remedy to counteract this ignorance and corruption, pronounced human life a "huge comedy, and the world a dream."

In marked and consoling contrast with the helplessness and despair of the pagan world, let us call to mind some of the fruits that followed the introduction of the Gospel. In the first place, as a luminous principle glorifying the whole life of man, we find in the revelation given by Our Lord Jesus Christ, the value of the human soul. This one principle means not only the dignity of human nature, even in the poorest and most abject creature on the face of the earth, but it means the assertion of individual freedom. It implies the maintenance of civil and political rights. It carries with it the principle of education, not confined, as of old, to few individuals, but imparted as a right to all mankind. This principle has led again to the raising of the female sex from the abandonment and degradation to which woman had fallen everywhere in the pagan world, as is witnessed even to-day in pagan countries to which the light of the Gospel has not penetrated. The light of the Gospel has abolished idolatry. Recognizing the individual value of the soul, it has gradually stamped out the existence of slavery, which was a terrible plague spot in all pagan lands. It has also clearly defined the distinction between the spiritual and temporal powers, not uniting them as of old, when the sovereign was at the same time the head of the Church and the State, *i. e.*, as both Imperator and Pontifex Maximus. And more than all, in the realm of charity the light of revelation has accomplished so many wonders in caring

for the sick, the destitute, the orphan and the afflicted, that we may say a new heaven and an earth have been created. To use the language of the ancient Christian apologist, Minutius Felix, "it would seem as if all Christians were in truth philosophers, or that all philosophers had become Christians." Even Ernest Renan, in his *Studies on Religious History*, commenting on the follies of paganism, says: "How nations more advanced in civilization than ourselves could bow down before sensuous and intemperate deities, and find in absurd and scandalous stories the substance of their religion, is to us incomprehensible. Is it not strange to find a people gifted with genius like the Greeks, or capable of carrying out a scheme of policy by which they became rulers of the world, like the Romans, yet in the sphere of religion almost on a level with the rudest Fetish worshippers? How could nations who are our models in municipal and political life, in art, philosophy and poetry, have remained satisfied with a religion whose absurdities would be apparent even to a child's understanding?"

In conclusion we may consider this fact: The human mind, for 4,000 years before the advent of Our Saviour, instead of soaring above terrestrial things to the regions of eternal truth, floundered hopelessly in the mire of ignorance and corruption and the depths of despair. Is it likely then that any substantial progress would be attained in succeeding ages? In point of fact, no such improvement has been made in any country which is still unenlightened with the teachings of the Gospel. Fortunately for us, the light has come, and will remain. The conscience of the world illumined with the teachings of Christianity cannot return to pagan darkness, even as enjoying the advantages of modern science, it would not return to the discomforts and physical privations of 2,000 years ago. Looking up then with profound gratitude to Christ Our Lord, the Author and Finisher of Christian revelation, we exclaim in the fulness of our hearts, "This is the victory which has overcome the world, our Faith!" "With Thee, O Lord, is the fountain of life, and in Thy light we shall see light."

DISCOURSE BY REV. DR. CONATY.

At the Solemn Vespers in the evening, Rt. Rev. J. M. Farley, V. G., was the Celebrant, assisted by Rev. D. P. O'Neill and Rev. Father Quinn, of New York. The discourse was delivered by the President of the Summer School, Rev. Dr. Conaty, his subject being, "Primitive and Mosaic Revelation," and his text the Epistle of St. Paul to the Hebrews, chap. i., v. 1-2—"God, Who at sundry times and in divers manners spoke, in times past, to the Fathers by the prophets, last of all, in these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world."

Mankind, said the Rev. preacher, always believed in such a revelation by which the knowledge of God and men's duties to Him became known. Seek where we may, in any age, among all races of men, and we will find either clearly or obscurely defined, the faith of the race in an original state of happiness, a fall from this original justice, and a redemption by which man is restored to the friendship of God. This forms the foundation stone of every system of religious belief, from the lowest and most revolting conception of religion to the highest and most perfect, which is Christianity. As we come nearer to the cradle of the race, this belief and these traditions grow stronger and clearer, and make evident the truth of a primitive revelation. Adam and the original transgression, with all its consequences, the deluge and Noah with the second birth, Babel and its confusion of tongues, sin and its Redeemer who had centered in Him all the hopes of mankind, all these are among traditions of mankind, and have come to us as the fruits of a primitive revelation when God spoke directly to man, or sent His patriarchs and prophets to declare His law and execute His will.

The worship of the Hebrews attracted men to the one true God and the Messiah

to come. This nation was the great agent used by God to bring the truths of religion to all nations of the earth. In its life it passed among the Egyptians, the Assyrians, Persians, Greeks, and Romans. It was often a captive following the victorious chariots of these mighty conquerors, and everywhere it carried the story of its Tabernacles and its Testament. Jerusalem, the law of Moses, the divine Messiah, all these were impressed upon the minds and hearts of a pagan world. In Canaan, where God gave them a home, they dwelt in the very heart of the civilized world, midway between Asia, Africa, and Europe, among nations illustrious for religion, art, science, and commercial greatness, and the influence of a supernatural revelation is seen in their religious belief and in their philosophy, which though pagan, was built upon a faith in a God who revealed Himself to men.

So the world believed from the beginning that God, who made man, forgave his sin in the Redemption of the Messiah, and made known to man the truths of divinity, as well as man's duties to his Creator.

Reason is being flattered nowadays, but reason unaided by revelation can never reach to true knowledge, can never build a perfect system of religion without first seeking God's will, and this can never come except by revelation. What pagan philosophy was unable and unwilling to do, the rationalists of to-day cannot do. Man came from God, and goes back to God. Man, to serve God, must know God, and know himself, and this knowledge must come to man from God. God and man are as necessary to religion as soul and body to man's life, and we must look for man's sense of God's revelation, and find its perfection in Jesus Christ, who is the splendor of eternal light, the mirror of His justice, and the image of His goodness.

FIRST WEEK'S LECTURE COURSE.

FORMAL OPENING OF THE LECTURE COURSE.

The formal opening of the lecture course took place in the Plattsburg Theatre on the morning of Monday, July 8. A large audience was gathered at an early hour, and the pleased recognitions and hearty interchange of greetings was significant of what the Catholic Summer School is doing to unite the Catholic people of various sections into one great federation of helpfulness to one another, and of compact and beneficial influence on those outside the Fold.

At 9:30 A. M. the Right Rev. H. Gabriels, D. D., Bishop of Ogdensburg, N. Y., offered a brief prayer, at the conclusion of which, the Very Rev. T. E. Walsh, V. G., D. D., rector of St. John's Church, Plattsburg, welcomed the visitors as follows:—

LADIES AND GENTLEMEN OF THE CATHOLIC SUMMER SCHOOL:—I congratulate you on the auspicious opening of the fourth session of the school. We are honored by the presence of distinguished clergy. We have among us the representative of the Pope, Monsignor Satolli, the Archbishop of the Diocese of New York, and many others. Under such auspicious circumstances as these this session of the Summer School cannot fail to be a great success. With this wish and this prayer in my own name and in the name of the congregation of St. John's Church, I bid you welcome once more to this our historic town.

Hon. A. Guibord, president of the village, was then introduced. He said:—

LADIES AND GENTLEMEN:—We cordially welcome you to our village and homes. We prize highly all good people who come here for intellectual improvement and are justly proud of all our institutions which tend to make us better citizens. The church and the schools are bulwarks of our republican institutions, and may the day be far distant when the church and schools do not have a warm place in all our hearts. The distinguished guests of our village today who are so interested on religious and educational lines give evidence of the fact

that these sentiments largely prevail among our citizens and that republican institutions are safe only when these conditions exist. Again we welcome you to our village and may your stay with us be long and pleasant. I now have the pleasure of introducing Mr. Royal Corbin, one of our distinguished citizens, who will now address you.

Mr. Corbin addressed the school, saying:—

In behalf of the public schools of Plattsburg I welcome you to this place. Two years ago when you first met here we welcomed you. We welcomed you then as strangers and for courtesy's sake. Today we welcome you as acquaintances and friends. We greet you as such. It would be perhaps strange after what we have seen and heard of this school if we did not greet your return. We have seen and heard the conduct of this school for two years. We have heard the lectures and the addresses which have been delivered in it. All the teaching of this school has been interesting and instructive to us. Many of its lectures were worthy of a place in the literature of the country. And now you come at your third opening under favorable auspices and with an attractive and promising program.

The ideal of life is that of progress in knowledge, endless progress in intelligence. What is growth in money, growth in lands, growth in strength, without intelligence? Nay, what even is morality, unless it be based upon intelligence? You bring to us an intellectual life. A word to the clergy and to the dignitaries of the Catholic Church here assembled, to be present at the opening of this school, to bestow upon it their benediction—we welcome you to this place; we salute you. It must be a source of satisfaction to you that this school is a practical demonstration of the falsity of the charge against the Church, that it winks at ignorance, or favors ignorance. It must be to you a

source of satisfaction if you cast your eye beyond this school into the great world and what it is doing, to see that the higher criticism is driving with irresistible logic to those forms which the Catholic Church has always maintained. When I consider the magnanimity and the intellectual endeavors of the Catholic Church, I think they are getting a good way the start. We welcome you, members of this school; we welcome you, fellow-workers in the advancement of human intelligence. We welcome you, and the citizens of Plattsburg, to a man, join with me in wishing prosperity to our school, and join with me in wishing to contribute to that prosperity to the extent of our power.

At the conclusion of Mr. Corbin's remarks, Dr. Walsh introduced the Rt. Rev. Bishop Gabriels who said:—

LADIES AND GENTLEMEN OF THE CATHOLIC SUMMER SCHOOL:—It is my pleasure and my privilege after you have been offered the welcome of the village of Plattsburg, and of the Board of Education, to offer you the welcome of this Diocese of Ogdensburg. The Diocese of Ogdensburg was present at the birth of the Summer School four years ago, and although for one year the school was located elsewhere, she comes to us strengthened and on the way to progress and perfection. Now the school is three years old, going on four, and for such an infant we may say she is doing very well. The last year especially, and the present beginning fourth session have been so full of favors and blessings that we might fear that the school would become a spoiled child. She has received favors from the Supreme head of the Church, who not only sent a letter to his illustrious delegate in this country to encourage and to recommend the School, but even mentioned the Summer School scholastic artists in his great encyclical. An encyclical is a document for the archives of the Church. It is one of those solemn utterances of the supreme authority. This school is destined to promote knowledge and science and faith, and this praise and recommendation of the Pope have been emphasized this year by the coming in our midst of the illustrious representative of

His Holiness, Monsignor Satolli, who has come here and celebrated Pontifical Mass, so that there is no lack of encouragement from high places. We also have with us the Archbishop of New York, who has come over rivers and lakes, mountains and dales to encourage our school. Under such auspicious circumstances our school must grow, and we think it will certainly help the Summer School of Champlain to remember that as an older sister she must always be ahead of those that come after her. We may trust that with the help of God and the encouragement of our distinguished authorities, that have shown their favor and their affection in this work of the Catholic Summer School, that it will take new strides, will mark a new epoch of Christian Catholic knowledge, and show to our fellow-citizens who have welcomed you so warmly, that we are serious in our endeavors to promote knowledge, science, patriotism and the welfare and prosperity of the people of this great country at large.

REV. THOMAS J. CONATY, D. D., PRESIDENT, replied to the cordial expressions of welcome extended to the School, as follows:—

We accept the very kind invitation to the hospitality of Plattsburg, and in the name of the Summer School I return thanks to the Right Reverend Bishop of the Diocese of Ogdensburg, to the pastor of the Church of St. John, at Plattsburg, to the president of the village, and to the worthy representative of the Board of Education, for the kind words of encouragement and welcome which have been extended to us this morning.

I can say, in the name of the Summer School, that while we are not here as scholars, we are here as learners. We are here also to diffuse the knowledge that comes to us through the various channels,—the knowledge that comes from God through the Church of God and through nature.

We come here to accept the hospitality of the town of Plattsburg, to become a part of its citizenship during the days of our school session, and since a good reputation has been already established, I am satisfied that we will continue to deserve the esteem of the people and increase their in-

terest in the members of the Catholic Summer School of America.

The time is short this morning for the regular exercises of the school, and therefore I will not delay you by any extended remarks.

Dr. Conaty then introduced the Rev. W. H. O'Connell, of Boston, who, in his five lectures on "The External Relations of the Early Church," demonstrated first of all, the importance in our day of the study of the history of the early Church.

Week beginning Monday, July 8, at 9:30 A. M.

EXTERNAL RELATIONS OF THE EARLY CHURCH.

FIVE LECTURES BY THE REV. W. H. O'CONNELL,
BOSTON, MASS.

Father O'Connell in his introduction said:—

"The history of the first three centuries of the Church's existence is of all times the most important, for it is generally agreed by all those who profess the name of Christian that during this time the doctrines and practices of the Church were observed and taught in all their purity. The accusation of error and corruption is never made against the Church as it existed then. The modern Catholic Church has lost claim, they allege, to identity with the true Church of Christ, because from the beginning of the fourth century it departed from the simplicity and purity of doctrine and government of the primitive Church.

"Therefore, is it not manifest the whole field of argument becomes purely historical; that is to say, the records and documents of the primitive Church must be unearthed and brought to light, so that the characters and conditions of early Christianity may be positively known, and their putting side by side of them the teachings and practices of the Church of today, by faithful comparison vindicating the Church's claim to identity with the Church founded by Christ, built by the Apostles, and accepted by the earliest professors of the faith."

Father O'Connell treated his subject under the following heads:—

1. Christ, the Founder of the Christian Religion.
2. The Apostles and their Labors.

3. The Propagation of the Faith.

4. The Persecutions.

5. The Catacombs.

Under the first he gave a vivid historical narrative of the Life of Christ, from His birth to his Crucifixion, Resurrection and Ascension.

Under the second, he showed the Apostles receiving their mission from Christ, with this charter:—

"All power is given to Me in heaven and on earth. Go, therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost."

He described the transformation effected in the Apostles by the coming of the Holy Ghost on Pentecost; and their subsequent labors; refuting as he went the various errors which turn about this subject.

Under the third head, the propagation of the faith, he said:—

In connection with this subject, three questions present themselves as especially worthy of consideration, inasmuch as each has been the subject of attack by those who would consider the spread of Christianity to be of no weight in establishing the divinity of its doctrines. And first, is it true that from the very start the number of converts to the new faith was very considerable, in fact, wonderfully great, or were the followers of the new religion, a mere handful, an inconsiderable few? Secondly, what was the character, intellectually and socially, of the first believers? Were they people of no position, a credulous and infatuated multitude, or were they rather of all classes, many of them among the richest, noblest and most learned men of their day? Thirdly, can the propagation of the faith among the nations be attributed to purely natural causes, or must we look for an explanation of its marvelously rapid growth in the divinity of its origin and its providential protection?

After refuting Renan, Gibbons, and Montesquieu, who try to make out that the conversions effected by the Apostles were few, he said:—

The accusation that the early Christians were of the lowest classes of society, people of little repute, and credulous women, is

almost as old as Christianity itself; for Origen himself was obliged to refute this calumny, which was common enough even in his time, and Menucius Felix also assures us that this was a common accusation against the followers of Christ. So that if today we hear it said that after all, the Catholic Church is made up of people of no education or position, and is simply a gathering of the credulous and illiterate of the world, we must remember that this assertion has been repeated in all ages, back to the time of Christ Himself. But assertions are not arguments, and words are not facts.

In studying the history of any place or any country it is necessary to gather our knowledge from documents which can be proved to be the most trustworthy description of the events narrated. According to this criterion, the story of the propagation of the faith in the earlier times is best studied in the Acts of the Apostles, whose author is St. Luke.

Now let us open the Acts of the Apostles to the place where is recorded in simple and concise terms the story of the day of Pentecost. We find there that the number baptized and received into the Church on that occasion was 3,000 people. Again later on the same author tells us that on the occasion of the miracle wrought by St. Peter at the gate of the Temple, 5,000 people believed and were aggregated to the faith.

Again we learn that the inhabitants of Lydda and Saron, countries between Mount Tabor and the sea of Tiberius, who had heard the gospel from the Apostle St. Peter, and who had seen the dead raised to life, in great crowds embraced the Faith. And the word which the Evangelist used to designate the number of converts is very strong, for he says: "And all that dwelt at Lydda and Saron saw him and were converted to the Lord." Mark that he says "all." Therefore the two towns en masse came over to the Faith.

The lecturer then told of the vast number of the honorable class of society received into the Faith by the Apostles; that the new faith satisfied the minds of the most learned philosophers of the day; of the

conversion of Dionysius, a member of the Areopagus, the greatest school of learning of that time.

The Persecutions of the Early Christians were treated vividly and eloquently in Father O'Connell's fourth lecture. The argument which Christians draw, he said, from the fierceness of the persecutions, the invincible constancy of the martyrs, and the triumph of the Church in spite of universal opposition is one of the strongest in demonstrating the divinity of its origin. This explains why the enemies of the Church endeavor to extenuate the fierceness of the persecutions and diminish the number of martyrs.

Many points were considered upon the subject—the causes, occasions, pretexts of the persecutions, their extent, duration, ferocity and number.

The speaker said his listeners would best understand the opposition, the hatred, and consequently, the punishment urged against the followers of the Cross by placing themselves for a moment back into the times of which he spoke, and among the people who arrayed themselves against the new Faith. At that time pleasure and enjoyment were the only occupations of the hour, the temples were but theatres, their religious festivals nothing more than orgies; the feast day of the emperor was a time when drunkenness and disorder were the best proofs of loyalty.

This is the picture that Tertullian hands down in describing the causes which prompted the pagans to single out as enemies of the human race, despisers of the gods, and rebellious citizens, the men and women who refused to participate in these scenes of crime and licentiousness.

The Catacombs were the subject of the fifth and last lecture of this very interesting course. It may be thus briefly summarized:—

For a long time the Church has battled against errors which combated this or that doctrine of faith, this or that interpretation of dogma. The general fountains of knowledge were still to be recognized in common; it seemed rather a matter of agreeing upon deductions. It was the false logic, the poor reasoning of the Church's opponents

that led them to their false conclusions, and so the Church turned all her forces into the field of philosophy and dogmatic theology, so as to send forth to combat her enemies champions of sound logic, right argument, acute reasoning. But today the enemy has shifted his camp, the attack comes from another side. It is no longer a question of reasoning from common premises; it is a question of the premises themselves. The question is not now what is meant by such a text, but does the text itself really exist? The very fountains of knowledge are denied, and so the warfare takes on a new aspect.

Today the importance of true history which brings us face to face with the origin, foundations and beginnings of our religion is more and more recognized by the Church. To combat the ravages of modern criticism, to arrest the march of the Attila of history, archæology has arisen, and bringing to the front the very objects concerning which doubt has arisen, put an end to its destructive progress.

The lecturer then went on to explain what the Catacombs were and how from them and the inscriptions and images of saints is proved without doubt that the Catholic Church of today is identical in belief, in practice, in ritual, in government with the Church of the first, second and third centuries.

Father O'Connell has added much to his already high reputation as a public speaker, by this course at the Summer School,—which showed throughout careful preparation and study, and was excellently delivered.

Week Beginning Monday, July 8, 11 A. M.

PHILOSOPHY OF LITERATURE.

FIVE LECTURES BY CONDE B. PALLÉN, PH. D.,
ST. LOUIS, MO.

Conde B. Pallén, Ph. D., of St. Louis, former editor of the *Church Progress*, of that city, and still head of the publishing company of that paper, gave a course of five lectures on "The Philosophy of Literature."

The subject of his first lecture was "CATHOLIC LITERATURE." In discussing a subject so vast the lecturer said he should be permitted to indicate rather than develop its possibilities. In speaking of

Catholic literature he wished to be understood in a two-fold sense. In the higher sense he meant Catholic literature pure and simple, as it has been the pleasure and the fruit springing directly and immediately from soil ploughed, planted and nurtured by the divine life of the Church herself. In the lower and secondary sense he meant the literature of all mankind in so far as it is the expression of truth.

"Literature," said Mr. Pallén, "is the written expression of man's various relations to the universe and its Creator. In all great questions, be they political, social, religious or scientific, a great question of theology is involved. 'Theology,' says Doneso Cortes, 'inasmuch as it is the science of God, is the ocean which contains and embraces all sciences, as God is the ocean, which contains and embraces all things.' In this do we discover the reason of the Catholicity of truth and the reason why the utterance of all things is Catholic."

He indicated the essential truths thus contained, although overlaid with many errors in the sacred books of the Pagans "Thus," he said, "throughout the whole pagan world, we find the recognition of something beyond humanity. It is the broken and distorted image of God mirrored in the life of pagan man.

But among the Hebrews, the Chosen People: "The Old Testament strikes the gamut of literary art; it is epic; its lyric qualities are unsurpassed; its didactic poetry is unequalled."

In his second lecture Mr. Pallén dealt with the SCIENCE OF LITERATURE. When we understand the theology of a people, he said, that is, their conception of their relation to the Divine Being, we are on the way to a proper appreciation of their literary art, and not until we have arrived at an appreciative understanding of the vital relation between religion and art, has the philosophy of literature any meaning for us. Where there is no science, using the word science in its full and legitimate sense, there will be no art, no literature.

The amplification of the meaning of ART was the subject of the forenoon discourse by Mr. Pallén, the third of his scholarly lectures. Art, he said, is the sensible expres-

sion of the beautiful, and Beauty, according to Plato, is the splendor of Truth.

Mr. Pallen gave an excellent definition of the true critic, who should be, he said, 'The Conscience of Art.' It is a popular error to suppose that the critic's office is of fault-finding and destruction. He must build up and preserve, not tear down and destroy. When this function becomes negative or destructive, it is only in defence of truth and beauty, only to beat back those that would violate truth and beauty. The widespread waste in the art world of today comes largely from the critic's betrayal of his trust. Realism has invaded the kingdom of beauty and usurped the throne. Realism would describe man and nature as Godless. It fixes its eyes on failure and death and calls them reality. But neither nature nor man has been abandoned by God, and the reality is nature and man, filled with the Divine presence. Art pictures the real man, the ideal and the perfect man as he comes from his Maker's hands, and not the fallen, the degenerate, and the ugly man, such as realism would substitute in his place. The true realism is found in Jesus Christ, most perfect in his own incomparable perfection and as the model for all men, the most ideal, the real in the ideal, and the ideal in the real.

"SYNTHESIS" was the subject of Mr. Pallen's fourth lecture. The topic was lucidly treated under these subdivisions:—the East; Greece; Rome; speculation, science, and the formula in relation to art; truth and the law; the supreme order; solution.

"STYLE" was the subject of the concluding one. The whole course was most instructive, and especially helpful to teachers and beginning literary workers and journalists who had the good fortune to hear it.

Afternoon Lectures—3:30.

BOTANY.

BY THE REV. J. HERMAN WIBBE, SCHENECTADY, NEW YORK.

Week Beginning July 8.—One of the most pleasing features of this year's session were the afternoon lectures given in the Administration Building on the grounds by Rev. J. Herman Wibbe, of Schenectady. Father Wibbe is a thorough

master of his subject—Botany—and his description and explanation of the trees, shrubs and plants growing in this region were thoroughly enjoyed by all who heard him.

Week Beginning Monday, July 8, 8 P. M.

MECHANICS.

(With Some Experimental Illustrations.)

FOUR LECTURES BY REV. T. J. A. FREEMAN, S. J., OF THE COLLEGE OF THE SACRED HEART OF JESUS, WOODSTOCK, MD.

The Rev. T. J. A. Freeman, S. J., of the College of the Sacred Heart, Woodstock, Md., and editor of the *Scientific Chronicle* of the American Catholic Quarterly Review, gave the evening lectures of the first week—a course of four, on Mechanics. They were given with experimental illustrations. These lectures are not easily summarized. We must content ourselves with indicating the ground which they covered:—

I. Introduction—History. Definition of terms. Division of the subject. Mechanics of masses, of molecules, of atoms. Mechanics of solids, of liquids, of gases, of the ether.

Kinematics—(Motions in the abstract.)—Motion, relative and absolute. Motion of translation, of rotation, of revolution. Velocity and acceleration, uniform and varied. Composition of velocities. Resolution of velocities. Projection and projectiles. The Base Ball.

II. Dynamics. (Motion as the result of forces.)—Mass and weight of bodies. Momentum. Force, its kinds, mode of representation, line of action and transmission. Laws of motion. Collision of inelastic and elastic bodies. Measurement of forces,—absolute and gravitational methods.

III. Central Forces—Force of friction. Work. Energy (potential and kinetic.) Measurement of work and energy. Conservation of Energy.

Statics—(Force as maintaining equilibrium.) Composition and resolution of forces. Centre of gravity.

IV. Mechanical Powers.—Lever. Wheel and axle. Gears. Pulley. Inclined plane. Wedge. Screw.

One of Father Freeman's auditors says of him:—

"His fund of information on the subject of Mechanics is apparently inexhaustible, and his manner of presentation captivating, because simple and devoid of the use of unnecessary technical terms. His practical illustrations and simple manner of ex-

planations made his subject not only plain but interesting to his hearers. Father Freeman is a thorough master of mechanical appliances and those who have attended his course of lectures for the past week, have undoubtedly profited by them."

INCIDENTS OF THE FIRST WEEK.

RECEPTION.

Monday Evening, July 8.—Officials of the Summer School had planned a reception in honor of the Apostolic Delegate and the Archbishop of New York, for Monday evening, in the Opera House. A large audience, including many besides the Summer School people, had gone thither, and were greatly disappointed when the announcement was made that Monsignor Satolli was indisposed and unable to be present. Archbishop Corrigan was present, to convey the regrets of the Delegate and emphasize his own good wishes for the School expressed on a former occasion.

The Rev. Dr. Conaty presided. After a spirited selection by the Twenty-first Infantry Orchestra, Miss Elizabeth A. Cronyn, of Buffalo, N. Y., delighted the audience with a vocal solo in her most exquisite style. Mr. Walsh, of Detroit, Mich., followed with a piano solo; and Mr. Frank Carr, of Worcester, Mass., brilliantly closed the program with a tenor solo.

Dr. Conaty, expressing regret at the unavoidable absence of Archbishop Satolli, spoke as follows:—

LADIES AND GENTLEMEN:—His Excellency the Delegate has not been able to attend the exercises this evening. It would have been a privilege for us to have extended to him the cordial welcome of the Summer School, to have spoken to him our good wishes, to have asked from him that advice which his position and his scholarship would have entitled us to receive.

We have received from him a very great favor in the exercises of yesterday,—one which will mark the opening of the fourth session of the Catholic Summer School of America as one of its proudest days, when we have been honored in the most distinguished way by the most eminent ecclesiastics of our country. We will willingly

forgive—as we are obliged to, but we forgive with good grace—his absence from among us this evening. We desire, however, that His Grace the Archbishop of New York will convey to His Excellency the Delegate the good wishes of the Catholic Summer School of America, and our great gratitude for his services to us in the pontifical ceremonies of yesterday.

The Catholic Summer School of America by this act has stamped upon it the approval of the representative of our Holy Father the Pope, who, not satisfied with merely sending us the expression of his good feeling last year, has placed this School under the special care of his Delegate. His coming to us binds us still more strongly to the Holy See, for it makes us feel that we are very near to him who is the source of all spiritual authority to us on this earth. And therefore we trust His Grace will bear to him the humble and sincere loyalty of our American Catholic hearts for all that he has done for us in the ceremonies of yesterday.

I cannot, and you would not allow me to have this evening's exercises close without expressing again to His Grace the Archbishop of New York gratitude for a greater kindness than the expression from him of last year. We then thought that he had done all that could have been expected from one in his exalted position, and with the multiplicity of his duties, but this year he has done more. He has become identified more fully with our School, for he has allowed his name to appear upon the schedule of our work, and in the beginning of the exercises of this session he has given us another and a stronger mark of his interest in the work that is being done under his jurisdiction.

In your name, therefore, I do not extend a welcome to His Grace the Archbishop of

New York, for he is identified with us, and needs to have no welcome extended to him. He is not company, as he himself said to me the other night, he is one of us. However, our hearts, like the hearts of children, must express themselves in the loyalty and love that courses through us, as we witness his kindness, not merely of yesterday, but particularly this evening, for he comes here to-night at great sacrifice, to express the wishes of the Delegate, and we trust to express his own wishes with regard to the work of the Summer School in which we are engaged.

And, Your Grace, as it was my privilege last year to present these children of yours to you, so again to-night I present them to you. Their hearts are warmer even towards you than they were last year; their loyalty I trust is stronger, for they have learned more and more the affection which should meet when the child meets the father he loves.

Therefore, Your Grace, these children of the Summer School,—and not merely these, but all those multitudes who are associated with us in this work throughout the country,—they hail with greeting your presence here to-night, and speak through me to you to say that this Summer School is one of your schools, and it is proud to be numbered as such, and we hope and pray that your fatherly hand will always guide us, that your keen spirit will always discern for us that which is good, and we trust that your kind heart will always find approval for whatever work we undertake.

We are your children, gathered from all the dioceses of the East; all are here in this School under your protection and your patronage,—little children of the Church,—little children of our bishops,—and your children while we are here under your care.

In response to the welcome of the president, the Archbishop said:

LADIES AND GENTLEMEN OF THE CATHOLIC SUMMER SCHOOL:—It is my part to convey to the Most Reverend Delegate the warm words that have just been expressed, and I am sure that as these words have come warmly from the heart of the worthy president of the school, so also they will awaken a similar feeling in the heart of the Most Reverend Delegate.

A short while ago, in expressing his great regret at being unable to be present tonight, as he had hoped and you had expected, he also desired me to convey to you his great satisfaction at the manner in which the Summer School has been conducted. I need not say to you that whatever is pleasing to the Holy Father is most pleasing also to his Delegate, and as the Holy Father condescended a year ago to express his interest in this new work of Christian education, and as that letter was directed to his representative in this country, Monsignor Satolli could but rejoice at the progress and success of this Summer School.

Therefore he regrets so much that he is unable to be with you this evening. At the same time he charged me to express in the kindest manner his good wishes for the future, and his trust that the program so admirably laid out may be carried out in detail, and that success may be assured, not merely here, but throughout the years.

And now, in my own name and in the warmest manner, I wish to thank you for the kind and cordial expressions of your worthy president, and also for the manner in which you have received them.

We must all be interested in this good work. We have only to look at the program. Every lecture represents much study and thought, and you come here to receive this concentrated thought, the fruit of many vigils and long hours, and this thought presented to you in that way must be of great benefit. Therefore, inasmuch as all these works do honor to our Church and are of service to us, we cannot but rejoice in this good work and wish it greater and greater prosperity.

The work now seems to be securely established. After three years of experiment it must be said to have entered upon a solid course of usefulness. The number of visitors who come from different parts of the country show what interest has been excited in these lectures, and there is every reason to believe that this interest once excited will continue, and become more and more intense as it becomes more and more appreciated and the work becomes better known.

Therefore, in my own name and in the name of the Apostolic Delegate, I wish you every prosperity, and trust that the lectures of this session will be of such a nature as to give you great pleasure and benefit, and I trust it may be in every way as successful as your worthy president has ever anticipated.

THE SUMMER SCHOOL'S APPRECIATION OF MONSIGNOR SATOLLI'S VISIT.

The officials of the Summer School expressed their appreciation of Monsignor Satolli's visit through Rev. Dr. Conaty, President, in the following letter:

To His Excellency, Francis, Archbishop Satolli, Apostolic Delegate.

MOST REVEREND SIR:—In the name of the Catholic Summer School of America, I desire to thank you most sincerely for your great kindness in coming to us at much inconvenience, and giving to our School a magnificent opening. Our only regret is that the inconvenience may have caused you some suffering. It would have been a much treasured pleasure to have been able to offer you personally and in the presence of the School our cordial good wishes and our sincere loyalty for all that you represent to us.

Our Catholic Summer School is built upon the idea of the Church guiding and protecting the teaching of the people, permeating the entire work with the sweet odor of Christian doctrine. From Pope Leo, who rules the Church of God, we have received an approbation and a counsel which we cherish most gratefully. To him our hearts pledge their best love and deepest and strongest loyalty.

To your Excellency, as his representative, we tender the expression of our warmest admiration, not only for what you represent in your official character, but also for that which you stand for in scholarship. Rest assured that your visit to our School will always be a pride to us as well as a consolation that we are fortunate in enjoying that interest which is ever strong in your heart, for the education of our people on the highest lines of intellectual and scientific research.

As a token of our appreciation of your kindness we have taken the liberty to

place your name upon the roll of our honorary life members. A certificate of membership will be sent to you by the secretary, with the best wishes of the Board of Trustees.

With expressions of affection for your Excellency, I remain, on behalf of the Catholic Summer School of America,

Your most obedient servant,

REV. THOMAS J. CONATY, D. D.,

President C. S. S. of A.

LETTER FROM MONSIGNOR SATOLLI.

The following warm letter of approval, from the representative of the Holy Father, testifies to the deep interest which he takes in the success of the Catholic Summer School:

WASHINGTON, D. C., July 12.

"Rev. Thomas J. Conaty, D. D., President of the Catholic Summer School of America.

"REVEREND AND DEAR DOCTOR:—After returning from Plattsburg. His Excellency, Monsignor Satolli, directed me to write to you and say that while it was a great satisfaction to him last year to present to you a letter from the Holy Father Leo XIII, his pleasure has been renewed, and indeed enhanced, this year, by being present in person at the solemn opening of the Catholic Summer School of America. He admired the location, and considered it well adapted for every advantage, physical as well as intellectual. *'Omne tulit punctum qui miscuit utile dulci.'*

"Monsignor Satolli wants me to state particularly that, according to his judgment, the Summer School now in session at Plattsburg in the highest degree deserves the esteem and the confidence of all. It has not only reached, but has even surpassed, the most sanguine expectations.

"The clerical and lay members of the directive and administrative Boards, by their intelligence in instruction and management, are all well known for their devotion to the interests of religion and education. The lecturers have been chosen from the most eminent scholars in every branch of learning. The program, made up as it is of subjects most interesting, discusses very practical questions in the fields of religion, philosophy, literature, history and science, and is all that could be desired. It was

with great pleasure that Monsignor Satolli saw the concourse of people who had come from distant places, as well as from the neighborhood to follow the courses of lectures. His most sincere wish is that the number may go on increasing from year to year.

"It is a pleasure as well as an honor for me, very reverend and dear Doctor, to express to you the entire satisfaction and high appreciation of his Excellency, the Apostolic Delegate, for you, and the important work over which you preside so ably and so successfully, and to this I beg to offer my best wishes.

"Yours respectfully and truly, in Christ,
"A. ORBAN."

RAISING THE FLAG.

Monday, July 8.—On Monday afternoon all the members of the School assembled at the Administration Building on the grounds and assisted in the raising of the national flag over the magnificent structure. The Rev. F. P. Siegfried, chairman of the Board of Studies, then addressed the audience and formally opened the first session in the permanent building of the School by presenting the Rev. J. Herman Wibbe, lecturer on Botany.

A SPANISH PHILANTHROPIST AT THE SUMMER SCHOOL.

Tuesday, July 9.—Among the pleasant incidents not down on the program was the visit, on the morning of Wednesday, of the first week, of Senor Sorela, an eminent Spanish philanthropist, vice-president of the Anti-Slavery Society of Spain, and delegate to the International Congress at London. He is a captain in the Spanish Navy, and honored by special distinction from Pope Leo XIII. He is on a diplomatic mission to the states of South and Central America, in the interests of the elevation of the negro race. In presenting Senor Sorela, Dr. Conaty said the School appreciated the honor of being addressed by the distinguished visitor.

Senor Sorela then addressed the School in French, which he claims to speak more fluently than English. His remarks were translated by the president for the benefit of those not conversant with the French language. He returned thanks to the pres-

ident and School for the opportunity offered him to say a word with regard to his mission. He then explained the work which he has in hand as a member of the Anti-Slavery Crusade organized under the influence of Pope Leo XIII., and under the special direction of the late Cardinal Lavignerie for Africa. The Cardinal and he were scholars in the same college, not at the same time, but they received their education under the same influences. In 1888 the Cardinal made his first pilgrimage to the Holy Father, after which the Anti-Slavery Crusade was established and organized all through Europe, consisting of committees in many European nations uniting together in a common action. Just at that time the captain had returned from a long voyage as a companion or attache of the Spanish Admiral on a mission to Africa from the Spanish Government. During the long months he spent there he had an opportunity to see the condition of the negro race. He also detailed in a few words some of the scenes witnessed in Morocco, where the slave markets were in full operation, and where the best among the slaves, women and children, were sold for less than the horses that were marketed at the same time. There humanity is sunk in degradation of which we can form no adequate idea.

The gravity of this Eastern question, the African question, as he says, has increased by the fact that the opportunities for the unloading of the African surplus have been diminished by the action of America in the slave trade, and that something is absolutely necessary to be done in order to bring philanthropic and humanitarian relief to these people, who are to-day in absolute degradation.

He also had a word to say in regard to the colonization of the blacks in those countries, and mentioned the fact that it was impossible to have a colonization as some had suggested, for the simple reason that parts of that country were known in the strong and truthful language of the English, as the "whiteman's grave," just as Guinea was known as the "black man's grave." He commended the work done by America in Liberia.

He wished success to the Summer School in its work, and gave to it his kindest word as a Catholic of another country, and hoped that at another session of our School we might see the negro element represented, especially in this country where equal rights of blacks and whites are maintained.

His remarks were warmly applauded.

FIRST RECEPTION ON SUMMER SCHOOL GROUNDS.

Friday, July 12.—The first general reception in the Summer School building on the shores of Lake Champlain, took place on the afternoon of Friday, July 12, at the close of Father Wibbe's interesting course in Botany.

The reception was in charge of those members of the Women's Auxiliary in attendance at this session—Miss Elizabeth A. Cronyn, of Buffalo, Miss E. A. McMahon, of Boston, and Miss Fannie Lynch, of New Haven, Conn; and the Rev. Dr. Conaty presided.

After the meeting was called to order, Dr. Conaty welcomed the members to their own property, and announced the musical programme appended, which was charmingly given:

Songs	{ McDowell
	{ Dreed
Miss Elizabeth A. Cronyn, Buffalo, N. Y.	
Fantasia Impromptu	Chopin
Mr. Walsh, Detroit, Mich.	
Song, <i>Petit Fleur de Bois</i>	
Miss Geriet, Boston, Mass.	
Song, " <i>Non E Ver</i> "	
Mr. M. B. Lamb, Worcester, Mass.	

HON. MORGAN JOHN O'BRIEN, OF NEW YORK.

The Rev. President gave the audience a pleasant surprise, by presenting for a brief address, Hon. Morgan J. O'Brien, of the Supreme Court of New York.

LADIES AND GENTLEMEN:—This is a very great and unexpected pleasure to me, and the fact of lack of preparation will save you from any long sermonizing on my part. I certainly feel the honor of being permitted an opportunity of expressing my great pleasure and satisfaction at the progress already made in this work, and I willingly forget and would submit to twice the inconvenience experienced in getting here, in the enjoyment I feel in being present on this occasion.

We all know that upon this subject of education there is no difference of opinion.

While there is diversity of opinions in politics and in everything else, even on the subject of religion itself, there has never been among intelligent people a single difference upon the value of education.

It would be impossible for any person to tread in the realms of botany, or the domain of philosophy, or wander with the poets as Mr. Pallen has given us the pleasure of doing, and not go back, even after a few days at the Summer School, with higher ideas, a higher regard for art and more elevated notions of love and duty.

It is needless for me to say how much is due to the men who have had charge of this work,—our distinguished president, Dr. Conaty, who labored so hard and faithfully,—and when we look in that strong and genial face we are sure that, though it may be slow, it is bound to be a permanent institution and a great success.

I think, next to our distinguished president, on an occasion like this may be mentioned the great and important part taken by our worthy secretary, Mr. Mosher, who comes to us from a distance for the purpose of founding under these conditions an institution like this, and it is a great satisfaction to all to feel that at last there has been laid the foundation of a structure destined to result in great benefit. That in itself would be of inestimable value.

It is for the purpose of getting even with these gentlemen that I take this occasion of expressing these sentiments,—grateful appreciation and gratitude for what they have done,—and endeavor to make them feel that they have behind them a lot of strong, willing, anxious hearts, who are disposed to labor with them, an earnest, determined body,—endeavoring to make them feel that their efforts are not unappreciated, and that we will stand by them until they have completed the work and made it a great success.

After Judge O'Brien's address, refreshments were served and an hour devoted to social intercourse.

Saturday, July 13.—The members of the Summer School indulged in a picnic on the Assembly grounds Saturday, and spent the day most enjoyably in boating, bathing, lawn tennis, croquet, base ball and other outdoor recreations. Refreshments were served in the Administration Building.

SECOND WEEK.

SUMMARY OF PROCEEDINGS.

Sunday, July 14.—Sermons, morning and evening, by Rev. Clarence E. Woodman, Ph. D., C. S. P., New York. Subjects, *1. Christian Revelation; 2. Evidences of Christianity.*

CHRISTIAN REVELATION.

A large congregation assembled at the morning and evening services at St. John's Church. In the morning Rev. W. H. O'Connell was the celebrant, Rev. William Kieran, D. D., of Philadelphia, deacon; Rev. Father O'Mahoney, of Lawrence, Mass., sub-deacon, and Rev. J. H. McMahon, of New York, master of ceremonies. The choir rendered Stearns' Mass in D; Miss May Cleary, soprano; Miss E. Bellmore, contralto; Mr. H. W. Fisher, tenor; Dr. W. J. Brennan, bass.

The Ave Maria, by Millard, was finely rendered by Miss Cleary.

The sermon was preached by Rev. Clarence E. Woodman, Ph. D., C. S. P., of New York, and was a very eloquent discourse on the subject, "Christian Revelation." Father Woodman said:

In dealing with this subject we have to do, not with an abstract theory, not with a mere system of philosophy, but with a present fact—a fact without parallel in the world's history. This fact requires to be accounted for. Will chance account for it? By no means. Does chance account for the gulf stream—that strange river in the great deep flowing constantly in the same direction since immemorial time? The Christian faith has been, as it were, a moral "gulf stream"—a steady, uniform current of faith and devotion never ceasing, never changing, for nearly 2000 years. Its existence cannot now be explained on the theory that it merely "happened so."

Does imposture account for it? This is still more preposterous. If our Lord were an impostor, the spread of His revelation would have been more marvelous, more extraordinary than if it had been propagated by Divine power. He proposed a moral system very repugnant to the natural man.

His coming as the Messiah was in direct contradiction to the Jewish expectation; His followers were poor and ignorant men; His life was one of poverty, self-denial and suffering; His death was the shameful death of a common felon; His rewards were not of this world, and obtainable only by the virtuous and the pure. Even Rosseau acknowledges that "an inventor of the Christian religion would have been more astonishing than the hero of it."

The Gospels give us a full account of the revelation of Christ. How should we regard them? As mere human historical documents they have all the marks of veracity. We read in them of the establishment of a new religious system, with definite doctrines, institutions and laws. We look around over the world to-day, and we see that same system in active operation, those identical doctrines and laws believed in, practiced and enforced. Is not this the strongest of arguments for the truth of the gospel record? The annual celebration of the Fourth of July, for instance, is a conclusive proof of the fact of our national independence, and of the truth of the historical records of it. So is the annual keeping of Easter a proof no less convincing of the truth of the gospel testimony to the fact of the Resurrection of our Blessed Lord. An unbroken line of tradition makes a historic chain as irrefragable in the one case as in the other. The acceptance of the simple truth of the gospel history solves every difficulty; the rejection of it strikes at the foundation of all historical proof of whatever kind, resting on human evidence. The witnesses for Christ—His Apostles and Evangelists—wished to know the truth, had every opportunity of finding out the truth, were ready to die and did die in defense of the truth, and were incapable alike of self-deception and of fraud.

The deeds of our Lord, wrought as credentials of His mission, were plainly miraculous. He claimed unlimited miraculous power. He claimed to be equal with God. His mighty works were not done in secret,

but in the broad light of day—even in the midst of his bitterest enemies. None of them denied that He wrought miracles. His character was the loftiest, the most transcendent, among men, even in its human aspect. "Which of you shall convince me of sin?" is His unanswered challenge. "He was in all points tempted like as we are, yet without sin," says His apostle Paul. And His enemies themselves bear the same witness: "I find no cause in Him; no, nor yet Herod. What evil hath He done?" said Pontius Pilate even as he sentenced Him. "This man hath done no evil," cried the repentant thief on the cross. "Truly this man was the son of God," exclaimed the Roman centurion.

Gladly, then, let us testify day by day to our Holy Revelation of the Christian law. For to us Jesus Christ, though coming "in the form of a servant, in the likeness of simple flesh," is "God manifest in the flesh," the "Only Begotten of the Father before all worlds." "In Him is Life, and the Life is the Light of men."

EVIDENCE OF CHRISTIANITY.

At the evening service Very Rev. Frederick Wayrick, C. SS. R., was celebrant, Rev. D. Baxter, of Boston, deacon, and Rev. Hugh Henry, of St. Charles Seminary, Overbrook, Pa., sub-deacon. Father Woodman again appeared in the pulpit. We append a summary of Father Woodman's sermon. He said:

The legend tells us that the Emperor Constantine saw a blazing cross in the heavens with the inscription "In hoc signo vinces—In this sign thou art conqueror." All the world knows how the cross of Christ conquered. Raised aloft by the feeble hands of a few obscure missionaries, it fought against the pagan world and vanquished it. The progress of Christ's church at first was slow and painful, and often bloody. There were furious persecutions—three centuries of them. The early Christians were "wandering in sheepskins and goatskins, hiding in deserts and caves of the earth." They were "destitute, afflicted, tormented, of whom the world was not worthy." Yet silently, invisibly, like the "leaven in the measure of meal," their doctrines made their way. Against heathen

and sophist, and Rabbi and king, the Faith of the Crucified waxed mightily and prevailed.

No Christian claims that all the precepts of our Lord are absolutely new to the world—that there is no trace of them before His coming. On the contrary, as you heard last Sunday, God from the very beginning never "left Himself without witness." In Primitive and in Mosaic Revelation God spoke to man *multifarie multisque modis*; as St. Paul says;—"God who on divers occasions and in many ways spake to our fathers by the prophets, hath spoken in these latter days by His Son." Christ's Revelation is the essence, and sublimation, and transfiguration of all that had gone before. It is the only truth—the "way, the truth and the life." Its brightest evidence, and its crowning glory, is shown in its effects. "By their fruits ye shall know them."

1st. On Society. The social relations of heathendom were based on selfishness. Christ's religion bases them on love. The Christian family is its ideal. Marriage is a holy sacrament, love-born, sacred, indissoluble. Parental authority is no longer a despotism, but a wise and gentle guidance. Woman has been raised and dignified, and ennobled—no longer the tool of man's passions, but the help-mate and counsellor of his life. No brighter diadem rests on woman's brow than that of Christian wife and mother. Universal education is a Christian work. "Go, teach all nations!" was the apostolic commission, and nobly has the church obeyed it. Remember how, in the wild confusion of the "Dark Ages," ten thousand monasteries kept alive and taught to others that learning which otherwise would have been utterly lost. And this education was a real religious one, and was freely given to all who sought. The very existence of the Church was an education—a great object lesson of unity and continuity and immovable stability.

2d. On the Individual. Physically, mentally and morally, man has been made better by the Christian faith. How solemn are its warnings against those sins against the body which so debase the dignity of man! "He that soweth to the flesh, shall

of the flesh reap corruption." "Know you not that you are the temple of God, and that the spirit of God dwelleth in you." "If any man defile the temple of God, him shall God destroy." Such are some of the holy principles which our Lord has revealed. St. Paul sums up true Christian asceticism in these words: "I chastise my body" why? to "bring it into subjection; lest, perhaps, when I have preached to others, I myself might become reprobate."

In regard to the mind, while the Church encourages and richly rewards all proper cultivation of it, she certainly makes that cultivation a secondary consideration to the good estate of the soul.

"Unhappy the man," says St. Augustine, "who knows all sciences, but who knows not Thee, O God!" It is not mental culture, but purity of heart and uprightness of life by which heaven is gained. "When the Day of Judgment cometh we shall not be examined what we have read, but what we have done; not how learnedly we have spoken, but how religiously we have lived." The Church's true work is the salvation of the immortal soul. Perish the whole world and all that is in it, rather than be recreant to that trust. "What shall it profit a man to gain the whole world, and lose his own soul?" The Church's true glory is in her saints. They are the truest evidence of her heavenly mission. With such defence Christ's revelation shall go "from strength to strength and from glory to glory."

Week Beginning July 15, 9:30 A. M.

THE INTERNAL DEVELOPMENT OF THE EARLY CHURCH.

FIVE LECTURES BY THE REV. JAMES F. LOUGHLIN, D. D., CHANCELLOR OF THE ARCHDIOCESE OF PHILADELPHIA.

At the opening of the second week's lecture courses many new faces were noted. As New York had been strongly in evidence during the first week, Philadelphia was dominant during the second. This was largely on account of Philadelphia's representation in the lecture courses; the Rev. James F. Loughlin, D. D., Chancellor of that Archdiocese, and the Rev. Hugh T. Henry, of the Seminary of St. Charles Borromeo, Overbrook, Pa., being the morning lecturers.

The Rev. Dr. Loughlin is very active in the Reading Circle movement, and Philadelphia is a very stronghold of Catholic Reading Circles, as it is of temperance societies, and all other organizations through which good work can be effected.

The Philadelphia Archdiocesan Union of Reading Circles sent at least a score of representatives for the second week, many of whom will stay till the end of the session.

GREETINGS FROM THE WESTERN SUMMER SCHOOL.

Before the opening of the first lecture course, the Rev. Thomas J. Conaty, D. D., president, read the following despatch from the Right Rev. Dr. Messmer, Bishop of Green Bay, Wis., and president of the Columbian Catholic Summer School, then in session at Madison, Wis.:

MADISON, WIS., July 15.

Rev. Thomas J. Conaty, Pres. C. S. S. of A. — The Columbian Catholic Summer School, in its first session at Madison, cordially welcomes and heartily reciprocates your message of greeting. Success to the great work which you initiated.

S. G. MESSMER.

I.

INTRODUCTORY.

Monday, July 15.—In his opening lecture Dr. Loughlin said: The able lecturer who shares with me the task of presenting the history of the early Christian Church has, during the past week, considered that history in what we may call its political aspect. Our present duty is to unfold, as well as we can in five hours, the internal or constitutional history of this great masterpiece of divine wisdom. The portion of the work which has fallen to me can scarcely be made as interesting to the general public as the part already traversed; for, as a rule, people follow with ease and pleasure the public transactions of a race, age, or organization, and are apt, indeed, to completely identify the terms, *history* and *public records*; whilst the hidden springs of public life, the gradual evolution of the underlying principles which determine the whole course of the life of a nation, a race or an organization are too subtle and intangible to be appreciated without an amount

of application which the general public are not prepared to bestow. Hence the study of history too often resolves itself into a mere chronicling of dates and of facts which hurry along before the mind's eye in a confused and riotous procession. The outward course of human history, owing to the disturbing influence of man's wayward free-will, of which history is the record, presents a strange contrast to the order and harmony which elsewhere reigns in heaven, on earth and in the deep.

Outside the region of free human activity everything great or small moves in unresisting obedience to law, which guides with equal sovereignty the orderly movements of the suns and planets and the furious tempests, the terrible earthquakes and the angry billows. Man alone can and does resist law and trample under foot the rules of eternal order. In a universe, therefore, where all other created beings bear witness to the supreme sway of an overruling Providence, sinful humankind might, at a first glance, seem to be a strange exception to God's universal monarchy, outlaws in a beautiful world, exiled from the Eternal Providence, obeying no impulse save that of momentary caprice, "clouds without water, which are carried about by winds; trees of the autumn, unfruitful, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved forever." While, therefore, it is possible to frame a consistent philosophy of nature which shall give a satisfactory explanation of physical phenomena, past, present and future, we may be tempted to abandon as hopeless the task of reducing to anything approaching scientific unity that aggregate of contradictory activities, proceeding from millions of free and independent centers, which we call the history of the human race.

And yet, reason and revelation unite in assuring us that our free human agency is as thoroughly subject to the laws of Providence as are the motions of the stars in their orbits. That same Almighty Power, whose will is obeyed by whirlwind, storm and earthquake, obtains His ends just as infallibly by means of the boisterous, un-

ruly passions of men. Strange, indeed, it would be if the most important and the only immortal part of this visible world were excluded from the care and supervision of that vigilant Providence without whose knowledge not a sparrow falls to the ground.

In fact, the scope of a truly scientific history is not so much to note down the words and actions of men as to penetrate within the veil of sense and study with deep reverence the high counsels of that mysterious divinity

"That doth shape our ends
Rough-hew them how we will."

* * * * *

If the spirit of patriotism moves us to muse with deep affection over the story of our native country, to rejoice with her in her triumphs, to sorrow with her in her trials, to love her heroes, to detest her foes, shall we, who by God's grace are "no more strangers and foreigners, but fellow-citizens with the saints, and domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone;" shall we read unmoved the glorious records of our Church's history? Rather, shall we not kindle with heavenly fire, as we recall the triumphant agonies of our martyrs, the strenuous labors of our missionaries, the victorious assertion of orthodoxy by the Fathers of our faith, the saintly virtues of a long line of holy bishops, confessors, and consecrated virgins?—all of whom are truly ours by community of faith and charity.

II.

FORM AND CONSTITUTION OF THE EARLY CHURCH.

Tuesday, July 16.—The meagreness of records and monuments remaining to us from the earliest days of Christianity leaves ample room to the imagination of the historian to make the few certain facts which have been preserved fit into his preconceived theories regarding the person and mission of the Holy Founder of our faith. The great battle between us who have a firm faith in the Divinity of Christ and in the indefectibility of His Church, and those who are without, of whatever school they may belong, must be fought out on theological grounds, anterior to and more fund-

amental than the facts of primitive history. Nothing can be more unsatisfactory than to approach the investigation of historical facts without having first obtained a firm hold upon the great principles which underlie the outward course of events and which fill out that which is vague and imperfect, and give an intelligible and philosophical interpretation to that which falls under our notice.

In studying the history of the church, we Catholics ought not for a moment to descend from the vantage ground on which Divine Grace has placed us. As Catholics we start out with an unshaken belief in the Divinity of our Lord. We know the church to be the masterpiece of Divine Wisdom, "woven from the top throughout without seam." Her All-Seeing Founder, who is the same today, yesterday and forever, at her very foundation foresaw the whole course of her history, and built her so solidly upon the Rock, that when the rain fell, and the floods came and the winds blew and beat upon that house, it fell not, for it was founded on a Rock. Our firm faith in Christ's divinity is the clew by means of which we thread our way throughout the history of the ages. This it is which fills up the lacunæ of worm-eaten manuscripts, supplies the dearth of chronicles, and enables us to correct the errors caused by the ignorance, the prejudices, and the malice of writers. We can affect to have but little patience with that manner of presenting the great events of church history which has been called colorless, or unsectarian.

History is utterly worthless unless it be warm with color and penetrated with faith. I am aware that history has brought many a man into the bosom of mother church. But that is no reason why we who already possess the inestimable gift of faith should approach the study of church history in the skeptical and mistrustful spirit of those who demand from the church a clear historical warrant for all her doctrines and practices. As Cardinal Newman has somewhere well observed, history can no more than scripture claim to present the full body of revealed truth. If it is acknowledged by all who believe in a supernatural revelation

that scripture without the church is powerless to decide vital questions of religion, primitive history is equally powerless. For two reasons: first, because the story of bygone ages is necessarily obscure on account of the loss of so many valuable documents; secondly, because, at best, history can only throw light upon the questions which agitated minds in the generations of long ago. It is surely quite absurd to demand an Athanasius or an Augustine to be supreme arbiters of questions which either never occurred to them or but faintly occupied their thoughts. The church which claims our allegiance is the church of today; for He who in successive generations was the God of Abraham and the God of Isaac, and the God of Jacob, is now the God of his living vicar, Leo XIII. "He is not the God of the dead, but of the living." I have made this open profession of Catholic principles at the outset, not from any mistrust of the witness of history, or for the purpose of biasing you in your investigations. The Catholic Church alone can safely appeal to history; for the only church known to history, the church which converted the nations, preserved the sacred deposit of faith, and diffused the multifarious blessings identified with the name of Christianity, has undoubtedly been the Catholic church. But it is well to reiterate and emphasize the fact that history is unintelligible as a science, except in the light of philosophical and theological sciences more fundamental than she. It has been repeatedly stated in books of Rationalistic authors that Catholics are incapable of writing an impartial statement of the history of the beginnings of Christianity. Why? Because we believe that the church was supernatural in its founder and in its origin. The Rationalist denies the possibility of any miraculous or supernatural occurrence; and this fundamental assumption colors his entire conception of the history of the church. It does not seem to occur to his mind that the gratuitous assumption from which he starts forward, and which he never deigns to attempt to prove, is itself the most momentous of prejudices, since it must put him out of all sympathy with an institution like the church, which, from

the very beginning, has always laid claim to supernatural powers, to a supernatural origin and to a supernatural destiny.

III.

THE PAPACY.

Wednesday, July 17.—As our present purpose is rather historical than polemical, we shall be amply satisfied, if we succeed in establishing the fact that the spiritual dynasty of the Roman pontiffs is of immemorial antiquity; that no period can be assigned during the long existence of the Catholic Church in which the bishops of Rome did not claim and exercise supreme and universal jurisdiction, and that consequently the theories advanced by the adversaries of the Roman supremacy are idle and untenable.

The inability of the thousand and one non-Catholic sectarists to come to any agreement as to what this primitive constitution really was which they claim to have been subverted by the hierarchy, and depraved by the doctrinal accretions of the Catholic Church, from a mighty weapon of attack and defence in the hands of the Catholic controversialist.

Let us now take our stand at a period when by universal concession the august dynasty of the supreme pontiffs was already in possession of all the essential powers which constitute a spiritual sovereignty. We claim nothing that will not be accorded us by any one who is at all versed in Christian antiquity when we assert that St. Leo I., who occupied the Roman see from the year 440 to 461, claimed and was acknowledged to be the head and ruler of the Catholic Church in as full and absolute a sense as Leo XIII. claims and is acknowledged to be in this year of grace 1895.

The lecturer then went on to show the development of papal power. His concluding words being received with rounds of applause.

IV.

DEVELOPMENT OF DOCTRINE.

Thursday, July 18.—To-day we shall consider the development of Christian dogma. First of all, what is meant by development? Development, according to the dictionary, is a gradual unfolding; a full disclosure or working out of the details of something;

the act of evolving or unraveling. In scientific matters, it is the unraveling of truths which are wrapped up in other truths of which we have cognizance.

Old as philosophy is the division of knowledge into popular and scientific. The advantage which the trained and disciplined mind possesses over the common people is not so much the greater mass of information he holds, as the completer mastery which a scientific education has given him over the data at his command.

You will understand better how much and how little is meant by development of dogma by considering the difference between a good, pious but uneducated Catholic and a skilled theologian, thoroughly versed in every department of theological science. In some respects the difference is immense; in other respects the difference is absolutely zero.

There is always a temptation before learned and literary men of exaggerating their importance in the Church, and of confusing two things which are quite distinct— theological science and Christian faith. And this, notwithstanding the fact that scripture is perpetually warning us of the vanity of human wisdom in the matters of revealed religion.

Heresy has played a prominent part in the development of dogma; for it has forced the Catholics to ponder well the terms needed to expound with all accuracy the doctrine of the Church, and to seek the strongest arguments with which to fortify it.

Speaking broadly, we might say that nearly all the valuable literature which has come down to us from the primitive days of Christianity was evoked by the exigency of controversy. The apostles and their immediate successors were far otherwise engaged than in the composition of literary or scientific treatises, and scarcely ever put pen to paper except when it became necessary to ward off some imminent danger from their flock.

The lecturer then went on to show how the development of doctrine was promoted by the apostles, closing with the following words:

Throughout the whole process of development the Church has carefully pre-

served the attitude of a loving and anxious mother, encouraging the unfolding talents of her children, applauding and adopting their good results, uttering a note of warning whenever they seemed to be treading on dangerous ground, but vigorously intervening whenever their answers to religious problems were different from that written on the imperishable tablets of her heart. In such cases her intervention has ever been intrepid; nor has she stood in awe of any one's greatness; be he who he may, renowned for learning, protected by emperors, or occupying the loftiest position in church or state, the moment that any one sought to divulge doctrines opposed to the gospel originally delivered, that moment the whole machinery of ecclesiastical authority was put in motion to extirpate the evil. Your own reading of church history will teach you how many influential doctors, how many stately bishops and patriarchs, how many rulers of mighty legions have been most ignominiously dejected from their high estate for attempting to pervert the simple purity of Christian doctrine.

V.

DEVELOPMENT OF WORSHIP AND DISCIPLINE.

Friday, July 19.—In his concluding lecture on "The Development of Worship and Discipline," Dr. Loughlin said, among other things:

The Christian Church is primarily what we have heard Dr. Harnack appositely designate "an Institute of Worship." She is not a mere ecclesiastical establishment for the aggrandizement of dignitaries; neither is she a school of philosophy for the intellectual entertainment of learned men. Her very essence and nature is the worship of God; her prime duty around which everything pertaining to her centres, is prayer. Who shall explain the gross perversity of those who have conceived so mortal a hatred of the great Church which first taught their forefathers to abandon the worship of stocks and stones for the sublime adoration of the Creator of heaven and earth? "Men revile the Catholic Church," says Cardinal Newman, "who, had it not been for the Catholic Church, would not have been able to talk at all. This is so ungrateful and so in-

human, that of itself it must convince one of the existence of an active and intelligent devil always at work to counteract the blessed work of God. But not even the devil can fool the people for all time. Men are beginning to read history for themselves, and will no longer trust to their nurses for a knowledge of the past. All that the Church asks is that men look at her record as it stands written on the face of Christendom."

I am aware that the very perfection to which the Church has carried divine worship in her office has been objected against, as destroying the spontaneity and enthusiasm of prayer. But this objection is without solid foundation. The Church is far from discouraging private outpourings of the heart in any language which conveys orthodox sentiments. In the privacy of one's chamber she exhorts each one to adore God and make known the needs of his soul in his own simple words. But the Church, too, has her needs, and must claim that same liberty of laying them before the throne of mercy in the manner best befitting her dignity and her close relation to the Deity.

If there is one point of Christian history more luminous than any other, it is that the Church has from the very beginning possessed an altar, and offered a true sacrifice. Remarkable it is, when we consider how jealously the Church kept the secret of her liturgy, not only from the heathen but even from her catechumens, how clearly we can trace the history of the Mass back to the apostolic age. The fact of secrecy is itself a proof that the Church had something to guard too hallowed for profane ears to hear.

Although the early Christians were so careful not to divulge the nature of their sacrifice to the uninitiated, yet their writings place it beyond doubt that they did offer sacrifices, and that their sacrifice was identical with that now offered on Catholic altars.

THE SUMMER SCHOOL IN ITS OWN BUILDING.

The concluding lecture of Dr. Loughlin's course was the first in the Administration Building on the Summer School grounds. The occasion was emphasized by a little

address from the Rev. Dr. Conaty, in which he welcomed the students to their own property.

After the singing of the *Veni Creator* Dr. Conaty said:

LADIES AND GENTLEMEN OF THE CATHOLIC SUMMER SCHOOL OF AMERICA:—

We welcome you this morning to what we may call the formal opening of the Summer School of America upon the Summer School of America's own grounds. We may say that we welcome you home, because we are now at home, or as they say in French, we are *chez nous*.

We have long looked for a day like this, when we might gather you all here together under one roof-tree, which would be your own, and where we might feel that the work of preparation was nearing a completion and that we were about to realize what we have had so long in mind.

We are fortunate in the day because God has blessed us with the bright sunshine. Nature is in her loveliest garb. How well she expresses the Summer School motto, "*Deus Illuminatio Mea*;" God is our light in nature, and with the bright sunshine of our work God's blessing we trust is with us. We are fortunate in our members when so many fill this spacious hall and encourage our labors.

We are fortunate also in that this first lecture on the Summer School Grounds, in the general course, is by one who has been from the very beginning a potent agent in the work of the Summer School, one who has not been deterred from coming even to Plattsburg, and who seems to like Plattsburg the longer he stays in it. I am sure you have all felt pleasure in having this opening lecture by Dr. Loughlin, who has been so strong in the work of the Summer School from the very beginning. I hold all these things as omens of success, and your presence here this morning in such numbers, notwithstanding the difficulty in reaching the grounds so early. All this shows an earnestness which must be to us an encouragement, and when we send out to the country the news that the lectures of this day have been delivered on the Summer School grounds, I think it will be an

encouragement to all those who are interested in this movement.

We pray that Almighty God may bless our beginning on our own grounds, and we pray that you men and women, who at such sacrifices have come here to help in the great work, may be rewarded, not only by God's blessing upon you, but by the good that may come to our church in the great popular movement of which you are a part.

We welcome you again to the Summer School building and to the Summer School grounds. We welcome you to all the enjoyment that they can afford you, and trust you will feel perfectly at home. While you are here this is yours. It is your home, your School. All the enjoyment that you can take is yours, and the more you take the better we shall be satisfied.

I do not need to introduce the lecturer, but I am sure you will all listen with more attention to anything he has to say in the closing lecture of his course, because he has the privilege, which we are glad to accord him, to open the course of lectures on the Summer School grounds.

DR. LOUGHLIN CHALLENGES BOSTON.

Dr. Loughlin then said:—

LADIES AND GENTLEMEN: I assure you that I appreciate very much indeed, and am proud of the distinction of having been allowed to open the long, long line of lectures on this ground of the Summer School. In regard to the Summer School of America I think it a decided success and a permanent institution. We have been holding back too much. We don't like to take risks, but we must risk a little.

I think I may safely say to you, ladies and gentlemen of Boston—I talk to Boston first because of course we cannot deny that it is the literary centre of the world—I want to tell you if you put up your Boyle O'Reilly Reading Circle cottage, why, Philadelphia will build its cottage also.

One lady wants to know why I don't mention New York. You can't mention New York in relation to any other city. It is transcendental. New York is the great city to set these little towns of Philadelphia and Boston an example. But if New York and Boston and Philadelphia will build cot-

tages the Summer School is established. It is a triple strand in a rope that nothing can break.

You tell your friends when you go to Boston that out of deference to them we will allow them to dedicate their cottage just three days ahead of ours.

Week beginning July 15, at 11 A. M.

THE BEGINNINGS OF ENGLISH LITERATURE.

FIVE LECTURES BY REV. HUGH HENRY, PROFESSOR OF ENGLISH LITERATURE IN ST. CHARLES SEMINARY, OVERBROOK, PA.

Mr. George Parsons Lathrop had been engaged to deliver a course of lectures on "Early English Literature." As his syllabus was going to press early in June, circumstances made it impossible for him to fulfill the engagement. The Board of Studies requested Father Henry to prepare a course on the "Beginnings of English Literature," and although greatly limited as to the time for preparation, he kindly undertook the work, and prepared an admirable series of five lectures, a summary of which follows:

I.

THE LAND AND ITS PEOPLE.

Monday, July 15. 1st. The English language does not offer any one epoch of its history for a line of division that shall be logical and not arbitrary.

2d. The term Anglo-Saxon is a misnomer in its origin; for the Teutonic settlers of Britain called themselves indiscriminately *Englisc folc*.

3d. Happily, the term English does not describe the descendants of the old stock, who, even on the mainland of Europe called themselves English, but is now used exclusively of the inhabitants of Britain.

4th. The English people are of the old Aryan stock, one branch of which pertains to Europe, another to India, whence its designation of Indo-European, and again Indo-Germanic.

5th. Britain was peopled first by Celtic Celts, then fell under Roman domination and culture. Successive immigrations of Saxons and Jutes, and later of Angles, pushed the Celtic population, after a long and bloody and fierce resistance, into Wales absorbing but a slight remnant of the orig-

inal population. These barbarians destroyed whatever existed of Roman culture and Christian civilization among the Britons.

6th. Converted to Christianity, they beheld, in the persons of the Danes, new hordes of invaders of their own original barbarous stock, destroy and lay waste the first sprouts of a nascent civilization.

7th. The Danish line of rulers, absorbed physically in the mass of Teuton population, exercised slight influence on modes of life and government.

8th. Another invasion of men of the old stock, but this time refined and Christianized, as lettered as they were brave, imposed, in the persons of the Norman, a new civilization, new forms of government, new modes of life and thought, on the subjugated English.

9th. After great external but no essential change of the language of the English, the Norman stock was finally absorbed by the vastly predominant Teutonic element, from which, in the course of time, it became impossible to distinguish it.

10th. Thus the Land and the People became to us vital elements in our conception of the Beginnings of English Literature—a literature whose phases, both of language and of historic development, become quite unintelligible without some knowledge of the influences exerted upon it by the land of its birth and the people who created it.

In our next lecture, we shall consider in greater detail the subject of the People and the Language, and attempt to show the historic continuity of our mother-tongue, its marvellous development and simplification, its rich synonyms, its immense vocabulary, the sources of its strength and sweetness—all of these being factors in the grand growth of a literature which, for richness, variety and amplitude, has no parallel.

II

THE PEOPLE AND ITS LANGUAGE.

Tuesday, July 16.—In his second lecture he considered "The People and the Language."

He said, at the outset:—Let me call attention first to the very interesting and in-

structive lessons which may be gleaned from an inspection of our present English language. Our largest dictionaries of today indicate a vocabulary of 300,000 words. This vocabulary is very rich in synonyms of very varied etymology. Since words are signs of ideas, what a wealth of mental and verbal equipment the English writer or speaker has at his command in our day. If we attend merely to the sound of language, to its strength and energy, to its melody and rhythm, to its harmonious cadences, how have not all the tongues of men been laid under contribution for the English tongue.

The grammar, too, of our language presents lessons extremely worthy of our attention. English is—our school-grammars to the contrary, notwithstanding—almost a grammarless tongue; it has practically no inflection, whether of article, noun, or verb, while it has little of adjective, pronoun, or adverb.

The only possible distinction of gender in English is the distinction founded on sex. It is the only logical distinction. The nouns expressing objects that have not sex are improperly classed as of the neuter gender. Strictly speaking they are simply genderless. To speak with rigorous exactness, there is no real gender in English.

The speaker went on to show that the English language of the nineteenth century is differentiated from that of a thousand years ago—first, by its enormously increased vocabulary—second, by its greatly decreased inflectional system. It is huge in bulk, but simple in construction.

III.

THE LANGUAGE AND ITS LITERATURE.

Wednesday, July 17.—In his third lecture Father Henry explained the historical divisions of the language:

Taking English as the generic name of our language throughout its whole history, we may conveniently divide that history into three periods.

We shall have what we may style Old English, lasting from the middle of the fifth century to the year 1200.

This period may be further subdivided for convenience into Anglo-Saxon, if you will have the name, lasting from the begin-

ning down to the year 1100, and a transition period, which we may call Semi-Saxon, down to the year 1200.

We may style the period from 1200 to 1485 Middle English. It begins, as you will remember, with Layamon's *Brut*, 1205, and the *Ormulum*, 1215, and lasts to the beginning of the Tudor Dynasty, in the person of Henry VII.

Thence begins "Tudor" English, the English of the printing press of Caxton, who settled in England in 1476. The Middle English may be subdivided as follows:

Early Middle, 1200–1300. 1300 is the date of Robert of Gloucester's *Chronicle*, which furnishes a fine evidence of the bi-lingual state of the country.

Late Middle will describe roughly from 1300–1400. 1400 is the year of Chaucer's death, and marks the triumph of King's English, the free interweaving of French of Normandy, much corrupted, and English, much corrupted.

The transition of middle into modern will take us from 1400–1485, the date of "Tudor" English, with which we are not concerned in the present course. Tudor English lasted from 1485–1616, the date of Shakespeare's death.

From that day on to the present day we may describe as Modern English.

The dates I have here given are, of course, rough classifications; but they are so easy to remember that I have used them in preference to those usually found in our hand-books of literature. They proceed mostly by centuries.

We have now reviewed the Beginnings of the Land and its People, the Language and its Literature. We found the first literary supremacy in the north amongst the Angles. In the 8th century the great lights were the Venerable Bede, the repository of all the learning of his time; and in poetry, the devout Caedmon who sang the dawning days of Creation. Then, in King Alfred's time, Wessex held the supremacy, the epoch being signalized by the vernacular works of Alfred, and Aelfric the grammarian.

The battle of Hasting, in 1066, placed over England the Norman rule. For nearly two centuries Latin and French were the

literary media, till in 1205 Layamon's *Brut* and Orm's "*Ormulum*," so-called, "for this," says its author, "that Orm it wrote," in 1215, mark the revival of English letters. Then followed the introduction of the vernacular into the schools, into the courts in 1362, and finally into parliament. Then suddenly, out of the midst of conflicting dialects sprang the King's English of Chaucer and Gower, in the latter part of the 14th century.

IV.

THE LITERATURE AND ITS SOURCES.

Thursday, July 18.—In his lecture on the sources of English literature Father Henry said:

The literature of a people is, if nothing else, at least the record of a nation's views, its thoughts, its hopes, its fears, its virtues, its vices. Nations are like men in this, that they have their childhood, their youth, their prime, their senile dotage, their decay and death. If "behind the document is the man," so, too, behind the literature is the people.

I have given you my promise not to attempt subtlety. I shall not therefore trace a connection between the tastes and pursuits, the ideals and realities of the modern Englishman and his remote Aryan ancestors. But I think I may discern without much effort that love of the sea in the modern Briton which was so characteristic of his Teuton ancestors, what time their grating keels began to cut on the sloping sands of Eastern England, the first "runes in the sagas" of that western isle.

But the child grew and went to school. Celt and Norman, and through them all that was best of Greek and Roman, became his cultured preceptors. The child learned his lesson hardly but well. In his lusty prime he became a wayfarer, and left his name scratched on the summits of eastern mountains, or cut in a wood of southern savannahs. He learned many tongues, and freely appropriated words and ideas. He came home a wiser and a wealthier man. Our dictionaries, as well as our literature, tell us this part of his story. The English and their literature have been a toll-house unto all the people; or perhaps I should better have said, a tax-gatherer, sitting in all lands, like Levi of old, at receipt of cus-

tom. Our task, then, is to note what the old fatherland gave to us in its *Beowulf*; what the old Briton, in his legends of King Arthur; what the Norman, in the tales of his *trouvères*; what the Italian, in his Dantesque epic, and Petrarchean sonnets; what the Frenchman, in his *rondeaux* and villanelles, his *triolet*s and ballades. Our journey is, therefore, a plain, and I think a pleasant one.

When the Teutons first came into Britain, they brought with them the fragmentary *Iliad* of their race. This was the narrative, or collection of narratives, celebrating the heroic deeds of *Beowulf*. In the seventh century the traditional legends were committed to written verse, and probably in the eighth these verses received that tinge of Christian belief and phraseology, that tempered fatalism, and that mellowed fierceness which make the poem, not alone the oldest epic of the Germanic peoples, but in some senses the most amiable of all. For it tells us of heroism, of love of home, of rude Gothic chivalry, of trust in the God of battles.

The story is one of revellings and terror, the old story of the "sword of Damocles." For it is of a king of Jutland, who had built himself a castle and a feasting-hall, on the moorland near the sea. *Hrothgar* his name, and *Heorot* his home. Here the wassail ushered in the first faint streaks of the dawn, "a custom," as *Hamlet* the Dane remarks to his friend *Horatio* "more honored in the breach than in the observance." But sometimes, in mockery of the joy and feasting, in stalked *Grendel*, a monster from the marshland—grim and terrible, to see "how the doughty Danes found themselves after their beer carouse." Propitious moments chose he for his feast of blood. For twelve years he terrorized the land, slaying on one of his visitations thirty of the sleeping men—slitting open their bone-locks, and drinking their blood. *Beowulf*, slayer of the giants of the deep, hears the sad story, combats with the monster in the haunted hall, and wounds him unto death. Then was there great rejoicing throughout the land. After *Hrothgar*'s death, *Beowulf* ascends the throne, and reigns happily, until, in slaying the "fire-drake" he perishes,

as did they of old who ventured near the Chimaera, from the dragon's fiery breath.

THE PORTALS OF MODERN ENGLISH.

Delivered in the Administration Building, on the grounds of the Summer School.

Friday, July 19.—Father Henry concluded his series of interesting lectures on the "Beginnings of English Literature." He took for his subject "The Portals of Modern English." He said: "The age of Chaucer may well be considered as the portal of modern English literature. He is the first author who makes us feel at all as if we were really reading English—not that his English is very similar to that of our own age, but because of its freedom from the trammels of inflection." The speaker then dwelt at length upon his contemporaries, Wycliffe, Gower, Sir John Mandeville, and William Langland, and reviewed the characteristics of this remarkable quintette of English writers, on some of whom the spirit of the age exercised a wonderful influence. He reviewed his lectures of the week, and referred to some of the peculiarities of American English.

"Very recently our English Cousins—step-cousins they mostly are—have been apologizing for what have been termed 'Americanisms.' They have discovered that many of our vulgarities in speech are either good old Anglo-Saxon, or even Spenserian and Shakesperian! Even the 'brethren and sistern' of our colored preachers has its authority—I mean the sistern part—in the 15th century English—when it was spelt, however, *sisteryn*. The musical ear of our colored brethren caught the analogy, and was correct in adopting *sistern*, as well as *brethren* and *children*, the plurals of *brother* and *child*. I have heard the very vulgar refrain from one of our later street songs: "When you do your best friend, do him good." But, although, I was a trifle startled when I first heard it, I trust we shall not be surprised to find it the dignified "flat-adverb" of English. From Mr. Earle I borrow the following illustration: "The uneasy young traveler in an American car, who (as Mr. Zincke relates) exclaimed 'Mother, fix me good,' gave us there an excellent example of the original adverb of nature.

"Although this adverbial usage of good is not admitted in literary English, the analogous use of *gut* is polite German.

"We Americans received a strong compliment from Trench when, in his charming book, "English Past and Present," he said: "We have to thank the American branch of the English speaking race that we have not lost 'freshet' (an exquisite word, used by Milton), 'snag' (Spenser), 'bluff,' 'kedge,' 'slick,' 'to whittle,' 'to cave in,' 'to prink,' 'to rile,' 'to snarl' (—to entangle.) They are often counted as American inventions, but are indeed nothing of the kind. There is scarcely one of them of which examples could not be found in our earlier literature and in provincial dialects they are current everyone to this present day. Even the 'fall' as equivalent to the Autumn is not properly American, being as old as Dryden and older." Trench, however, seemed to think it possible, despite the grand historic and literary monuments of our common tongue, claiming from England and America a common reverence, that America might set up for herself in the matter of the English language and that in doing so she would have perfectly just liberty on her side.

"What would he have said to our present day coinage of *electrocute*, a word which, besides being hybrid, is derived from a wrong and ignorant value attached to the unmeaning syllable *cute*, in which, as it occurs in the words *execute*, *persecute*, *prosecute*, some reporter, perhaps, who gloried in not being a college graduate, thought he recognized a meaning.

"But now, in conclusion, let me thank you for your kind attention to my remarks on "The Beginnings of English Literature." Instead of merely rehearsing the familiar lessons to be gained from any school-work on English Literature, I have preferred to present you with a broad view of those beginnings of our literature, which are the best indications of its character, its life, its victories, its ultimate future. These beginnings are, after all, perhaps, best expressed in our knowledge of the Land, Its People, and Its Language."

At the close of the lecture, Rev. Dr. Conaty called on the audience to rise and sing "Holy God we praise Thy Name." It is safe to say that all sang the hymn of thanksgiving with great earnestness and from a fervent heart.

*Evening Lectures, Week Beginning July 16,
at 8 P. M.*

PHYSIOLOGY.

FOUR LECTURES BY BROTHER BALDWIN, OF ST.

JOSEPH'S NORMAL SCHOOL, AMAWALK, N. Y.

The four evening lectures of the second week were on Physiology, and were given by Brother Baldwin, one of the most learned members of the Society of the Brothers of the Christian Schools. They drew very large audiences.

He treated successively, and in a most interesting manner, of the blood; the framework and organ of locomotion in the human body; alimentation or nourishment; the nerves, the eye and ear. No summary can convey an adequate idea of these lectures. Their fortunate auditors can tell how much they lost who came too late to hear them.

I.

INTRODUCTION—THE BLOOD.

Monday, July 15.—The following is a synopsis:

"Know thyself, presume not God to scan;
The proper study of mankind is man."

When the poet so sang he did not offer an incentive to atheism, nor did he mean that man should not study and meditate on the great mysteries of our Holy Father.

Perhaps there is not one among all the fair circle of the physical sciences that is fraught with greater interest and practical utility than that which teaches us how "we live, move and have our being." Indeed, when we come to examine the different organs and functions of the human body we will be forced to admit that physiology has its wonders, surpassing even those of astronomy, geology, or any other of the physical sciences.

The blood appears to be a homogeneous mass when viewed by the unaided eye, but placed under the microscope it is seen to be composed of plasma and corpuscles with the blood plaques, whose function is yet undetermined.

The plasma is the river, as it were, in which float the corpuscles, which are compared to tiny boats laden with precious freight going to the various ports in the human system where their cargo is needed.

As the blood returns laden with the effete substances taken by osmosis from the different tissues of the body, it is seen to gather in small streams in the minor veins which converge to the heart in larger ones till, at last they all enter the two cavæ, ascendens and descendens, and empty into the right auricle of the heart.

Propelled onward from the heart to the lungs it is there purified by contact with the life-giving oxygen and returns to the left side of the heart to be sent whirling through to every tissue to give life and strength to all.

Among the many agencies that have a deleterious effect upon the human heart and the blood sent through it to the organs of the body none are so far reaching in their destruction as alcoholic stimulants. In some the effects of intoxicants is to cause fatty degeneration of the heart, thus rendering it unable to propel the blood in the normal quantities, and from this all the tissues must suffer.

Again, in others the alcoholic drink tends to excite abnormally the muscular walls of the various blood vessels and thus cause an undue acceleration of the flow through the arteries; this of course calls for an increased activity in the movements of the heart, and so fatigues the already burdened organ to such an extent that it sooner or later refuses, through sheer debility, to perform longer its accustomed work. Stasis of the whole vascular system results and death must ensue.

Fibrin, one of the constituents of the plasma, has the property of causing the coagulation of the blood when exposed to the air.

This is providential, for without this coagulation a person would bleed to death when even a slight scratch was made sufficient to cause the flow of blood. In the lower animals that have no means to staunch the blood coagulation takes place almost instantaneously, another of the many proofs afforded by physiology of the kind providence of God in regard to even the most insignificant of his creatures.

II.

TISSUES, FLUIDS AND GLANDS OF HUMAN BODY.

Tuesday, July 16th.—The second of Brother

Baldwin's lectures dealt with the framework and the organs of locomotion in the human body.

The cell, said the lecturer, is the unit of all the organs of our body. This is a microscopic store-room which contains the elements abstracted from the blood. Wonderful is the fact that these little cells have the inherent power to elaborate these minute constituents thus taken from the blood into such opposite substances as the bone and the adipose tissue, and as different as muscle plasma and nervous filaments.

The osseous tissue, of which the bones of the skeleton are well composed, is very fitly adapted to support the weight of the body. The cylindrical shape of the bone with its hollow arrangement enables it to support five thousand pounds to the square inch.

The bone is not the dry thing it appears to be when viewed apart from the living subject. It is permeated by a system of blood vessels and nerves that render it capable of growth and intense sensibility, as a felon on a finger will amply attest.

The long humerus, the slender fibia and the powerful temur, are all formed with evident design to accomplish their onerous task, while the tiny ossicles of the tympanic cavity evince a nicety of construction and mechanism that defies the competition of human ingenuity and challenges the admiration of the most skeptical. But admirable as are these organs engaged in locomotion, still, without the aid of the powerful muscles they would be comparatively useless.

Hence we see the rotary, the sphincters, the adductors and the abductors, the tiny muscles that are used in moving the eyelids and the strong and powerful gastrochemius, the sartorius two feet long, the pectoralis and the deltoid, each and every one acting as so many levers with the bones as fulcrums. These muscles, five hundred and forty in number, form the flesh of the body. As a covering or integument we see the dermis and epidermis, at the bottom of which are the pigmentary cells containing the coloring matter that distinguishes the blonde from the brunette, the Caucasian from the African. In the upper part of the

dermis or cutus vera are found the numerous tactile corpuscles or pacinian follicles which are the extremities of the afferent or sensory nerves.

Down deep in the layer of dermis are numerous convoluted glands for the purpose of extracting from the blood the moisture and impure aqueous humor found therein. These convoluted glands have attached to them the hollow sudoriparous or perspiratory tubes about one-fourth of an inch in length; a total length of over two and one-fourth miles for all the sweat-tubes in the body.

The ends of these tubes are called pores, through which pass the perspiration; about three pints per diem. Hence, the necessity of bathing in order to keep these open for the unobstructed flow of the noxious substances taken from the blood.

From a follicle in the dermis, arises the slender hair, which is very strong in comparison to its size—one single hair of an adult having sustained three and one-third pounds. At each side of the hair is the sebaceous gland whose function is to elaborate from the blood sufficient oily substance to give nutriment and gloss to the hair.

Under the papillæ or body of origin for the hair are placed muscles called pilæ erector, which have the power of contracting to make the hair "stand on end."

The follicle in which the hair starts contains a coloring matter which serves to give the characteristic hue to the various colors of the hair.

Excessive grief, great fright, and severe and prolonged illness may change this pigment, so that the hair is blanched or becomes white. Sir Thomas Moore, Marie Antoinette and others had their hair blanched in one night of grief and terror.

The following musical program was rendered after the lecture:

1. Song, "The Harp That Once".....Moore
Mrs. Hanna, of Syracuse.
2. Duo, Canzone PopolareMariannee
Rev. Hugh Henry and Dr. Henry,
Philadelphia.
3. Song, "Love, the Highwayman"...Nemo
Miss Marie Geriet, Boston.

The musical numbers were well received and each singer had to answer the persistent demand of the audience by appearing again.

III.

ALIMENTATION.

Wednesday, July 17th.—Paradoxical as it may sound, "We live by constant dying." There is an uninterrupted wear and tear in a physiological sense. We cannot take a step, lift a hand, have a thought, or even take a breath without causing the disintegration of many of the molecular constituents brought into use by the slightest movement.

Now, such being the case, it follows as a necessary consequence that there must be as constant a rehabilitation of these parts, otherwise slow death is occurring, which in a very short period would cause entire dissolution.

This rehabilitation must be carried on by some means that is foreign to the body itself—in other words, we must take into the body the food which by the digestive process is transformed into the various elements of the body, which are undergoing physiological disintegration.

And as there are about fourteen different elements in the human organism, we must supply them with as many different aliments. This we do by combining the three general classes of food, viz: Albuminous, or Nitrogenous; the Mineral, and third, the Carbonaceous, with its divisions of Farinaceous, Amylaceous, Saccharine and Oleaginous. These by chemical transformation, effected by the digestive fluids, are rendered assimilable by the various tissues which appropriate by Osmosis from the blood vessels all that is necessary for their proper nourishment.

It is a common fallacy to suppose that hunger is the result of any local necessity in the stomach; this sense of the necessity for more nutriment is without doubt referred to the stomach, which is the reservoir and partial transformer of the food into the absorbent substance found in the thoracic duct, but the stomach is no more in need of food than is any other organ, as the eye, the ear, or the bones.

In connection with nourishment, it may

be remarked that a person can longer withstand abstinence from solid food than deprivation of water. The so-called fasting spells of persons who tried to show that the fast of our Lord in the desert was nothing wonderful, need no refutation; suffice it to say, that physiologists are agreed as to the statement that life is impossible (naturally) for more than eight or ten days without food.

IV.

THE NERVES AND THE EXTERNAL SENSES.

Thursday, July 18th.—The human body may be likened to a well ordered commonwealth in which various industries are carried on, each in a different way, but all for the general good and all in submission to the fixed principles of law.

The different organs of the body are all linked together and work in harmony for the good of the entire system, being directed and controlled by the great master, the brain.

The origin of the so-called cranial nerves is the brain. This is a mass of soft nervous tissue weighing about 3½ pounds. The external surface is composed of a vast number of grey cells which appear to be the seat of all intellectual activity. The surface is grooved or furrowed by deep fissures called sulci and by corresponding elevations called gyri.

There are three general divisions of the whole brain, viz: the cerebrum, the cerebellum, and the medulla oblongata.

The spinal cord is but an elongation of the encephalic nervous mass of brain. Indeed, the spinal cord at times, performs or orders the cerebro-spinal nerves to perform many actions without the intervention of the brain at all.

The optic nerves originate in the optic chiasm on the under surface of the cerebrum; after its origin it divides and sends one part to each eye. This nerve enters the eye at the posterior part and ramifies through the interior lining of the eye-ball—the retina. The light passing through the cornea and through the pupil to the crystalline lens is by that bi-concaved lens focused at a point called the yellow spot, the point of entrance of the optic nerve being the "blind spot." The black choroid

lining of the eye serves much the same purpose as does the dark chamber of the photographer's camera, viz: to absorb the superfluous light that may be admitted by the pupil.

Myopia or short sight and presbyopia or long sight are caused by too great convexity in the crystalline lens or by a too great concavity which will not admit of a focus to the rays till after the yellow spot has been passed. These two affections may be remedied by glasses.

A short but most enjoyable entertainment preceded the lecture:

1. Song, Marie.....Franz
Comment disaient ilsLiszt
Miss Elizabeth Cronyn, of Buffalo.
Reading, (Scotch dialect), "John and Tibbie
Davidson's Dispute."
Miss Sarah Looney, of Buffalo.

INCIDENTS OF THE SECOND WEEK.

The leisure time during the week was spent by the members of the School in frequent visits to the Summer School grounds, where outdoor recreations in boating, bathing, tennis, and croquet, were enjoyed. Many visited Ausable Chasm, the Hotel Champlain, and many points of interest on the lake. The broad veranda of the magnificent Administration building afforded a delightful place for rest and the companionship of agreeable people.

LAWN PARTY.

On Thursday a lawn party was given by the Summer School at the Assembly grounds, under the direction of the Women's Auxiliary. Luncheon was served on the verandas of the Administration building at 4:30. A musical program was rendered. The fete was one of the most enjoyable of the session.

RECEPTION AT PAUL SMITH'S FOUQUET HOUSE.

Saturday of the second week was devoted, as all the Saturdays are, to out-door excursions. In the evening the ladies of the Summer School, who are staying at the Fouquet House, tendered a reception to Archbishop Ryan, of Philadelphia, to the Rev. Philip J. Garrigan, vice-rector of the Catholic University, and the students who are located elsewhere in Plattsburgh.

The parlors were tastefully decorated, and the spacious porticos and beautiful

COOKING.

TEN LECTURES, BY MRS. GESINE LEMCKE, OF THE COOKING COLLEGE, BROOKLYN, N. Y.

On Monday, July 15th, Mrs. Gesine Lemcke, of the cooking college, Brooklyn, N. Y., commenced a course of ten lectures in the Art of Cooking, at the Administration Building on the grounds of the School. A summary of Mrs. Lemcke's course would be inadequate to do justice to the skill of the lecturer. Her expert lessons were enjoyed and appreciated by those who were so fortunate as to have the opportunity to attend them. In order to afford an opportunity to many ladies of the village of Plattsburgh, Mrs. Lemcke gave the second week's course in the Plattsburgh Theater.

gardens were also at the disposal of the guests.

These ladies did the honors of the occasion: Mrs. M. F. Gavin, Miss Katherine E. Conway, of Boston; Miss Elizabeth A. Cronyn, of Buffalo, N. Y.; Miss S. Lynch, of Worcester, Mass.; Miss Kate Conaty, of Taunton, Mass.; Miss Byrne, of New York; and the Misses Garvan, of Hartford, Conn.

All the students were presented to the Archbishop, who had a gracious word for each, and was delighted to find so many from his own Archdiocese, and from the State of Pennsylvania, among the number. An informal musical program was rendered, Miss Cronyn, Mrs. Gavin and Miss Gieriet giving charming vocal solos, and Miss Cronyn and Father Henry, of Overbrook, Pa., delighting everyone with their duet. Miss Mary C. Cronyn was the accompanist.

The Rev. Dr. Conaty expressed on behalf of the Summer School students their appreciation of the kindness of the Archbishop of Philadelphia in accepting this reception. Archbishop Ryan promptly protested at this way of stating the case, declaring that the kindness was to him. He said: "I have first, ladies and gentlemen, to express against Dr. Conaty a grievance, and that is that I should be thanked for having stood the ordeal, as if it were something not a pleasure. To be suspect-

ed of anything of that kind is by no means complimentary, and therefore I think the Doctor owes me an apology. In being at a Summer School, among scholars coming from all parts of the country, do you think for a moment that the Archbishop of the "City of Brotherly Love" should be supposed to be at all fatigued, or otherwise than extremely pleased at all that I have witnessed here this evening?

I came here not fatigued by my journey, because I came by way of Lake George and Lake Champlain, and I didn't know really whether this was the best possible place for the Summer School or not, but now I am quite satisfied that it is the place, for the journey by Lake George is an education in itself. I feel quite fresh and not at all fatigued.

I am happy to see you all, and happy to meet so many representatives from the great cities of the country. I had no idea there were so many here, from so many various places, all coming here for the excellent purpose of gaining knowledge, and therefore I thank you, rather than that you should thank me, for this evening, and I feel that the obligation is entirely on my part. Therefore, from my heart I thank you, and express my great gratification at meeting you all this evening."

The guests then spent an hour or more in informal social intercourse. Refreshments were served and appropriate amusements provided for the younger students. The general opinion is that this reception was the most important social event in the history of the school.

THIRD WEEK.

Sunday, July 21.—Sermon by Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia. Subject:

INSTITUTION OF THE CHURCH.

The Sunday services at St. John's Church were, as usual, very largely attended. The presence of the Archbishop of Philadelphia was sufficient to attract a number of non-Catholics to the church in the morning. There was solemn Mass, with its accompanying impressive features, and the music was rendered by an efficient choir, who surpassed themselves on this occasion. The sermon was preached by Archbishop Ryan. Needless to say, his Grace made a profound impression on his hearers, who were not only charmed with the eloquence of this great churchman, but were correspondingly impressed with the matter of his discourse. Following is a summary of the sermon:

"But in the days of those kingdoms the God of Heaven shall set up a kingdom that shall never be destroyed, and His kingdom shall not be delivered up to another people, and it shall break in pieces and shall consume all these kingdoms, and itself shall stand forever."—Dan. ii., 44.

Before speaking to you, dear brethren, on the subject selected by your committee for this morning's discourse, I beg to express my cordial gratification on meeting so many

lovers of truth coming from every portion of the country to this lovely spot, animated by a most laudable zeal for their own improvement, in order to acquire new knowledge and additional culture in this rustic University.

Whilst prizing highly the truths of the natural order, and realizing that "knowledge is power," and that the more luminous and enlarged the intellect becomes, the more it resembles its Divine Original, the Omniscient God, you forget not the still greater truths revealed by that God concerning His own nature and our relations to Him. He is the Fountain of all truth, natural and supernatural. Science reveals truth, but God is Truth itself.

As God is charity, is life and light, so is He truth. Men have love for themselves and others, but God is love itself. Out of the great furnace of His heart the flames of pure love leap into the hearts of His children. So with the light of truth.

The enlightened pagan philosophers saw the connection between religion and philosophy. They often taught in the porticos of the temples. The School of Pythagoras seemed like the house of a religious community with its hours for prayer, its spirit of solitude and order. That great man believed that the pursuit of philosophy demanded a mind free from the distractions

of passion and rendered luminous by intercourse with the God of light. The deeply religious as well as philosophic Plato felt at home in this great school when he visited it. His great intellect never thought of excluding the Deity from the sanctuary of knowledge. In the same spirit, but with the additional light of Christianity, you come, dear brethren of the Summer School, to spend some days amidst these delightful scenes in contemplating truth in nature, history, literature, and its other branches, and also religious truth, without which the circle of knowledge would be incomplete as a circle and often defective in its other links.

The world is beginning to tire of scientific pursuits alone. It is groping for the supernatural. What am I? Whence have I come? Whither am I going? Has the Deity revealed any answer to these questions?—the world, the human intellect and heart cry out with one accord.

In the addresses already delivered to you you have seen the necessity of Revelation, and the fact of a primitive revelation made to the human race as well as the special one to the Jewish people.

It is my place this morning to speak to you of the Institution of the Church which was to preserve all the revelations, primitive and Jewish, and to proclaim the newer and greater ones made manifest by Jesus Christ Himself, and to be the Kingdom of God on earth prophesied by Daniel.

There are important analogies between the Jewish and Christian Churches, which enable us to understand more perfectly the latter. The Jewish Church was no mere human institution, no mere fortuitous collection of men who might happen to agree in their interpretation of certain truths of Revelation. No, it was a living organism, with a divinely constituted head, who was the representative of God on this earth, namely, the Jewish High Priest, who spoke with authority, saying, "Thus saith the Lord" It had not only the legislative power to enact laws, but the judicial power to declare what was their meaning, and an executive power to act out and enforce them. It had a Supreme Court in spirituals, the decision of which was final. Its organization bore the stamp of Divine wis-

dom. But the same power that established it, declared that its mission and functions were to be but temporary. The very date of their termination was fixed by Almighty God and declared by the Prophet Daniel. This termination took place only when Christ had proved that he was the Messiah and the Great High Priest of the New Law. To the Jewish Church succeeded Christ Himself as Law-giver, Judge and Ruler. He was, as the Apostle announced, "The power of God and the wisdom of God." During His life He frequently alluded to an institution of which he was to be the founder. This institution the Prophets had foretold. It was to be the Fifth Kingdom, of which the Prophet spoke in the text which I have quoted for you. Speaking of it, Isaiah cried out in rapture: "A child is born to us and a son is given to us, and the Government is upon His shoulder, and His name shall be called Wonderful Counsellor, God the Mighty, Father of the World to come and Prince of Peace."

Next in importance to the prophecies concerning Christ Himself are the prophecies concerning a mighty kingdom which He was to found upon this earth, and which was to include not only the Jews, but all the great nations of the world.

The Archbishop then developed the nature and mission of the Church as the Kingdom of God on earth, as foretold in prophecy, described in parables and openly announced by our Divine Lord. He dwelt especially on the great mark which Christ Himself gave of the divinity of His mission when He prayed that His followers might be one, "*that the world may know that Thou hast sent Me.*" This mark of unity is to-day the most striking evidence of the divine character of Christ and of His Church.

To some, he said, this unity may seem unnatural and forced. It is sometimes said that minds are so constituted that they cannot be free if they should all agree in the profession of religious truth, that the variety of minds needs variety of religions and churches, and that it is only degrading slavery to the dictation of some human authority which produces uniformity in religious doctrine; that in the Catholic Church this slavery is made apparent by

entire submission to the authority of the Sovereign Pontiff, who is constituted a sort of intellectual Czar not only over the actions, but over the convictions of men. To this we reply that differences of opinion only show the weakness of the human mind, because truth is one, and if all men possessed the truth there would be universal unity. We have unity in arithmetical and mathematical truth, and that unity implies no slavery. It only proves that the truth is perfectly known. There is no degrading slavery in submitting to a decision of the Church after the intellect has been convinced that its voice is the voice of Jesus Christ, who is truth itself. "He who hears you hears me." The Church as a kingdom must have a judicial power to decide disputes amongst her subjects, must have a supreme Court in spirituals to preserve unity, and that supreme Court must be infallible in its decisions, because it is a Court that has to decide in many cases for the intellect itself, what it is to believe. Sovereignty in the intellectual order implies the impossibility of error, and the impossibility of error is infallibility. It would be degrading slavery to submit to an authority which is not infallible, and therefore in the possibility of giving falsehood for truth. Dearer to me than was Isaac to Abraham is the intellect which God has bestowed on me and which makes me all that I am as a man, and makes me like unto the God who created me. I will offer that intellect only on the mountain of God and at His behest, and I must be certain that he requires this tribute from me. The Supreme Court of the State does not require infallibility for finality of judgment. It is not legislating for the intellect, but for external government, but the judicial power that decides for the mind itself must be, I repeat, unerring.

As the Jewish High Priest was preserved by Almighty God from error when he decided what was the Law and was enabled to say "Thus Saith the Lord," so the Vicar of Christ, though by nature an erring man, is preserved under certain circumstances from teaching error as truth.

The Archbishop said that so far from being unnatural, unity in religious matters

is what man most looked for, and he quoted Mathew Arnold's words:

"If there is a thing specially alien to religion, it is divisions; if there is a thing specially native to religion, it is peace and union. Hence the original attraction towards unity in Rome, and hence the great charm and power for men's minds of that unity when once attained. I persist in thinking that Catholicism has from this superiority a great future before it; that it will endure while all the Protestant sects dissolve and perish."

The Archbishop continued to develop his great subject of the Institution of the Church, and its character as a kingdom, and thus closed his sermon.

Now this great institution founded by Christ and blessed with such marvellous unity and stability is precisely what is needed in our age and country, in order to give religious unity to so many diverse denominations and permanent stability to the State itself. Here we behold a centre of unity and a principle of unity. Here is a Supreme Court in spirituals to prevent disunion or to restore lost union. Here is a united spiritual kingdom with legislative, judicial and administrative powers. It is strong enough to make concessions in matters of unessential discipline, which have already varied in different countries and at different periods in the same country. Here also is a certain power to restrain passion and give stability to our national institutions which human passion alone can destroy. Let us, then, dear brethren go forth from this Summer School with increased knowledge both sacred and profane, but above all things with a profound conviction that we have in the institution of the Church what the age and nation require. And let us prove by our individual lives the practical influence of that institution in governing and sanctifying the individual, and therefore with a power to influence the whole nation for good and thus preserve it.

GOD'S PURPOSE IN THE CHURCH.

This was the subject of the sermon in the evening at the Solemn Vesper Service, by Rev. Philip J. Garrigan, D. D., Vice-Rector,

Catholic University of America, Washington, D. C.

And Jesus coming spoke to them, saying: "All power is given me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father; and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." Matt. 28:18, 19, 20, vv.

God's purpose in the establishment of His Church was identically the same as His purpose in the mystery of the Incarnation. And the main purpose of our Saviour's Incarnation, as far as we are permitted to know it, was that of reconciling us to the Eternal Father, and purchasing for us eternal life by His sufferings and death. This purpose was accomplished when he said: "It is finished," and expired on the Cross.

The sanctification of man in this life, and his eternal salvation are the ends of the institution of the Church. Now how does she attain these ends? She attains these ends through her being the infallible witness to eternal truth, and the duly appointed and accredited channel of divine grace. The Catholic Church is the only depository and exponent of divine truth. She is the custodian of divine tradition and the written word of God, and more than this, she alone is divinely commissioned to pass upon both, and to teach them. "Go ye into all the world, and preach the gospel to every creature." "He that heareth you heareth Me; and he that despiseth Me despiseth Him that sent Me." "I am with you all days, even to the consummation of the world." See how she is commissioned and constituted. Behold how deep, how broad, how high, ay, how unlimited in every direction is her power and her mission. How should these things be true, or rather how should not these words be illusory and false, if the perpetual living voice of the Church in all ages were not identical with the voice of Jesus Christ, for it was He who said these words to her? It was He who sent her with the same power that He had received from His Eternal Father,

with the same mission and work which He Himself came on earth to do. And as St. Augustine remarks, "If the head and the body, Christ and the Church, are one, how have they not also one voice? It is evident from this, as well as from the nature of her mission that she must be infallible in her office of universal teacher, authorized to speak with the authority and in the name of God, or she would be leading men astray in that name. Indeed these prerogatives and her other endowments flow from the indissoluble union of the Holy Ghost with the church, of the soul with the body, by an intrinsic necessity. Our church, therefore, has a divine right to teach. Her mission is not of men but to men and for men. She is independent of man, and speaks in the name of God. "For Christ, therefore," writes St. Paul, "we are ambassadors." She takes not her doctrine from men, nor seeks the reward or approval of the world. She is in the world but not of the world, and is human only in her agents and her members. And as she has received her prerogatives and endowments neither from king nor from prince nor from people, no human authority can circumscribe her limits nor dispute her spiritual empire. Thus free and independent she has pursued her glorious career a-down the ages as the teacher and sanctifier of men, "the light of the world and the salt of the earth."

Thus we see, dear brethren, God's purpose is being constantly realized in the action of the church upon the world. As our Blessed Lord did while on earth, in like manner the church aims at bringing men back to original justice by restoring his two responsible and distinguishing faculties to their primitive perfection. Working on the lines of the divine economy in man's regard, she leads the rebellious human intellect and human will back to union with God, to temporal and eternal happiness, by obedience to the truths of divine faith, and to the laws of divine grace. By faith she enlightens the erring mind; and by grace she corrects the wayward will; and fallen man redeemed and regenerated she thus satisfies and saves. With this end primarily in view, she was established upon earth by the Son of God, who there-

fore appointed her the only infallible teacher of divine truth, and the only authorized dispenser of divine grace. Membership, therefore, in this church, formal or informal, and union through this church with Christ are absolutely necessary in order to share in the heavenly treasures with which she

has been dowered. As God has given this end to His church, and bestowed the ample means of attaining it, even the sacrament of His own real presence, and the keys of the kingdom of heaven, it follows that the divine purpose of her mission is to save man and consequently that man must belong to her in order to be saved.

LECTURE COURSES OF THE THIRD WEEK.

Boston held the balance of power during the third week of the Catholic Summer School, and justified her intellectual claims by her contributions to the lecture-course and the attendance.

The course by the Very Rev. John R. Hogan, S. S., D. D., president of St. John's Seminary, Brighton, on French Language and Literature was a literary high-water mark that any Summer School might be proud to reach.

The course by the Rev. Charles Warren Currier, recently of Boston, but now of Baltimore, on "The Spanish Colonization Period of the Americas," was a mine of historical information, and a model of the impartiality which should characterize the historical writer or teacher.

The course devoted to the Bible, by the Rev. Hermann J. Heuser, editor of the American Ecclesiastical Review, continuing in the vein opened at the last session by the Very Rev. Wm. O'Brien Pardow, S. J., was a delight, especially to mature and well-trained minds.

Archbishop Ryan of Philadelphia, remained for the early part of the week, attending several of the lectures, as did a great number of the clergy and laity of Philadelphia.

Boston's representation was supplemented by goodly contingents from other cities in Massachusetts.

The Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield, Mass., came on Friday, 26th ult., with an escort of over fifty priests and laymen.

The other New England States, New York City and Brooklyn, all had representatives, and the Rev. Morgan M. Sheedy, P. R., Altoona, Pa., came up in the middle of the week, with a delegation from the city of his home, and from Pittsburg, the scene of his former labors.

There were several students from Chicago, and others from States as remote as Utah and Florida. The intellectual work of the school was diversified by social entertainments, and land and water excursions of unusual brilliancy and interest. Altogether, the third week was a successful and memorable one of the session. We append a summary of the lecture-courses.

Week beginning July 22, at 9:30 A. M.

FRENCH LITERATURE.

FIVE LECTURES BY THE VERY REV. JOHN B. HOGAN, S. S., D. D., RECTOR OF ST. JOHN'S SEMINARY, BOSTON, MASS.

I.

A PLEA FOR FRENCH LITERATURE.

Monday, July 22.—The course by Dr. Hogan, on the above topic, occupied the first hour of the morning session during the week. He was introduced by Hon Thomas J. Gargan, of Boston. Mr. Gargan spoke of Dr. Hogan's life in Paris from boyhood, until his mission to Boston ten years ago, at the request of his life-long friend, Archbishop Williams, to take charge of the ecclesiastical seminary of the latter's great Archdiocese; of the high ecclesiastical preferments he had declined, that he might devote his life to the work of his order, the training of the secular priesthood; of his twenty-five years as a director of the great Seminary of San Sulpice, Paris; of his heroic acts during the Commune; of the grief among clergy and laity throughout France at his departure for America; and of the splendid influence he had exerted in this country, both through the Brighton Seminary and through the Divinity College of the Catholic University at Washington, of which he was for five years president. Mr. Gargan touched, in conclusion, on Dr. Hogan's literary work, and his mastery of

the topic on which he was about to instruct the Summer School.

It is not possible to give an idea of this superb course by summaries or synopses. The manifold exquisite touches of voice and manner, the irradiations of keen and gentle humor, all elude the pen.

In preluding the course, Dr. Hogan impressed on his hearers the broadening effect on the mind of the acquisition of any new language; but that if any language was to be chosen in preference to another, it should be the French language.

First, because of the close and almost parental relationship which exists between French and English; the English language being simply in its origin a combination of the French of the Norman conquerors with the Anglo-Saxon of the previous period, and in such proportions that the great majority of the words of vocabulary are clearly of French origin.

Secondly, English speaking people are not alone to be interested in French; every civilized nation in the world wants to know it. Wherever we go some knowledge of French is considered as a necessary requisite of a finished education. French in Europe holds the same position today as Latin did in the middle ages—that of an international tongue. Nor is this a new feature, it has been so for nearly 300 years. To reach a European public the great scholar Leibnitz wrote not in German but in French. The language became so universal among the cultivated classes of Germany that in 1783 the Academy of Berlin actually offered a prize for the best paper in answer to the question "How French became a Universal Language." This ascendancy was due in some measure to the central position of France in Europe, to the prominent political situation of the French nation; but it was also due to the language itself—bright and graceful—the language of courtesy and refinement, which people learned to enable the spirit by which it was animated, but above all it was learned to get access to the vast and varied literature which for several centuries France spread out before the eyes of an admiring world.

Thirdly, for Americans, French has a unique interest in that it recalls the ancient

alliance which was so material in the establishment of American independence, and to that other fact that the French was the first European tongue in the vast regions of this great country. From the Great Lakes to the Gulf of Mexico the French explorers who opened up these vast regions imprinted on it French names, which will remain as a mark of origin to the end of time.

A last fact that the members of a Catholic Summer School cannot be unmindful of is that French literature is in a large measure a Catholic literature. Our English literature is great, but it is not Catholic—it may be so in a large measure some day, but in the meantime we have to look for a full expression of what is dear to us to another country. This we find in France—Catholic orators, Catholic historians, Catholic thinkers, Catholic poets. Year after year the Catholic press of France pours forth amid much which is objectionable, the most valuable contributions to religious knowledge.

II.

THE FRENCH LANGUAGE: ITS ORIGIN, GROWTH, AND CHIEF CHARACTERISTICS.

Tuesday, July 23.—Dr. Hogan's second lecture had for its subject the origin, growth and characteristics of the French language.

A language, he said, is an organic being with a mutual interdependence of all its parts. It is a living thing, and like all living things it is born into life, develops, grows until it reaches its ultimate forms and the fullness of its size and power.

The first language spoken in the country we now call France was not French, but strange to say Irish, or at least a kind of Irish which we call Celtic. Gaul, as the country was originally designated, was primitively occupied by the Celtic race of which descendants still speaking one or the other of the Celtic dialects are to be found to the present day in the western province of France, called Bretony, in Wales, in West and North Scotland and Ireland.

When the Romans conquered Gaul the language of the natives yielded to that of their conquerors. Gradually they came to speak Latin—not the classical Latin of books, but

the dialect Latin in use among the people. This they modified much in the same way as English has come to be modified in the southern states by the negro population. It was a dialect of a dialect already far removed from the language of Cicero, and which, mingling with some old Celtic remnants and with the dialect of the Germans and barbarians who flooded and occupied the country several centuries later, ultimately became the French language. A similar process was going on simultaneously through all Italy, in the Spanish peninsula and along the banks of the Rhine and Danube, giving both a new tongue, all like their common parent, Latin, but all with their special characteristics born of special influences and surroundings. These languages so closely resembling one another, bear among modern philologists the common name of Romance tongues, and are studied together in our universities with the purpose of discovering their points of resemblance, of difference and the ultimate reason of both.

Their construction and grammar are substantially the same, so that a knowledge of any one, just as of Latin, their parent tongue, is an introduction to all the others.

The French language of the seventh century continued to grow slowly but steadily on to the seventeenth century, in which it received its ultimate form and perfection. Since then it has added much to its vocabulary, though less than other languages. New words are still dropping into it from without, but its forms and its grammar have not undergone change for the last 200 years.

As to the characteristics of the French language in its present condition we may say that it is neither synthetical as Latin or entirely analytical as English—thus we cannot in English say "let us go" in less than three words. In French, as in Latin, only one word suffices.

Next, like the English, the French is direct in its construction; there are no inversions to speak of, no suspensions of the sense as in Latin or German where often the last word of a long sentence reveals the meaning which it conveys. French is simple but aristocratic, slow to admit new

words, it possesses many happy expressions which we miss in English, to say nothing of many more which we have long since borrowed and accumulated, but there are in English many old Saxon words of exceptional power, for which there is no equivalent in the French language.

Finally, clearness, perfect transparency of expression is considered so essential to the French language that it is a common proverb among them that what is not clear is not French.

III.

FRENCH LITERATURE: A GENERAL OUTLINE.

Wednesday, July 24.—Dr. Hogan in his third lecture said in part:

Every great literature is like a vast city, mostly composed of ordinary and uninteresting structures, but amid which stand forth great and noble monuments, particular spots laden with great memories of the past. To visit one of these cities the tourist begins by ascending to some height from which he commands a view of the whole. After which he visits what is of greatest interest with the detail which his time may allow. Such is the course the lecturer proposed to follow in regard to the study of French literature.

He traced a general outline—he distinguished two great sections of French literature, corresponding to old and modern French, a third or intermediate section, coinciding with the sixteenth century.

In the first he described the curious monuments of mediæval French literature, recently brought to light, epic poems descriptive of events real or imaginary, such as the Song of Roland, beautifully translated by Judge O'Hagan, and the Legion of King Arthur and his Knights of the Round Table so exquisitely embodied in Tennyson's *Idylls of the King*. He referred also to the numerous compositions of the Troubadours of olden time which lifted up into the regions of poetry the dull hours of castle and lowly life.

He referred with especial praise to the prose writings of that period, the chief of which—Villehardouin, Joinville, Froissart communes—are accessible in English translations. The sixteenth century he illustra-

ted by the writings of Montaigne and St. Francis De Sales.

Modern French literature fills the three last centuries. Of these the greatest of the three, that which the French people look up to with the most pride is the seventeenth.

The Augustan age of Louis XIV., gave to France her greatest philosophers—Descartes, Malebranche, Pascal; her most eloquent orators and preachers, Bossuet, Bourdaloue, Massillon, Fenelon; her greatest tragic authors, Corneille, Racine; her greatest comic writer, indeed the greatest of all literature, Moliere, to say nothing of other minor forms in which supreme excellence was reached.

After reading a vivid picture of that great period by Macaulay, the lecturer pointed out its dominant features—refined beauty, solid sense, reverence and dignity.

The eighteenth century, he characterized as one of extreme intellectual activity, but lacking inspiration and guidance, and consequently doomed to decline and decay. The particulars of this period and the following he reserved for a future occasion in order to make room for some practical remarks on the pronunciation of the French language, regarding which he noticed considerable misconception to prevail here as in England.

IV.

FRENCH POETRY AND DRAMA.

Thursday, July 25.—French poetry and drama was the subject of Dr. Hogan's fourth lecture.

Poetry, he said, to begin with, is one of the most important forms of literature. The highest thoughts, deepest emotions, the most brilliant fancies seek their expression in poetry and are fully at home nowhere else. The poetry of a foreign nation is what in it is most difficult to enjoy, and this is particularly the case with French poetry. So much so that many have come to believe there is no beauty in it, but this is evidently a mistake. The French themselves, a refined and most literary people, thoroughly enjoy their poetry. If we fail to share their pleasure in that regard it is because our canons or rules of poetry differ so widely from theirs. With us the rhythm of poetry depends essentially on the combination of long and short

syllables, and the alternate of syllable accented and unaccented. Now, in French there is no such thing as long and short syllables. Neither is what we call accent perceptible to the ear. It follows that the rhythmic beauty of French verse is based on entirely different elements, which to our untrained ear are almost entirely unperceptible. This is the principal reason why we fail to appreciate what is so keenly felt by the cultivated French ear. At the same time it must be acknowledged that the French tongue besides having no special poetic vocabulary is perhaps too transparently clear for certain poetic effects.

Nevertheless French literature possesses a series of poets of the highest order, whose respective merits are a matter of controversy between literary critics, some assigning the first place to those of the seventeenth century, Corneille, Racine, La Fontaine, Boileau; others giving the preference to those of the nineteenth century, Musset, Lamartine and Victor Hugo. Upon each of these the lecturer made some brief comments and seemed to consider Victor Hugo the greatest of all of them. He then passed on to the consideration of the French drama.

Ever since the beginning of the seventeenth century the drama has been in France a leading art, giving birth almost each year to remarkable productions, promptly translated or imitated through the rest of Europe. Tragedy in verse is still cultivated and appreciated. Comedy, high and low, is ever springing up in abundance. Several of the more modern writers were singled out and commented upon, such as Da Borrier and Francois Coppee as poets, and Dumont, Jr., Sardou and La Biche as representatives of comedy; Moliere was mentioned last of all as the greatest of all, whose immortal pictures of human nature and life are as fresh and enjoyable at the present day as when they appeared first 200 years ago before the great monarch of France, in his court of Versailles.

V.

CHIEF ORATORS AND PROSE WRITERS OF FRANCE, RELIGIOUS AND SECULAR.

Friday, July 26.—Dr. Hogan's last lecture was on the great prose writers of France.

French prose he declared to be positively perfect, the model upon which some of the most accomplished writers of other countries have fashioned themselves. He described the great prose writers of the seventeenth century as pre-eminently religious. Bossuet, Fenelon, Massillon and others were briefly described. In the 18th century it is just the contrary. Its great writers are unfriendly to religion, and their work and their influence was most destructive, especially that of Voltaire and Rousseau.

The last part of the lecture was devoted to an interesting sketch of the principal writers of fiction who have flourished in France within the last fifty years. While acknowledging the remarkable literary qualities which they exhibit, he pointed out the many ways in which they have helped to corrupt the public mind and public morals. At the same time he referred to several critics which leave no taint of evil behind them.

His parting words were words of congratulation to the School, and of hearty wishes for its steady, prosperous growth.

Week beginning July 22, at 11 A. M.

SPANISH COLONIZATION PERIOD OF THE AMERICAS.

FIVE LECTURES BY REV CHARLES WARREN CURRIER, OF BALTIMORE, MD.

Mr. Henry A. Adams, to whom this course had been committed, was obliged by reason of ill health, to resign after the publication of the general syllabus of lectures. The Board of Studies were fortunate in securing, towards the end of June, the co-operation of Rev. Charles Warren Currier, who at that late date kindly agreed to prepare an original series of lectures.

I.

ARAGON AND CASTILE.

Monday, July 22.—The opening lecture was on "Aragon and Castile." Its subdivisions were (1) Spain in the XVth century; (2) Maritime discoveries; (3) Early explorers. The subject of Spanish colonization, said the lecturer, is so vast that justice cannot be done to it in the time at his disposal. To understand the subject it is necessary to form a just idea of the na-

tion which was the chief actor upon the scene, as well as of the period when the colonization began. Spain is politically a nation today, it has been such for the last ten centuries, and yet ethnologically it is a mixture of nationalities. Spaniards may talk and boast of their country, every single individual in his heart only loves his native province, and only considers as his countryman one born in the same locality as himself. Spain is old, its traditions are deeply rooted, its provinces have been to a great extent isolated, one from the other. When, therefore, we speak of Spaniards we mean simply the inhabitants of the peninsula known as Spain, whose literary and cultivated language is the Castilian. A mingled stream of Iberian, Phœnician, Roman, Teutonic, Hebrew and Moorish blood flows in Spanish veins, and there you have the causes that have produced those whom you are pleased to call Spaniards.

The domination of the Arabs in Spain stamped a mark upon Spanish history, Spanish architecture, Spanish character and Spanish morals. The hardships they underwent and the constant perils to which they were exposed produced a sober, hardy and vigorous race. Their vigilance became habitual caution, bordering on habitual suspicion. In their mediæval wars with the Moors we observe no traces of that cruelty which is said to have characterized their conduct toward the American Indians. This alone would cause us to suspect exaggeration on the part of their enemies. The Moorish wars brought about a chivalrous nation, the Spanish imagination was inflamed by deeds of daring. Frequent contact with the Moors, the luxurious loungers in orange and myrtle courts, produced an injurious influence upon their Christian neighbors, and in spite of Christianity, sad traces of moral laxity are found in their history, as well as in that of the colonization of America. Bourbonism has modified the Spanish character. Absolutism and revolution, the Spanish Inquisition, the bull fight as well as cigarette smoking have all done their work and though there is a fund of nobility in the Spanish heart, still the nation is no longer what it was when Columbus started on his

memorable journey. In the 15th century morals were at a low ebb. Spain succumbed to the influences of the times, and so we need not be surprised if among the explorers of the new world not all were saints. The wonder is that we find so much virtue. The history of the discovery and colonization of America is the history of every other age of the world, the struggle between good and evil.

Until Columbus pointed the way to the new world the Canary islands was about the only colony Spain sought to establish, and they may well feel admiration for the courage of him who gave a new world to Castile and Leo.

When, on Aug. 3, 1442, the caravals Santa Maria, Pinta and Nina, under command of Christopher Columbus, set sail from Palos and headed for the west, Castile and Aragon formed a united kingdom under the sovereignty of Ferdinand and Isabella. Historians are unanimous in bestowing the highest praise upon the queen under whose patronage America was discovered, but they form no similar estimate of the character of Ferdinand, who is accused of duplicity and selfishness. Columbus found himself forsaken by his king, who survived Isabella several years, and was left in ignorance of the injustices practiced upon the natives of the new world.

The lecturer gave a brief resume of the experience of America as a Spanish dependency including the not altogether pleasant experiences of America's discoverer, Columbus.

II.

WEST INDIES AND SOUTH AMERICA.

Tuesday, July 23.—During the fifteenth century, those who took an interest in the finding of new lands, were actuated by one great motive—the discovery of a passage to India by water. It was this desire that consumed the best years of Henry, the navigator, that manned his ships and inspired their crews, and that found its realization when finally Vasco da Gama doubled the Cape of Good Hope. It was the ardent wish to reach India by the westward voyage, that led Columbus across the Atlantic, and that culminated in results grander and more far-reaching than his most sanguine desires had led

him to anticipate, results the extent of which he never knew.

Humanly speaking it seems a misfortune that the men who went forth on the work of discovery and colonization were not of a better class, and animated with nobler motives, but it is impossible to fully understand the designs of Providence, and we can only bow before that which we can never fathom. However, amid the amount of wickedness that we have to deplore in the history of American colonization, we are also greatly consoled by numerous examples of heroism and truly Christian self-sacrifice, examples that stand forth in bolder relief, on account of the dark depravity that surrounds them. If the early colonizers of America were rough sailors and soldiers, if many were unprincipled adventurers and gold hunters, many thank God, were apostles, worthy of the best ages of Christianity.

The lecturer then went on to mention the names and deeds of the most renowned Spanish explorers of the new world, telling what a great factor, gunpowder the then new invention, was in the successful colonization of the new world; how the Spanish possessed horses, animals with which the natives were totally unacquainted, and the terror they inspired among the children of the forest.

He next spoke in detail of the four voyages of Columbus to America, the ports from which he sailed and where he landed; of the trials endured by the hardy navigators, and their many narrow escapes from death.

As early as 1510 the Spanish had landed in Venezuela and Cumana, the oldest city on the American continent, had been founded. In 1528, Sebastian Cabot, following DeSolis, reached Paraguay and built a fort. The country was afterwards settled by the Spanish and the name of Paraguay was given to the whole Spanish territory which now comprises parts of Brazil, Uruguay and the Argentine Provinces of Buenos Ayres, Entre Rios, and a part of Santa Fe.

The conquest of the empire of the Incas by the Spanish, was next taken up. The lecturer closed his paper with a graphic description of the exploits of Pizarro in the New World.

III.

AROUND THE GULF OF MEXICO.

Wednesday, July 24.—In the third of Father Currier's lectures on the Spanish colonization period of the Americas, the reverend lecturer treated of Florida, Mexico and California. If, said Father Currier, Columbus had followed his original plan and kept on his course he would have landed on the coast of Florida. Instead of the mild native of the Bahamas, he would have encountered the fierce Indians of the Apalachian tribes, and his expedition might have perished in blood, without a man to tell the world what had become of the expedition. Providence guided Columbus, and the glory of reaching North America was to be reserved for others. Columbus died without having heard so much as the name of America.

Florida was the first part of North America discovered by Europeans, the Spaniards, for here it was that the first landing was attempted. The savages who inhabited Florida belonged to a separate family, prominent among which were the Creeks, the Seminoles, the Choctaws, the Chickasaws, the Natchez and the Mobiles. Ponce de Leon, who came to America with Columbus on his second voyage, and found employment in the island of Porto Rico, was attracted to the coast of Florida by rumors of a great island to the north, as reports of a wealthy land to the south attracted Pizarro to Peru. With the authorization of his government he sailed north in March, 1513, and on Easter Sunday he came in sight of land to which the name of Florida was given. On April 2 he landed and took possession of the country in the name of the King of Spain. He returned to Porto Rico. It was not till 1521, two years after the conquest of Mexico by Cortez, that he again visited Florida. He sailed with two vessels, carrying all the requisites for a permanent settlement. While erecting buildings they were constantly attacked by the Indians. While leading a charge against them Ponce de Leon received a dangerous wound from a stone arrow. The settlement was abandoned and Ponce de Leon was taken to Cuba. Numerous attempts to effect a settlement in Florida

were made, but it was 1565 before the first successful colony of Spaniards began.

Meanwhile the French Huguenots had established themselves on the St. John's River, where they built Fort Caroline. This Fort was attacked by a Spanish force under Menendez. All in the Fort except the women and boys under 15 were massacred. They paid the French in their own coin, for the latter, as well as the English, gave the Spaniards no quarter.

The colony prospered until the death of Menendez, in 1574, when it began to decline, and a severe blow was given to it in 1586, when F. Drake, arriving along the coast, laid the city of St. Augustine in ashes. The English pirate sailed northward, and the city of St. Augustine, the oldest city in America, was rebuilt. This is a brief outline of the colonization of Florida.

When Pizarro reached the shores of Peru he found a highly civilized race. A no less wonderful civilization existed among the Aztecs of Mexico, with this difference, that the nations of Peru were mild, those of Mexico ferocious. Their worship was sullied by innumerable human sacrifices. The expedition under the command of Cortez, consisting of a fleet of 10 vessels, some 700 persons, 18 horsemen and a few cannon, landed in Mexico in 1519. The natives looked with awe upon Spaniards, regarding them as Gods. A prophecy that the country was to pass into the hands of the bearded race, which was generally credited, contributed to the downfall of the empire.

The lecturer then related the notable exploits of Cortez in the conquest of Mexico, including the burning of his own ships to guard against desertion by his followers, the blandishments of Montezuma, the invitation of that ruler to Cortez to visit his capital, the conspiracy against the invaders, and the extreme measures Cortez was compelled to resort to to extricate himself from his dangerous predicament.

IV.

THE CONQUERORS AND THE CONQUERED.

Thursday, July 25.—On their arrival in Peru the Spaniards at once began their work of plunder by sacking a hamlet in the province of Cusco. They began their conquest by a frightful massacre of the

natives in the town of Caxamalca. The lecturer then told of the execution of Atahualpa, saying it was hard to place the responsibility for his death, and all must agree with Prescott that the blood stained annals of the conquest afford no other such example of cold headed and systematic persecution, not of an enemy, but of one whose deportment had been that of a friend and a benefactor. Several members of Pizarro's party, and among them De Soto, loudly protested against the deed. The early Spanish chroniclers excuse it as demanded by expediency, if not a necessity. Those of the same nationality, but of a later date are unreserved in the condemnation of the conquerors, and their untimely death they look upon as a punishment of heaven.

The lecturer then told in detail of the inhuman treatment of the conquered people and the hardships they underwent at the hands of their conquerors.

Turning to Mexico the lecturer first spoke of Bartolome de Las Casas, known as the friend and apostle of the Indians. He came to the new world in 1502. Eight years later he entered the priesthood, being the first priest ordained in America, and from that time he became the friend and protector of the Indians, and did much to relieve them from oppression.

The speaker then told of the burning alive and other atrocious cruelties inflicted on the natives of Mexico by the Spanish colonizers.

The lecturer then quoted many historians who accuse Columbus of the unjust and cruel system of the enslavement of the Indians.

In conclusion the lecturer said: That the Spanish sovereigns did all they could to mitigate the condition of the Indians, all, I think, admit. But remember how far they were from the scene of action, and how many causes existed in their subordinate officials to neutralize the beneficent laws.

V.

LIGHT OF THE GOSPEL.

Friday, July 26.—This was the subject of Father Currier's last lecture on Colonization period of the Americas, and dealt with

the labors of the Franciscans, Dominicans, Augustinians and Jesuits in the conquest of the New World. It is doubtful, he said, if the Columbus expedition was accompanied by a priest. The first missionaries were Franciscans. The first martyr was a Franciscan, Father Paddila. In conformity with the suggestion of Cortez, 12 Franciscans went over to Mexico in 1524. They were of the Province of St. Gabriel, therefore of strict observance. They were men of unblemished purity of life, nourished with the learning of the cloister, and like many others whom the Catholic Church has sent forth on such apostolic missions, counted all personal sacrifices as little in the sacred cause in which they were devoted. They learned the language, opened schools, and founded colleges. Conversion was remarkable. Many hieroglyphical manuscripts perished, but the missionaries did much to transmit copious accounts of Aztec institutions.

The Dominicans had already labored in Florida, where, with the expedition of Menendez in 1565, together with other priests, and other religious, came eleven Franciscan fathers.

About 1650 Spanish tyranny and oppression of the Florida Indians drove the Apalache Indians into insurrection, broke up the missions among them, and caused the fathers to relinquish the field of labors. The Franciscans left Florida, but were all drowned on their way to Cuba. We soon find them laboring in Florida again.

The Dominicans were prominent in the conversion of Peru.

The first Jesuits to labor in North America were perhaps those that came over with the expedition of Menendez to Florida in 1565, together with the Franciscans and other ecclesiastics. They were eight in number. A party of Jesuits ascended the Chesapeake and Potomac, passed the mouth of the Rappahannock, and established a settlement. They remained there some months, but were finally betrayed by their guide, and all were massacred. St. Francis Borgia, learning of the failure of his brethren in Florida, recalled them. The Jesuits labored extensively in Florida, Mexico and Peru.

EVENING LECTURES OF THIRD AND FOURTH WEEKS.

Weeks Beginning July 22 and 29, at 8 P. M.

THE SACRED SCRIPTURES.

EIGHT LECTURES BY THE REV. HERMANN J. HEUSER, OF ST. CHARLES SEMINARY, OVERBROOK, PA.

Monday, July 22.—The Bible as an Historical Document.

The subject of the Bible, said the lecturer, considered as an historical work, has two aspects. The one presents evidence to prove the antiquity of the bible; the other points to the bible as a faithful record of the historical events which it relates.

If a mysteriously written document were this day brought to you, and its bearer assured you that it contained a secret putting you in possession of a great inheritance by establishing your relationship to an ancient race of kings, of which you had no previous knowledge, how would you regard such a document?

You would examine its age, the character of the manuscript, the quality of the paper or parchment; you would ask how it had come to you, and through whom it had been transmitted along successive generations before it reached you. And when, after consulting well-informed men, you had established the age and authenticity of the document, then you would study its contents, examine the nature of its provisions, and, having clearly understood its meaning, ask yourself, how can I carry out the conditions laid down in this testament in order that I may obtain the full benefit of the generous bequest left by my noble ancestor.

It is on similar lines that I propose to treat our subject. We shall take up the Bible just as we would take up any other written work, requiring, for the time being, simply so much faith—no more, but no less than we would exact in the fair examination of any other work, whether of fact or of fiction.

When we have assured ourselves that the Bible is really as old and as truthful a record of history as it pretends to be, and that it has for it such human testimony as

can be brought forward for the establishing of historic facts generally, we shall occupy ourselves with its contents, with the influence which this wonderful book, this ancient testament of our royal Sire, exercises upon the heart, the mind, the general culture, by which it leads us to our inheritance and enables us to assume our place in our destined home with grace and pleasant satisfaction.

II.

THE BIBLE AS A MEDIUM OF REVEALED TRUTH.

Tuesday, July 23.—In his second lecture, Father Heuser took up the document whose antiquity and unquestionable historical authenticity he had demonstrated on the previous evening, and showed how its tone and purpose are of an essentially moral and spiritual character.

This purpose is further emphasized by the concurrent testimony of all those who from the beginning have regarded these writings as sacred. The Jews at all times and everywhere asserted and taught that the Old Testament of the Bible as the writings (or Scriptures) by excellence which had not only Divine approval, but proceeded from the direct inspiration of the Most High. Such was the belief of every Hebrew, and for the defence of that faith he was willing to lay down his life.

We know from the historical account of the New Testament that Jesus of Nazareth did not condemn as false or doubtful this belief of the Jewish people. Nay, He expressly endorsed and confirmed it in many places where He speaks of the Scriptures of the Jews as the Word of God.

But while Christ bears witness to the inspired character of the Old Testament generally, and here and there in particular places, He does not enumerate anywhere the exact contents of any of the Sacred Books. He does not vouch for every chapter and verse, much less for every word which is now accounted as part of the Bible. He does not, if we come to the New Testament, vouch for it, because it was not written until many years after His death and glorious resurrection.

But what He Himself did not and could not do, He provided for in establishing a tribunal which was to judge of these questions and define the limits of the apostolic teaching as committed to writing in the later books of the New Testament.

Taking the writings of the Evangelists and Apostles as simply historical records, we learn from them that Christ established such a tribunal—a Church—composed of the Apostles, but which was to last to the end of time, so that the gates of hell should not prevail against it.

The arguments advanced by the reverend speaker led to the obvious conclusion that the Bible is the word of God, conducting man to his final destination, and that as a written instrument it has been placed in the keeping of the Church authorized under the Divine guidance to interpret its meaning.

III.

THE BIBLE AS A SOURCE OF INFORMATION AND CULTURE.

Wednesday, July 24.—Father Heuser commenced by citing a letter written by St. Jerome to Laeta, a noble lady at Rome, regarding the education of her little daughter, in which the writer bids Laeta to cultivate in the child an early knowledge of the Scriptures. It must not be supposed, however, said the Reverend lecturer, that the judgment of so erudite a man as St. Jerome, in placing the study of the Sacred Scriptures above all branches of a higher education, was based upon a purely spiritual view. He realized what escapes the superficial reader of the inspired writings, that they are not only a library of religious thought, but in every truest sense of the word a compendium of general knowledge. The sacred volumes are a code and digest of law, of political, social and domestic economy; a book of history the most comprehensive and best authenticated of all written records back to the remotest ages; a summary of practical lessons and maxims for every sphere of life; a treasury of beautiful thoughts and reflections which instruct at once and elevate, and thus serve as a most effective means of education. That this is no exaggeration is attested by men like the pagans of old, who, becoming acquainted with

the sacred books, valued them, though they saw nothing of that special divine revelation which Jew and Christian recognizes in them. On this point the lecturer referred to the offer of the Egyptian king of six hundred talents of gold (\$576,000), and liberty to all the Jewish captives in his dominion for the right of translating the Pentateuch alone. The only value the book had in the eyes of the King and the learned men at his court was its historical character, and the lofty model which it presented for the government of a people.

But it is not only as an historical work that the Bible represents the most extensive and reliable source of information for the student who aims at mental culture. The sacred books, though never intended to be scientific treatises, will be found to throw much light upon our path in the investigation of certain very important sciences. Sir Wm. Dawson, one of the leading scientists of our day, shows in his Lowell lectures how science confirms the teaching of Holy Writ regarding geology and the creation of man. This is the conclusion of all the wranglings of scientific men who are sometimes without faith in God, and thus inclined to draw from science an argument which will justify their unbelief in the ultimate responsibility which they owe to a Creator and Judge of all their actions.

If it were not for the Bible, some of the richest and most beautiful languages of antiquity would now be entirely lost to us. Our own English tongue bears traces of the Gothic language, now entirely dead, which was actually created by the study of the Bible.

The frequent reading of the Bible helps much to the formation of good English, the lecturer said, and quoted numerous instances showing that famous authors attributed the good style which characterized their writings to the frequent use of the Bible. Marion Crawford's verdict is that "the Bible should be the first study of a literary man."

IV.

DISPOSITIONS REQUIRED FOR THE ADVANTAGEOUS STUDY OF THE BIBLE.

Thursday, July 25.—The fourth lecture considered the mental and spiritual condi-

tions necessary for a profitable study of the Holy Scripture.

As in photography, the production of a good picture depends upon, 1, a faultless sensitized plate, 2, a perfect concentrated light, and 3, a right focus, so the image of divine truth, as given in the Bible, is reproduced in the soul of man only when 1, the sensitive plate of his heart is free from flaws and stains of earthly attachments; 2, when the side-lights of distracting thoughts and occupations are excluded, and 3, when the apparatus of accessory knowledge regarding the history, archæology, social and religious, or ceremonial life, have prepared him to form a correct judgment of the sense conveyed by the sacred writers. Purity of heart, a mind free from prejudices and distractions, and well informed on those topics which throw light upon contemporary history of biblical narrative are absolutely necessary for a proper appreciation of the sacred text.

V.

THE DIFFERENT METHODS OF INTERPRETING THE TEXT OF THE BIBLE.

Monday, July 29.—During the second week of his course on the Bible Father Heuser's lecture hour was changed from 8 P. M. to 9:30 A. M.

The fifth lecture in the course of Biblical Studies, by Father Heuser, dealt with the various methods of interpretation applied to the Bible.

The speaker compared the work of the Bible to a work of art which, in order that it might be rightly understood, requires a certain amount of education in the matter. He took for an illustration Millet's celebrated picture of the "Angelus," and kept up the analogy throughout. There is a literal sense in the Sacred Scriptures, and there is a figurative sense. The latter addressed itself to the imagination for the sake of impressing a truth of the moral or spiritual order. After enumerating the various form of figurative language in the Bible and illustrating each by some apt comparison, the speaker asked: How are we to discover the true meaning of these various senses? In the interpretation of the literal sense we are guided by the grammatical construction and the "usage of

language" of the persons addressed as well as the peculiarity of the speaker. Where the grammatical interpretation does not sufficiently cover the meaning we employ the historical light given by the circumstances of time and place.

The subject matter thus obliges us to recognize the various methods of interpretation which we would employ in the classics, with this exception that, as this grand work of art, the Bible, has not only a human but primarily a divine conception for its basis we must apply as the principal standard of criticism those laws laid down for us by the Divine artist regarding the subject of revealed truth.

As the motive of the biblical writings is throughout religious, we must judge all the utterances from the religious point of view. The doctrinal standard of interpretation is supplied by the tribunal of a living church with whom the Divine spirit abides to the end of time. Beyond this we judge of the true sense of involved and difficult passages by the analogy of faith.

The Rev. lecturer also answered some interesting questions regarding the Mosaic Pentateuch.

VI.

THE USE AND ABUSE OF THE BIBLE.

Tuesday, July 30.—The teacher of Revelation, said Father Heuser, in its first and most important signification is Christ. He is the central figure announced to man in paradise, foreshadowed by the prophets in the Jewish Church and completing his mission in the Christian Church. As books were written by the prophets of old to perpetuate the remembrance of what Jehovah had spoken through their people regarding the coming of the Messiah, so books were written by the apostles and disciples of the new law to keep alive the remembrance of what the Messiah had said and done.

The Bible of the new law though not containing all truth, contains truth only. Therefore, it is useful, "to teach, to reprove, to correct, to instruct in justice that the man of God may be perfect, furnished to every good work." The use then of the Bible is to teach, to make man perfect, to furnish him to every good work.

As an instrument of apologetics and in discussion with Protestants who admit the divinity of Christ and the inspired character of the Sacred Scriptures, the Bible plays a very important part. Whether we are defending our faith against mis-representation or wish to convince other sincere minds of the justice of the claims which the Catholic Church makes as the only true representative of Christ's divine mission to teach the nations, the Bible is a safe and recognized meeting ground for a fair discussion of the subject. But the principle of private interpretation among Protestants lessens the importance of the new testament in this respect since it renders them skeptic in regard to proofs of Catholic doctrine not harmonizing their own preconceived use. It is different if you appeal for the confirmation of Catholic doctrine and practice to the old testament. The speaker strongly urged this method since every Protestant admits the old testament is not only inspired and divine, but that in its historic expression it contains the application of its meaning and purpose. Reference was made to the false prejudice of Protestants who maintain that Catholics do not honor the Bible as the word of God. It must be quite clear that those who do not recognize any other source of Divine revelation than the written word are of necessity obliged to occupy themselves wholly and entirely with its study, whilst Catholics look upon the same written word not with less reverence, but with less consciousness of having to rely upon it as the only exponent of revelation. If we refuse on general principles to have the Bible read to Catholic children in the public schools from a Protestant translation, it is simply because the admission of such a practice implies an admission to the Protestant principle, and might leave a false impression upon the child as to the value of a true version of its religion. The Protestant translation of the Bible contains much truth, but some errors, which we cannot admit in our teaching. To give it to our children in the public schools is something like planting a southern flag upon the public institution. It may rouse patriotism in those who do not recognize the

difference between it and the union flag. But to those who do so, it is an invitation to rebellion.

The speaker next dwelt on the use of the Bible as replacing the teaching of the exact sciences, which it is never intended to do.

Let us take it as we receive it, and regard its apparent imperfections in the same light in which we regard the surroundings and exterior of our Lord who became a scandal to the Greek, a stumbling block to the Jew, because they were incapable of realizing the Divine beneath the guise of humanity.

VII.

THE CATHOLIC VULGATE AND THE PROTESTANT REVISED TEXT.

Wednesday, July 31.—Rev. Fr. Heuser, in his seventh lecture of the course on the Sacred Scriptures, compared the English Protestant Bible with the old Vulgate translation of the Catholic Church. His purpose was not a polemic one, but a plain statement of facts which justify Catholics in refusing to accept the Protestant version of the Bible as a substitute for the inspired written word of God. The theory of private interpretation was shown to be untenable and subversive of the "Bible-only" principle. The successive revisions of the King James Bible since the days of the so-called reformation give evidence not merely of verbal but of textual changes with a steady tendency to return to the original Vulgate edition of the Catholic Church. In the last version there are recognized some 20,000 alterations from the previous English text in the New Testament alone. Fully half of these imply actual changes of the signification of words. There are omissions amounting in all to about 40 verses. Among these the speaker signalized a passage from St. Mark which contains the prayer of the "Our Father" used in the Protestant liturgy as the principal pattern of worship. The words "for thine is the kingdom," &c., is translated by the reformers who made much ado about the fact that the Catholics never prayed as our Lord taught them, have been eliminated and a change in the worship of three hundred years supposed to have rested on an express divine command given in the Scrip-

tures as the "sole" rule of faith to thousands, is forced upon the English Protestants. At the same time the change shows how little they can rely on their text, leaving it to many not of a church but of a number of philologists.

The antiquity of the Catholic Vulgate was briefly dwelt upon by the lecturer, as being admittedly the more correct version, although not so beautiful in its English composition. This is admitted by many Protestant divines, and proved by the changes made in the English Protestant version. Yet, said the lecturer, the Catholic has not the same cogent reasons to be as careful as the Protestant translators, because they are always sure to understand the Bible text aright, because they have another and superior source of revelation which throws light upon the written word. The lecture was full of interesting and instructive details.

VIII.

PRESENT STATE OF THE SCIENTIFIC CONTROVERSY REGARDING THE BIBLE, AND THE CATHOLIC POSITION IN THE MATTER.

Thursday, Aug. 1.—The last (eighth) lecture by Fr. Heuser on the Scripture was one of the most interesting in the entire

course. It summed up the facts in the field of higher biblical criticism and in archæology, which, within the last few years, have shed such astounding light upon the biblical narrative. He showed also how, amid all the theorizing and wrangling of scientific men as to the genuine text of the original Scriptures, the result of philological study went to confirm the substantial integrity of the Latin Vulgate. The speaker vindicated its great superiority over other editions of the Bible, not only on scientific but on historical ground, as it represents in reality the oldest text revision, and has served as an educating element of primary importance in the Christianizing and civilization of Europe.

The lecturer after defining the position and attitude of the Catholic Church towards verbal criticism of the Bible, explained the various methods of modern research, and showed what immense service had been rendered in separate fields by the men like Delitzsch and Sayce in demonstrating the truth of the biblical statements from textual criticism and tangible facts brought forth by the excavator in Egypt, Assyria, Persia, Palestine and the adjacent countries.

INCIDENTS OF THE THIRD WEEK.

RECEPTION TO MOST REV. ARCHBISHOP RYAN ON THE SUMMER SCHOOL GROUNDS.

Sunday, July 21.—A great number of the members and friends of the School drove to the Summer School grounds on the afternoon of Sunday, July 21, to honor the eminent Archbishop of Philadelphia. The meeting was held in the Assembly Hall of the Administration Building. Many were unable to obtain seats in the hall, and were obliged to witness the proceedings from the veranda. Dr. Conaty presided and spoke as follows;

MOST REVEREND ARCHBISHOP, MEMBERS OF THE SUMMER SCHOOL.—We have had some very pleasant meetings at this session of the Summer School. The opening of the School under the most auspicious circumstances, graced as it was by the presence of the representative of our Holy Father, the Metropolitan of this Archdiocese, the Bish-

op of the Diocese, and clergy from all sections of the country,—all these were indeed circumstances that make this session of the Summer School a memorable one.

The opening of this building last Friday, for the first time to the regular courses of our session, was another very important event in the history of this session. And today comes the third one, when our School is honored by the presence of one of the most eminent ecclesiastics of the Church in America.

He comes to our School because of that great interest which he feels in all that is Catholic, in all that is educational; and with the richness of his eloquence he has made this Sunday one of the Sundays to be remembered in our Summer School records. We certainly feel that today God has blessed us again in a most signal manner, and the presence of Archbishop Ryan among us

is certainly one of the most pleasing of all the gifts that God has given us.

I welcome you here that you may greet His Grace of Philadelphia with a Summer School greeting. It needs not that we should express a welcome to him, because he is welcome everywhere. His very name is talismanic and opens the hearts of all to what is great and good in the hierarchy of the United States. But we greet him here today not so much with that greeting which comes from out our fervent hearts in the Church, but we greet him with a school greeting. We bid him welcome, and we express by this welcome our gratitude to him,—in the midst of his many labors, in these moments that should be given to rest and quiet, that he should come a long distance from his home, to be with us, to express his kindly interest in this work, to show by the sacrifices that he has made how much he has at heart the Summer School work.

He comes here to indorse the good work that Philadelphia has always done in the Summer School movement, to make golden the link that binds Philadelphia to us of the more eastern section of the country, to make us feel the strength that comes from out that great center in its brotherly love, to teach us the great work, and to give us interest in the movement.

I speak, therefore, for you, members of the Summer School, to His Grace of Philadelphia today. I do not need to say any words of praise for you. Your presence here is evidence enough to the Archbishop of the interest you have in the Summer School work.

He has said for us this morning words of encouragement, because he has said them as no one else can say them. He has emphasized the great idea of the Catholic Summer School. He has emphasized strongly the principles which guide us in the work we have undertaken to do, and we are glad to tell him that this building is the beginning of the public expression of the work of the Catholic Summer School of America; and we are glad that our first great demonstration in this building on this day is coupled with the name of Archbishop Ryan of Philadelphia.

With our clergy and our bishops guiding us we cannot go wrong very long. With their inspiration and their advice we must succeed. To the Archbishop, then, today, I say the word for you, and I hope and pray that the God whose illumination we pray for as the motto of our School, will guide us in our work, and that the same God will bless him who has come to us today to say the word of encouragement to our hearts, to give us the thought to guide our minds, to give us that sympathy which only the warm heart that he possesses can give to us.

I present, therefore, your good wishes to him today, and in turn, may I ask him to express his good wishes to us.

Dr. Conaty's warm welcome to the Archbishop was greeted by a perfect storm of applause, after which Archbishop Ryan rose and said:

ARCHBISHOP RYAN OF PHILADELPHIA.

REVEREND DOCTOR, GENTLEMEN, MEMBERS OF THE SUMMER SCHOOL:—My heart would be very cold indeed if it did not warm up at the words that have been spoken by your most worthy president; words which are the more agreeable to me because I do not think from his character and serious appearance that his predominant passion is blarney. Now, if it were a previous president, I might suppose him to say something agreeable for the sake of being agreeable. But coming from so serious a man as the present president, I esteem it the more. I am extremely grateful, indeed, for the words that he has said, and for your evident co-operation in the feelings that he has expressed.

It is a sincere pleasure, as I expressed this morning in my sermon,—which I feel was too long to warrant me in adding to it this evening,—but I feel much pleased at all that I have seen of the progress of the Summer School, with this building—which I have been through—and with all that I have heard of the details. There is evidently a spirit, a determination to go on, and there are also evidences of business in the matter. There are good hearts directing it. Its object is admirable, and one which commends itself to the entire country.

It has been said many times that Catholics are rather afraid of enlightenment,—afraid of what literature or history may say,—rather timid lest in the progress of science they may find something to contradict some dogma of religion. Now you know, members of the Summer School, that the last person in the world to fear the revelations of science ought to be the Catholic. If I have only religious opinions more or less certain, why, I may fear that some revelation of science may contradict that of which I have a mere opinion. But if I am absolutely certain of what I believe, certain that it is the truth of God, then in proportion to the amount of my certainty is my perfect fearlessness that God can reveal in science anything contrary to that which he has revealed to me by religion. And therefore am I quite fearless, and I am disposed to investigate and to continue my investigations in religion, in science, in history, in all regions of truth, because I have the truth, the revealed truth,—therefore I know there is no fear of my losing it.

No persons in the world are more certain that they are right than Catholics, and non-Catholics must take the fact and say, "He is a Catholic; why are they so certain they are right?" I remember some one said to a Catholic, "Do you believe these truths that you accept,—all these mysterious truths?" "No, I do not believe, for I am certain of them," was his reply. He had no belief; belief implied a certain amount of doubt.

So therefore, with that certainty, you investigate, under the illumination of the Church, directed by the Church, but still free and in the domain of freedom,—where there are dogmas of the church, where they guard you, and where within that domain, on the confines of which stand the angels of truth, when you come to encounter a dogma and you ask for a reason, reason is given to you. But you are not afraid all the time that you shall go beyond the bounds. When people have no bounds, no defined dogmas, they are always timid lest some time or other they shall step away into the region of error. Therefore it is an object lesson for the whole country, to find Catholics coming here to these lectures upon

various subjects,—upon the bible, which we are not supposed to read, but which here you are not only allowed to read but are lectured upon it, and exhorted to read it. Surely people after that will not be telling us that we are not allowed to open it.

You must always bear in mind, pupils of the Summer School, that there is in the American mind a great sense of fair play,—open, honest, clear headed, conscientious, and they are not opposed to the Catholic church but they are opposed to something which they think is the Catholic church. Therefore it is all important in the various walks of life, meeting with the non-Catholic, that you should always remember this fact. When you hear things against the Church that try your patience, remember that perhaps the people who speak these things will yet be better Catholics than you are. We know this from some of the sacrifices that are made,—we know that some of those who were most strongly opposed to the Church have made the most devoted Catholics. We know this from the conversions all over the country. Just look at it in this way. They are not opposed to the Church, but to something that they think is the Church. Do not be angry with them. They know there is such a thing in existence as the Catholic church, which they imagine is a combination of contradictions,—that is, those who think it can exist at all. They object to her.

Now, you meet one another here, and speak of the various objections in the various places, in the various parts of the country,—the objections to the Church and the obstacles to its progress. And when you come together in such zeal, minds are more Catholicized, and you become a sort of Ecumenical Council of the Catholic Summer School. You meet and confer and speak of traditions and objections of each place, the people you meet with, and so it will be productive of admirable results in the future.

I hope that God will bless and inspire those who have means to give liberally towards the progress of this School. I hope to see these beautiful grounds studded with houses, representing the different dioceses, as it was suggested and as the thought occurred to me this morning. It will be in

that way a sort of rustic university, representing different schools, and people will come here every summer. You could not possibly have selected a more beautiful place. Many of you come here by way of Lake George and Lake Champlain. Many of you in the east have the happiness of being near the seashore, and those who are breathing sea air during the year are better refreshed by mountain air, the lake air of the interior. I think the selection of this place has been admirable, and I think there is every evidence of progress.

I hope that God will continue to bless you until this will be really the beginning of a magnificent institution, to which the nineteenth century will be looking up with admiration, and bringing forth great fruit for the future of the American Church.

The appreciation of the audience for the Archbishop and his hearty tribute of praise for the School was enthusiastically demonstrated. The Archbishop's strong endorsement of the site as a permanent home for the School was particularly well received.

Dr. Conaty next introduced the Hon. Thomas J. Gargan, of Boston, as a representative layman, and a friend of the School. Mr. Gargan said:

HON. THOS. J. GARGAN, BOSTON, MASS.

MAY IT PLEASE YOU, REVEREND PRESIDENT, AND YOUR GRACE:—After listening last night to your Most Reverend Archbishop at the Fouquet House, and listening to his eloquent sermon this morning, and again this afternoon, what can I say here? I am not a Philadelphian, but I am perhaps this afternoon somewhat in the position of the young lady, whose lover was engaged to her, and told her that he thought he would have to break off the engagement. He was very sorry, but he was a somnambulist. She replied that she had always been a Universalist, but she thought she could be a somnambulist. So that I think I could for this afternoon and this occasion be a Philadelphian.

Certainly there is nothing that has been said here this afternoon in praise of your Most Reverend Archbishop that I cannot fully indorse. Not only is he the Metropolitan of the See of Philadelphia, but he is a cosmopolitan. Why, I heard him last year

when he spoke to us on one of the most interesting historical characters of Ireland, and gave a new light upon him. I had the pleasure of knowing something of him in St. Louis, of standing on the same platform with him in Chicago, and he is no stranger to us of Boston.

Now, the Archbishop's remarks have suggested the thought, hasn't there been something in our position in this country, in the position of almost every Catholic, that we have been simply satisfied with toleration? It seems to me so, and I almost hate that word. How much character is in it? What are we in the United States? Are we citizens, entitled to all the rights and privileges of every other citizen, and with absolute freedom of religion under our constitution and our government? If so, why should we go around, taking our rights on approval, thankful if anybody gives us a word of recognition? But why has it been so? It has been from the fact that we have not done our part in this great movement for the elevation of our people intellectually.

This is a great movement, to reach all the people. It is for every man and woman in this country. And I felt almost ashamed when I saw the great gathering in Boston, people striving for something, some desire, some religion, they didn't know exactly what they wanted,—some truth that would tend in the right direction.

We are not politicians, but we are trying a great experiment here in this country. Life under a form of government for every man, the rich and the poor, the wise and the ignorant. I remember someone said in the British House of Commons, when the last Reform Bill was passed, giving a franchise to two millions of voters, "Now begin to educate the people, your masters." The people in this country are the masters. How are they to be educated? We are to gather the poor and the rich, the wise and the ignorant,—all have a voice. We have a duty. This movement here today ought to be but the beginning of it. What has God given us intelligence, talent, ability, culture, wealth, for? For no other purpose than that we shall use it in our day and in our generation for the good of the

people with whom we live. If this government of ours is to be preserved it is by the conservative influence of the Catholic church and that alone. But if we are to have any influence it must be by properly educating ourselves, by coming here together, so that the influence that goes out from us may go all over the country. Let us do our duty, and I have faith in the republic.

But I am here to offer congratulations to the Most Reverend Archbishop. Let us of the laity help as much as he and his associates have done for the cause of good government, and we need not be ashamed of the name of Catholic in the United States of America.

Rev. Dr. Conaty returned thanks for the kind words, and felt encouraged that the clergy and laity were one in this great work. Archbishop Ryan then gave the Episcopal blessing, and the vast crowd dispersed with the feeling that splendid results must come from the day's demonstration.

OPENING OF ADMINISTRATION BUILDING.

On Tuesday, July 23, occurred one of the most important events in the history of the Summer School, namely: The formal occupancy, for the first time, of the first building on the Summer School grounds, by members of the School. The persons who enjoyed this distinction were Mrs. M. H. Hagerty, of Brooklyn—who was the first to register—and daughter; Miss Elizabeth and Miss May Cronyn, of Buffalo; Rev. Hermann J. Heuser and Rev. F. P. Siegfried, of St. Charles' Seminary, Overbrook, Pa.; Rev. J. J. Keane, of New York, now at the Catholic University of America; Mr. W. J. Brennan, of New London, Conn.; Mr. and Mrs. Warren E. Mosher and children, Mr. Jas. L. Mosher, of Youngstown, O. Among others who were guests of the house during the session were Miss Katherine E. Conway, Boston; Rev. J. A. Zahm, C. S. C.; Rev. Henry T. Drumgoole, Overbrook, Pa.; Mr. Sidney Woollett, Newport, R. I.; Mr. Sweeney, New London; Miss Gieriet, Miss Sullivan, Mr. Sullivan, Boston; Gen. Stephen Moffitt, Plattsburg, Mr. John Shea, N. Y.; Mr. and Mrs. George W. Connell, Mr. George S. Connell, Miss Mary Hart, Miss Mary Connick, N. Y.; Lieut. Andrew McAllister, U. S. N., Mr. Rorke

and daughter, Brooklyn; Dr. Marc F. Vallette, Brooklyn; Mrs. Eleanor Lynch and daughter, N. Y.; Miss McNamara and Miss Gibbons, Buffalo.

A more congenial, agreeable and homelike company never were congregated under one roof than the occupants of the Administration Building during the session of '95, and the recollections of the pleasant associations will ever live as among the most enjoyable of Summer School life. The house contained most comfortable furnishings and modern conveniences. The only regret was in the parting of the friends who so long enjoyed one another's companionship.

DR. CONATY AT THE PAN-AMERICAN CONGRESS,
TORONTO, CANADA.

On Tuesday, July 23, Dr. Conaty delivered an able address on "The Catholic Church in the Educational Movement of To-Day," at the Pan-American Congress of Religions, Toronto, P. Q.

RT. REV. BISHOP MICHAUD, BURLINGTON, VT., in an address to the members of School on July 23d said:—I take special interest in the Summer School of Plattsburg,—special interest in its advance, in its progress. I find here people coming from a distance. This morning there are two or three who came all the way from Salt Lake City,—four days and three nights in coming.

This is very encouraging, to say the least, and any school that can command people from such a distance, and induce them to come here and listen to the lectures, is something that must certainly command esteem and respect.

ADDRESS OF REV. P. J. GARRIGAN, D. D., VICE
RECTOR OF THE CATHOLIC UNIVERSITY,
WASHINGTON, D. C.

Wednesday, July 24.—LADIES AND GENTLEMEN—I appreciate the compliment of being invited to say a word to the students of the Summer School. It gives me an opportunity of expressing my sincere gratification for its members, and forming their acquaintance in that way; and for a second reason, because I am here in a representative capacity in some sense, it gives me an additional opportunity of assuring the Catholic Summer School of America of the great in-

terest which the Catholic University takes in your work

Every Catholic, we may say, must feel an interest in the work of the Catholic Summer School. It is a work of the greatest moment. It is a work that concerns the whole people. It is a work that concerns the glory of the Church in our country. I might say in common language, it is a long felt want supplied, and how we got on without it seems to us now indeed a mystery.

But there must always be special sympathy between the Catholic University and the Catholic Summer School,—from the very nature of things. First, the University and the University extension, as you know, are both young,—not a dozen years old. The aim is similar for both; it is the education of the people. It is the seed of God's truth in this great country of ours. It is an effort to put the Church in her true light before the great American people. It is an effort on your part and on ours to remove the stigmas that have been cast at the Church from time to time, and nowhere perhaps more commonly than in our own country. It is an effort to put the Church right, before the country. In this we are one.

We are laboring in one direction and you are laboring in another. And why should we not meet? You come here and you are filled with the beauties of our holy religion. You see that history as it has been written about the Church is a conspiracy against truth. You see that science has been the denying of the Church. You see that the field has been occupied by the enemies of the Church almost exclusively, that religion has suffered, and heretofore we were a despised minority, as we would be today notwithstanding our numerical strength if we had no intellectual force in the Church.

It is intellectual force that is going to rule this country, as it rules every other country. The age is ripe for that. Science, intellect, true history,—these are the instruments we must use, not only to overcome all reproaches against us, but to conquer for God.

You get in love with the beauties of the Church here, and you go back to your

homes, and you say—every one of you, I am sure—My boy or my girl must have the best education that I can give him or her. I want my son and my daughter to graduate in the highest schools, and get the best development of knowledge, and that under Catholic auspices,—to get it correctly, to get it fully, to get it with the spirit of God in it, and not with the spirit of the world or the enemy of truth. Then naturally you will send your son, and I hope even your daughter, one day to the University. The University sends out its students, who are to be the teachers of the people, and who must if they are true to their training be strong factors, strong helpers, if not leaders in the work of the Catholic Summer School.

The mission of the young priest today is his parish, and he is not a completely developed man who cannot take hold of the secular work in his parish, in his reading circle, and come here and encourage the great work of the education of the masses. So you see where we may meet, and you see how we have similar objects. Be sure that we take a deep interest in following the work of the Summer School. We could not do otherwise—if we have at heart the education of the people. And the people are demanding education,—they are demanding it and they must have it, because they are thirsting for it and God's truth is abundant.

Aside from that view,—which needs greater development, but which I am sure you are developing here. it is a pleasure for me personally to come here, and meet so many nice, good people, and I shall carry away with me from the Summer School as some of the dearest memories of it the acquaintances made here. It is so comforting to see this class of good people in school once more. It is so edifying to see you become like little children. I think you are taking the words of the Scripture very literally, that "Unless you become as little children." It is true, literally true, here. And I am sure that apart from that view, the very fact of your attending here must certainly make you more acceptable to God and give you a higher plane with God.

The result of all this is that you must love your Church more, that you must love

the duties of your religion more the more you know about it, and that you will realize from step to step, coming nearer to God, all the while in love as in knowledge, until the consummation is reached at the Summer School. I sincerely trust that the Summer School will grow. It must grow. It is in the nature of things that it should grow, until it will number its students not by hundreds, but by the thousands for the hundreds numbered now.

I thank you very much, ladies and gentlemen, for your attention.

MR. SIDNEY WOOLLETT.

Friday Evening, July 26.—A large and enthusiastic audience met in the theatre Friday evening to greet Mr. Sidney Woollett, the eminent dramatic impersonator, in his inimitable recitations. He was introduced by the president, Rev. Dr. Conaty, who took occasion to commend the evening's entertainment as a part of the Summer School work of general education. It was another evidence of the desire of the trustees to contribute to the enjoyment of the people.

Mr. Woollett read Shakespeare's play, "The Merchant of Venice," and Longfellow's poem, "Hiawatha," and fully sustained his great reputation.

"Among the reciters who, in their careers, have always been on the side of what is enduring in literature and art, who have upheld courageously in their work a fine ideal, who have attempted invariably to satisfy an exacting taste, Mr. Sidney Woollett is to-day most experienced and most conspicuous. Mr. Woollett won his reputation long ago, and has done what few readers or reciters have cared to do—maintained an unimpeachably high literary standard. He has not cheapened his programs with feeble poems, farcical sketches, oratorical tricks, and vocal gymnastics, to please a miscellaneous audience, but has interpreted only the best literature; nothing appears upon his programs—except what is recognized as pure literary composition. This is tantamount to asserting that Mr. Woollett has aimed steadfastly in his recitals at an intellectual purpose, and his honorable record bears out that assertion. An audience of culture and refine-

ment, which became more numerous from year to year, has, in a measure, been created for this work; and among the readers who appeal to that audience Mr. Woollett has always maintained his position. Mr. Wendell Phillips in February, 1875, wrote to a friend in Philadelphia: 'Woollett is doing wonders here in Boston, the best element in the city attend his recitations, and all are enthusiastic about him. Fannie Kemble in her prime did not draw out finer gatherings; he is an earnest, intellectual student, an artist and a gentleman; to listen to his interpretations is instruction and delight, he is my friend, I love him, and commend him to you.'

ARRIVAL OF RT. REV. THOMAS D. BEAVEN, OF SPRINGFIELD, MASS., AND ESCORT.

Among the arrivals Friday was a delegation from Springfield and Worcester, Mass., numbering between fifty and sixty. This large and representative delegation came as an escort to Bishop Beaven, of Springfield. In the escort were Revs. Terence Smith, of Pittsfield, Mass., Thos. Smith, of Springfield, Mass.; John J. O'Keeffe and Bernard S. Conaty, of Springfield, Mass. James B. Carroll, Esq., of Springfield, Mass., who came with the Springfield party, was the Democratic candidate for Governor of Massachusetts for two years, and is one of the prominent members of Hampden County Bar. Judge Gallagher, of Fitchburg, Mass., was also in the Springfield delegation.

READING CIRCLE CONFERENCE.

Friday, July 26.—A large number interested in the reading circle work met at the Administration Building at 3 o'clock on Friday afternoon. Rev. Morgan M. Sheedy of Altoona, chairman of the Reading Circle Directory, presided. Reports were made on reading circle work by Miss Katherine E. Conway of Boston, Miss A. M. Mitchell of Brooklyn, Miss Elizabeth Cronyn of Buffalo, Miss Case of Philadelphia, Rev. J. F. Mullaney and Rev. J. F. Wilmer of Syracuse, and W. E. Mosher, the secretary.

It was finally decided to appoint a committee to consider the matter of organizations, and report to a meeting of reading circle workers this afternoon.

BOSTON LADIES' RECEPTION.

Saturday July 27.—Another reception at the Fouquet House Saturday evening marked the closing of the third week. The Boston ladies at the Fouquet invited the School to attend, and, despite the storm, carriage after carriage rolled up to the popular hotel, and at nine o'clock more than 200 were comfortably seated in the spacious parlors. Bishop Beaven was guest of honor, and with him were Monsignor Griffin, of Worcester, and a score of clergymen, Colonel Jewett and several officers of the garrison. Rev. Dr. Conaty was presiding officer, and his pleasing hits at Boston provoked merriment the whole evening. The following is the programme, many numbers of which received well-merited encores:

1.—Trio—Mrs. Driscoll, of Everett, Misses E. A. Cronyn, of Buffalo, and Belle Menard, of Woburn.

- 2.—Song—Evelenthe—Words by Miss Katherine E. Conway, music by Miss Menard, sung by Miss Cronyn.
- 3.—Recitation Travis' Hunt Miss Eleanor L. Sullivan, of Boston.
- 4.—Solo Jewel Song Mrs. Driscoll.
- 5.—Reading..... Selected Hon Thomas J. Gargan, of Boston.
- 6.—Song....."The Holy City" Mrs. Dr. Gavin, of Boston.
- 7.—Reading of Original Poems Miss Katherine E. Conway.
- 8.—Song Selected Mr. Robert F. J. Donovan, of Boston.
- 9.—Reading....Poem by John Boyle O'Reilly Hon. Thomas J. Gargan.
- 10.—Chorus America

Refreshments were then served, and an informal reception followed, which was very enjoyable.

FOURTH WEEK.

Sunday, July 28 was a red letter Sunday for Springfield, Mass., at the Summer School. The Rt. Rev. Bishop Beaven was in the sanctuary of St. John's church, surrounded by his clergy, who had come to honor him and honor Dr. Conaty, one of his prominent priests, and also a member of his Diocesan Consultors. The celebrant of the Solemn Mass was Rt. Rev. Mgr. Thomas Griffin, D. D., Chancellor of the Springfield diocese; Deacon, Rev. Thomas Smyth, of Springfield; Sub-Deacon, Rev. Bernard S. Conaty, Rector of Springfield Cathedral. The Bishop assisted at the throne in cope and mitre, and his deacons were Rev. Robert Walsh, of Worcester, and Rev. J. J. O'Keefe, of West Springfield. After mass the sermon was preached by Bishop Beaven, on "The Hierarchy of the Church." He took for his text Eph. iv, ii :

"God has given us apostles, prophets, evangelists, and pastors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, that henceforth we may in all things grow up in Him, who is the head, even Christ."

Bishop Beaven's sermon was able, exhaustive and eloquent, and was closely listened to by the large congregation.

In the evening, Pontifical Vespers was celebrated by Rt. Rev. Bishop Beaven. Rev.

Dr. Conaty was assistant priest, Rev. Thomas Smyth, deacon, and Rev. John J. O'Keefe, sub-deacon. The sermon was preached by Rev. Joseph H. McMahon, of New York Cathedral, on the Papacy, and was a most eloquent explanation and defence of the Pope in his privileges and duties. We regret that we have not a more extended report of this remarkable sermon.

RECEPTION AT THE SCHOOL BUILDING.

Every Sunday afternoon found a gathering at the School building at Bluff Point. That of last Sunday was a great success. It was suggested as a welcome to the lecturers of this week, and the School is to be congratulated on the results attained. Several hundred gathered there, and the cool breeze and balmy air made every one happy. Seated on the platform in the audience room were Archbishop Ryan, Bishop Beaven, Monsignor Griffin, and the lecturers, Rev. Dr. Zahm, Rev. H. Heuser, Brother Potamian and Colonel Richard Malcolm Johnston. Rev. Dr. Conaty presided, and opened the exercises by calling on Mrs. Driscoll and Miss Cronyn for a duet, and Mr. Frank Carr for a song, both of which were well received. The reverend president in introducing the several speakers said:

MOST REVEREND ARCHBISHOP, RIGHT REVEREND BISHOP, LADIES AND GENTLEMEN OF THE SUMMER SCHOOL:—We have met here this afternoon for the purpose of bidding welcome to those who have come to the school since our last gathering here a week ago. We have met also for the purpose of welcoming those who are to honor us with the results of their life's work in the lectures of this coming week. It is fitting that a gathering of this kind should bring us together for purposes of congratulation and rejoicing, and also for the purpose of acquaintanceship. We have found these meetings to be very pleasant occasions, and it occurred to me today that we could do no better than to greet with warm welcome those who are to be our visitors this week.

Without further ado, let me present to you one who has already begun his work of instruction with us, who is simply to continue it this week, and whom we honor by our welcome today in a special manner, as we have honored him during the week, by hearing the work that he has so well done in fields of biblical literature.

I take great pleasure in presenting to you Reverend Hermann J. Heuser.

REV. HERMANN J. HEUSER, OVERBROOK, PA.

LADIES AND GENTLEMEN:—I must confess to some embarrassment at having to speak at short notice to an intelligent, intellectual audience. Usually on such occasions subjects are given, and they determine the trend of thought to be developed, but in this case I have simply to extend congratulations and an acknowledgment of the very great and sincerely extended compliment of Dr. Conaty, echoed by the audience.

There has been enough said to you within the past few weeks in commendation of the purpose for which you come here to the Summer School. Each woman and man here is a hero, and I for my own person have only recognized that very recently by coming in contact with some of you, and measuring to some extent the intelligent appreciation of knowledge which is not our own, and which has been gathered for us by very superior men, which we simply collect and present, but in the presentation of it we become conscious of the fact that

there is a keen appreciation of it. This has been spoken to me in the lectures and also in the casual intercourse which I have had with several of the members of the Summer School.

The one thought to which I wish to give expression is, we have occasionally heard expressions tempered with a little regret, that the Summer School has not grown more than it shows. Now, as to that fact, when we measure the value, the real worth of summer schools, and of this particular Summer School, success is not the sign of progress. This is especially true of intellectual matters and of spiritual matters. Ordinarily in material things success is the sign of progress, but in training, in education, in matters of the soul, and I may say of the heart because the heart is really combined with the head, and only then is it the center of great and powerful lasting thoughts.

The condition of the Summer School as I perceive it now is this. You have planted an excellent seed. That seed has to break; that is to say, each part of those who compose the body of the Summer School has to make a sacrifice of some kind, either by actual intellectual work, that is contributing to the enlightenment, or financially, by contributions of money, or by simply coming here and showing an interest, that is awakening ambition to do something that is going to affect not only ourselves, but those with whom we come in contact outside of the Summer School.

Now that work of mortification has been steadily going on for several years. How is this germ which has been separated, which has broken through the heat, to be nurtured? A process of germination has burst the little seed; it has developed a germ, and that germ has been growing in the dark to some extent, but under the light, and not simply the light, but the illumination of God, who is the supreme source, warming as well as enlightening and fostering a real organic growth.

I call your attention to the fact that your motto is one that is a most comprehensive story of God's action upon the soul, that is the mind and heart and will of man,—I should say even body, because intellectual

work enlightens the outside. It shines upon the features. As a rule you can tell an intelligent man from his very looks. Character in the face is developed by the action of the will. Reflection begets actions; actions beget habits; habits beget character. Cardinal Manning is the author of the saying, "God made the face, but man makes the countenance." Therefore, the enlightenment which comes directly from Almighty God, acting upon the heart, develops through the will a noble countenance. It may not be beauty, strictly speaking, but we all admire purity, and there can be no knowledge, as we have seen in some of the lectures, without purity of heart. The material that reflects Almighty God's truth must be pure in order to reflect it entirely. Your motto is *Deus Illuminatio Mea*. God is my light, God is light, but all the world, does not take in that light. There are some who love darkness better than light, but your chosen motto says, God, our Enlightener.

Under the kindly action of the sun is drawn forth the germ; first a little white plant without any developed organism apparently, but under the rays of that all powerful sun it becomes green, takes color, develops flower and fruit,—the fruit which contains seeds for generations to come to repeat the process.

That is the work we do; it is the intellectual work; it is the work that changes the face of the world. It is by reason that we are superior to animal creation; the organic work which you are doing is therefore not lessened by the present fruits not corresponding in great numbers. It is being done all the same, and being done because it is a living body, and to that fact I think everyone who has come in contact with members of the Summer School becomes alive.

I do not wish to keep you any longer, but it seems to me that none of us should leave the Summer School work half done, by ceasing her or his interest in it after it has ended for the season. We are representative now. We are the seeds. We may, like most plants of precious or valuable nature, extend our growth to others, either by beauty of color, fragrance of odor, or by

some useful purpose for which plants live. Then there is that fact that we are growing under the illumination of God, actually an organic growth and not one built up from without, not simply a work done from outside; it is great strength, great warmth, energy from within.

Somebody has said, "If you are as eloquent as an angel (which you know I am not) you always act wisely and please others better by listening than by talking." So I shall embrace the better part by listening.

REV. J. A. ZAHM, D. D., OF NOTRE DAME UNIVERSITY.

RIGHT REVEREND BISHOP, LADIES AND GENTLEMEN:—I thank Dr. Conaty very cordially for his kind expressions, and you also for your kindly endorsement of them. The first thing I have to do is to ask permission to deliver a message that was given me. I come directly from the Western Summer School to your beautiful home here on Lake Champlain, and before leaving, everyone who met me and knew that I was coming here, from Bishop Messmer down to all the students attending the School,—they all wished me to express to you, to convey to you their very best wishes, and wish you every success. We have read with great pleasure in the daily papers of the work going on here, and are intensely interested in what you are doing. We are especially interested in your progress, in the subjects you are discussing, in the thoroughness of the work that is here being done, and we all feel that we are taking possession of new power, a new engine for good, as it were, that we are witnessing the inauguration of a movement that is destined to have effects for good that we cannot now realize.

The members of the Western Summer School, as you also here, are thoroughly interested in that work, and believe in unifying,—that unity is strength. There is no question of rivalry at all,—there never has been any reason why there should be, and they work together as kindred spirits. When they work together thus, as kindred spirits, they show what a great movement it is. I do not think any of us realize today what the Summer School is, in the east or west or south (there is one already inaugurated in the south, but they call it a

Winter School), is destined to do in the way of mental improvement. It will make more students, more bible study, more art study, more study of literature. I am particularly interested in the program you are following. There seems to me a very marked improvement in carrying out a program that is destined to be suggestive of work that is to be accomplished after the Summer School is over. While I like popular lectures, I think it is more important to have suggestive lectures,—suggestive of reading to be done after the lectures are all over. Your program is all suggestive, indicating a course of reading to be pursued after the Summer School is over.

Father Heuser was kind enough to call you all heroes. I expressed the idea somewhat differently the other day. I designate each member an apostle, and you can all see the reason why. Each one goes into the world to continue the good work begun here, and I do not think that anyone here realizes the importance of this work of spreading an interest in the Summer School by forming Reading Circles and encouraging our people in all parts of the country to do some serious intellectual work,—encouraging them in serious reading in science, literature, art, biblical studies, and so forth.

We certainly have a very important work before us, and it is a duty for each and every one of us to take part in this great work, endeavor to do a portion of the work, to take part in the great mission, and to accomplish in the end great things for church and country.

I thank you for your kind attention.

COL. RICHARD MALCOLM JOHNSTON, BALTIMORE.

RIGHT REVEREND BISHOP, LADIES AND GENTLEMEN:—I am never so embarrassed as when called upon on such an occasion as this. It is always embarrassing for me to make a dinner speech or speech of congratulation. I am reminded of what a friend of mine said when someone asked him what he said when called on totally unexpected to make a speech. He said, "Why, always for the first sentence I blaze away, —haven't the slightest idea of what I am going to say, but the last word of every sentence I take for the beginning of the next." For instance, suppose he said, "I am hap-

py to be present, ladies and gentlemen, I am glad to be present on this occasion." "And speaking of the word occasion, these are most pleasant exercises." "And speaking of exercises, I heard a few weeks ago," and so forth.

But there is one thing I notice on such occasions. A man, however remarkable his words may be, in such cases is always forgiven if they are spoken briefly. I never heard anyone complain of an after dinner speech or speech of congratulation that was too short. Moreover, I intend to tire you sufficiently during the next week.

I have had personal experience of the value of words many times. I once sent a story to the Century Magazine, ten or twelve pages, and they sent me a very good check for it. In the course of time I received a letter, saying, "It would please us very well if you would strike out about six hundred words." I looked it over and found that I could very well spare them. On one occasion I cut out eight or nine hundred words, and found it was better than before. I don't wish to ask you to commit suicide, but I might speak here for fifteen or twenty minutes, but it would be entirely agreeable to you if I should stop here.

At the same time, I must offer congratulations and express my thanks for the honor done me. I congratulate you upon the success of the Summer School. I consider it one of the most important movements that has ever been made anywhere. It has brought upon me much of sorrow and shame and regret that I did not become a Catholic sooner,—the happiness that has come to me has been so strengthened by seeing these reunions. I called this a great success when we were in New London four years ago. And now we are sending out colonies. We have sent a colony to Madison, have established a Summer School in Madison, and are going to establish one in New Orleans.

All I have to say in conclusion is, may you all live longer than I have time to count your years.

BROTHER POTAMIAN, WATERFORD, IRELAND.

RIGHT REVEREND BISHOP, LADIES AND GENTLEMEN:—We have a very common saying

in England, which is that the schoolmaster is abroad. Our worthy president referred to a blackboard. Some of you seem to have been interested in that blackboard, and I wish to say to those members of the Summer School that I hope to have the pleasure of showing you that blackboard to-morrow afternoon.

I am not able to speak about American matters, and very little about English matters. There is one thing, however, I wish to speak about. Some people are puzzled to know what these lectures are to be about, and by a most happy accident our worthy president omitted to state what they were about in making the announcement. A little criticism does no harm. So that is the reason that some are puzzled to know what it is all about. What sort of magnetism is it? Is it personal magnetism he is going to speak about? One young lady, more daring, said she hoped it would be hypnotism.

I am going to draw the line strictly, very strictly, at personal magnetism and hypnotism. We are having intellectual treats at the other lectures, but I shall find something material, some little hang-up that you can measure qualities by, to speak about. If you will honor me to-morrow we will make a start, and you will see that it is neither personal magnetism nor hypnotism.

After the remarks by Brother Potamian, Rev. Dr. Conaty called upon

RIGHT REV. MONSIGNOR GRIFFIN,

of Worcester, whom he referred to as his tutor and friend for the twenty-three years of his priestly life. The Monsignor said:

The reverend president should have allowed me at least a week in school before he would call upon an old friend to speak in school. I have not been in school yet.

Although a tardy scholar, not having been here during the previous sessions of the School, still I have remotely done something for it, and perhaps I built better than I knew in training and preparing for the School its president. However, if I did nothing more to prove myself a friend of the School, I think you will regard that as sufficient. In earlier days I fancied that I saw something well worth while cultivating in him. He has done great work, not only in the matter of education, but in all that goes to make the happiness of men. In all these things the president has worked satisfactorily, showing himself quite disinterested. I believe that in all these years he has had but one thought in mind, and that was God and his country.

Your motto has been the one directing force of the president for the Summer School, and I hope that motto will prove to be a force in making the Summer School what it is intended to be. I wish you great and eminent success. I have been a tardy scholar, but it is never too late to learn, and if your president has sat at my feet, I am very willing to sit at the feet of the lecturers here, and of such a person as Rev. Dr. Conaty.

After returning thanks for the presence of Archbishop Ryan and the other dignitaries, and emphasizing strongly the Summer School idea which only needed a few strong hearts to make it succeed, Rev. Dr. Conaty called on Archbishop Ryan to give a blessing, and the meeting closed.

LECTURES OF THE FOURTH WEEK.

The fourth week of the lecture courses began Monday, July 29, with the largest attendance of the season. The interest in the School was at its highest pitch, for the lecturers were among the most celebrated of those engaged for the School. The three regular lecturers of the week were: Rev. J. A. Zahm, C. S. C., Ph. D., the distinguished scientist of Notre Dame University, subject, "Science and Dogma"; Colonel Richard Malcolm Johnston, LL. D., the popular author, on the "Evolution of the Novel," and Rev. Hermann J. Heuser, on "The Sacred Scriptures." The summary of Fr. Heuser's course will be found under the proceedings of the third week:

Week Beginning Monday, July 29.

SCIENCE AND DOGMA.

FIVE LECTURES BY THE REV. J. A. ZAHM, C. S. C.,
PH. D., OF NOTRE DAME UNIVERSITY.

The Rev. J. A. Zahm, C. S. C., Ph. D., of Notre Dame University, Indiana, fresh from a similar course in the Western Summer School, excited immense interest by his course of five lectures under the above title. He had appeared at Plattsburg two years ago, with a course on the Bible, Science and Faith, since published in book-form with great success. Everyone who heard him two years ago was anxious to hear him again, and the laurels he won last year at the International Convention of Scientists at Brussels, and the fame of his course at the Western Summer School, still further increased curiosity in his regard, and made his audiences among the largest of the session.

Father Zahm's course was presented by James B. Carroll, Esq., of Springfield, Mass., who said among other things:

We often hear coming from ignorant men, not from educated men, the expression that our Church, our religion, does not walk arm in arm with science. We have here the object lesson. Here is the proof in attestation of the fact that the Catholic Church and our religion always has, is now, and always will be, the friend of education.

Here is a thought that I want to carry home to your hearts if I can. It is that this Summer School is a School of and for and by the laity, the Catholic laity. The Catholic clergy do not need the refining influences of the Summer School, but we men and women of the world do need these influences, and when we come here actuated by the right and proper spirit we must go back benefited and determined so far as we can to help in this great, good work of higher education.

Ladies and gentlemen, I have detained you too long. It is now my pleasure and honor to introduce to you one of your leading lecturers, though deep, yet clear; though simple, yet strong; full without overflowing—Rev. Dr. John A. Zahm, of Notre Dame University.

Dr. Zahm's lectures on "Science and Dogma," covered this ground: Some Modern Scientific errors; Agnosticism; Contemporary Evolution; Origin and Nature of Life; Design and Purpose of Nature. We briefly summarize the lectures on Evolution, as the most striking of the course, and as showing how far the Catholic scientist may go, without passing the limits of orthodoxy:

Can we, as Christians, as Catholics, give our assent to theistic evolution? asked Dr. Zahm. He had shown that the principles of theistic evolution—the evolution which admits the existence of a God, and the development of the universe and all it contains—were accepted by some of the eminent doctors of the early Greek and Latin Churches. According to St. Gregory of Nyssa and his school, God created matter in a formless or nebulous condition; the universe and all that it contains; the earth and all that inhabits it—plants, animals, man—were created by God, but were created in different ways.

The primitive material, from which all things were fashioned, was created by God directly, whereas the multifold creatures of the world were produced indirectly by the operation of the laws of nature.

St. Augustine accepted the conclusions of

Gregory, and went much farther than the illustrious Greek. He insisted that God created the manifold forms of terrestrial life, not directly, but in germ; potentially and casually. In his great work "*De Genesi ad Litteram*," the Saint beautifully develops the evolutionary idea when he exhibits the analogy between the growth of a tree from the seed and evolution of the world from its primordial elements.

Modern scientists, said Dr. Zahm, though having a more comprehensive view of nature, have not, with all their knowledge and superior advantages, been able to formulate the general theory of evolution a whit more clearly than is found in the writings of St. Augustine of nearly fifteen centuries ago.

The reverend writer then recited the position of St. Thomas, who, following St. Augustine, contended that the primordial act of creation consisted in the creation of three classes of creatures—spiritual intelligences, the heavenly bodies and simple bodies or elements.

"In the beginning, then," said the Doctor, "God created primordial matter which was actuated by various substantial forms. With the elements thus created were associated certain physical forces; and the various compounds which subsequently resulted from the action of these forces on the diverse elements created were the product of generation and not of creation. There was development, evolution, under the action of second causes, from the simplest elements to the highest inorganic and organic compounds; from the lowest kinds of brute matter to the highest bodily representatives of animated nature, but there was nothing requiring an uncreative action or extraordinary intervention, except, of course, the human soul."

Such, then, said Dr. Zahm, is the theistic conception of evolution; such the Catholic idea as developed and taught by her most eminent saints and doctors. It is not my purpose to write a treatise on the subject, but merely to indicate by the declarations of a few accredited witnesses, to show from the teachings of those "whose praise is in all the churches," that there is nothing in evolution properly understood which

is antagonistic either to revelation or dogma; on the contrary, far from being opposed to faith, evolution as taught by St. Augustine and St. Thomas Aquinas, is the most reasonable view, and the one most in harmony with the Genesiatic narrative of creation.

Spontaneous generation was never a stumbling block either to the fathers or scholastics, because the creative act was always acknowledged, and because God was ever recognized as the author. Whether He created all things absolutely and directly, or media'ely and indirectly it mattered not. Whether, then, the germ of life was specially created for each individual creature, or whether matter was endowed with the power of evolving what we call life by the collection of the atoms of which matter is constituted was, from their point of view, immaterial, so far as dogma was concerned. We are no better qualified to give a true definition of life than was Aristotle.

But suppose that some time or other it should be proved that spontaneous generation not only has taken place, but that it actually occurs. The fact that we have as yet no evidence that it has ever taken place, or that it does not occur now, does not prove that it is impossible.

Should such a discovery be made, as is possible and conceivable; should some fortunate investigator some day detect in the great laboratory of nature the transition of inorganic into organic and animated matter, or should he, by some happy chance, be able to transmute not-living into living matter, would there be in such a discovery aught that would contravene revealed truth or militate against any of the received dogmas of the Church? To this question we can at once and without hesitation return an emphatic negative.

Modern monists and agnostics attribute to brute matter, which by its very nature is passive and inert, the power of passing unaided from a lower to a higher plane. Not so the fathers and doctors of the Church. They tell us that the primordial elements were created, and that the rest of nature was gradually developed out of these according to a fixed order of natural operation under the supreme guidance of

Divine Administration. None of the agnostic or monistic theories account for life. If matter evolves itself spontaneously into life, why have not the rocks shaken off the incubus of passivity and wakened into life, self-motion, internal growth, reproduction? The flaw with the recent theorists is that accepting life as a fact, they start with it.

Another question in connection with evolution which has attracted greater attention than evolution is that respecting the animal nature of man. Dr. Rudolph Virchow, than whom no one is more competent to give an opinion, says there is not yet a scintilla of evidence for the ape origin of man, and that there is no warrant for the hope of finding the missing link.

Are Catholics at liberty to accept the evolution theory so as to embrace the body of man?—that there has been a missing link, and that corporally man descended from some unknown species of ape or monkey.

Dr. Zahm quoted from St. George Mivart, author of "The Genesis of Species," in which it was contended that it is not "absolutely necessary to suppose that any action different in kind took place in the production of man's body, from that which took place in the production of the bodies of other animals," and the proposition, said Dr. Zahm, does not contravene any of the formal definitions of the Church. This view of the origin of Adam's body is in entire harmony with the theory of creation, and conformable with the teachings of the doctors of the Church.

Dr. Zahm's concluding lecture was a survey of the ground travelled in the preceding ones, and the conclusions and deductions to be drawn therefrom. Darwinism is not evolution. It is but a tentative explanation of the methods by which evolution has acted, and of the process which have obtained in the growth and development of the organic world.

It is still far from uncertain that we have discovered the leading factors of evolution. Future research will reveal the weakness of arguments that are now considered unsailable, and expose the fallacies of others which, as at present viewed, are thoroughly logical. But new reasons in favor of

evolution will be forthcoming in proportion as the older ones shall be modified or shown to be untenable. And as the evolutionary idea shall be more studied and developed the objections which are now urged against it will disappear or lose much of their cogency.

The hypothesis of Darwin, Wallace, Spencer and Mivart will give way in greater or less degree to other theories which shall afford a truer view of nature and supply a more accurate knowledge of those of her operations that are now so ill understood.

That the task will be accomplished sooner or later, and that the theory of evolution will at length be established on firm and logical basis, no reasonable man can doubt. The world has proceeded too far to admit of retrogression. Advance is the order of the hour.

Yet more. In proportion as evolution shall be placed on a solid foundation and the objections which are now urged against it shall disappear, so will also it be evinced that far from being an enemy of religion, it is on the contrary its strength and most natural ally.

To say that evolution is agnostic or atheistic in its tendency, if not in fact, is to betray a lamentable ignorance of what it actually teaches.

Week Beginning July 29, at 7:30 P. M.

THE EVOLUTION OF THE NOVEL.

FIVE LECTURES BY RICHARD MALCOLM JOHNSTON, LL. D., BALTIMORE, MD.

The Catholic Summer School would not be itself without Colonel Richard Malcolm Johnston, who, at the unanimous desire of trustees and students, has appeared with a course of literary lectures every year since its opening. He always draws large audiences and always sends them away happy, but wishing for more. We can but indicate the heads under which he treated "The Evolution of the Novel." Space fails us for detail of the anecdote and illustration with which he at once charmed and instructed the students.

Col. Johnston was introduced by Rev. Morgan M. Sheedy, first president of the School, who spoke as follows:

LADIES AND GENTLEMEN:—The very pleasant duty has been assigned me this evening of introducing to the Catholic Summer School one of our prime favorites. One of the most agreeable things about our annual gatherings is that we keep alive the memory of those we have known, especially from the beginning of our work. When, years ago—of course now we are beginning to reckon the years—we started in New London, Colonel Johnston was with us, and instructed and charmed us by the delightful lectures that we had the pleasure of hearing from him. Those of us who did not know him in his personality knew something of him from his stories,—those charming dialect sketches.

Then he told us of the development of the drama, and last year we were all charmed and delighted with his songs from the English poets. We learned a great many things in regard to those poets that we did not know before, a great many incidents in their lives, charming and delightful.

This evening, by referring to the syllabus you will find that his subject is one that we all, mostly all, I believe, are interested in—the novel. Perhaps the Colonel will inform us whether it had its origin in protoplasm or not. We are anxious to learn its origin, and also to follow the struggle of the novel until it became a permanent institution—if I may use that word of our literature. It has certainly become an institution—thanks to the great men who have devoted their lives to story telling, such men as we shall hear of, Dickens, Thackeray, and Scott,—favorites everywhere,—and among our own American novelists, Cooper and Irving and Hawthorne,—not to mention any of our living writers,—from all of these all readers of novels have of course derived much pleasure.

Novels, like good music, drive away foreboding care, and there are very few even amongst the most serious philosophers that have not devoted some spare moments to the reading of good novels. Of course the Colonel will speak only of good novels.

I have often thought in thinking over this matter that the Summer School will not be the great success that we desire it to be until some of our bright young women

or bright young men write a story of the Catholic Summer School. I am sure you have abundant material, and I am satisfied that any of us would aid any gentleman or lady who would undertake this pleasant task.

Colonel Johnston's charming personality has endeared him to all the Summer School people, and the president and officers of the School have been more than delighted to find this large, bright, intelligent audience here to-night.

I take great pleasure, and I esteem it an honor, to introduce Colonel Richard Malcolm Johnston.

In response to Father Sheedy's cordial words, Col. Johnston with much feeling said:

LADIES AND GENTLEMEN:—I thank Father Sheedy very cordially for his kind words. I confess to a desire to come once more to Plattsburg—just once more. For Plattsburg in these three visits I have formed an attachment that has grown to be most affectionate,—for the beauty of its location, for the mildness of its summer days, and the great loveliness of its summer nights, for the kindness of its greeting and the hospitality of its people. I confess to a very great desire to come once more—just once more—to the Summer School in which I have taken so lively an interest from the very beginning at New London, and it rejoices me to see how successful it has been and how much it has realized the hopes and expectations I had of it, believing that it was one of the most important movements for the Church that has ever been made in the United States.

The Summer School came to Plattsburg, and it is now established here. It is here to stay. Too many thanks and too much praise could not be given to those men who have devoted so much to establishing it here in Plattsburg.

I repeat that it gives me much satisfaction to mingle once more with the members of the Summer School,—it is a pleasure and great delight.

Colonel Johnston said at the outset that from what is known of the comparative antiquity of poetic and prose writing, we are easily led to the conclusion that we are not

to expect anything like what is now known as the novel in the early history of our literature. The beginnings of fiction writing were then described, commencing with the Milesian tales and concluding with the works of Xenophon and John of Damascus.

The modern English novel, said the speaker, undertakes to make interesting imaginary, yet probable, scenes in domestic life. The man to inaugurate this was Samuel Richardson. Henry Fielding was the father of the modern humorous novel, the author of Tom Jones, one of the great novels of the world.

Col. Johnston's discussion of the evolution of the novel, in his third lecture, dealt with the works of the great English novelist, Sir Walter Scott. The appearance of Byron, said Col. Johnston, marked the retirement of Scott from the field of poetry. Speaking with reference to the publication of the novel Waverly, which excited general interest at the time of publication, the lecturer designated as a felicitous thought in the author to conceal his name from the public, as it resulted in speculation as to the authorship unequalled in the history of literature. Famous as was the author of Marmion and Lady of the Lake, far more so became the Unknown, author of Waverly.

Scott could have admitted without fear, as his reputation was already great enough to insure for such a work the fullest opportunities to be tried and tested, and its merits would have stood such a test.

The lecturer concluded with sympathetic comments on Scott's financial embarrassments and heroic struggles to release himself from debt.

In his fourth lecture, Col. Johnston reviewed the literary career and works of Thackeray.

In his fifth and last lecture Col. Johnston took for his subject the life and work of Charles Dickens. The speaker said that Dickens belonged to no particular school. He had the rare gift to portray both sides of life, the earnest and sportive. Pathos with him, as with Shakespeare, and no other English writer, went along with humor, which is its full sister, and from which it ought not to be and cannot be separated.

After Col. Johnston's lecture on Tuesday evening the following musical program was received with well-merited applause:

1. Tenor Solo, "Light of Ages".....Bevan
Mr. Walsh, Detroit.
2. Nocturne.....Chopin
Miss Clara Purcell, New York City.
3. Aria, "Regnava del Silenzio".....
.....Sucia Donizetti
Mrs. F. F. Driscoll, Everett, Mass.

BROTHER POTAMIAN ON MAGNETS AND MAGNETISM.

Another favorite of the Summer School, remembered delightfully from the session of '93, was Brother Potamian, D. Sc. (Dr. O'Reilly), of London, Eng., who gave a course of five lectures on Magnets and Magnetism.

In speaking of the natural magnet, he showed that it should be written *loadstone*, as the word is derived from the verb *to lead*, the stone being used about the twelfth century for the purpose of guiding or leading navigators.

The laws of magnetism, qualitative and quantitative, were explained and illustrated by experiments. Diamagnetic bodies were briefly referred to, and their peculiar behavior most happily illustrated by reference to the action of gravity on a balloon.

A magnetized watch-spring was gradually broken into fragments, and each fragment was shown to be a complete magnet. The unipolar magnet was explained and illustrated. It afforded the lecturer an opportunity of expressing his disapproval of many barbarous terms and misnomers that have found their way during recent years into electrical technology.

In his second lecture, Brother Potamian, dealt with the molecular theory of magnets and showed by experiments, as well as by words, how tapping, hammering, twisting and heating a bar subjected to a magnetizing force, helped its acceptance of magnetism.

In his third lecture, Brother Potamian, treated at considerable length the interesting subject of magnetic influence or induction. Numerous experiments were made by way of illustration. There was one in particular which elicited the admiration of the crowded house. It was that in which a rod of soft iron is held in a vertical posi-

tion for a few seconds during which it is magnetized by the action of the earth. On reversing the rod and testing it again with a magnetic needle, its polarity was found to be reversed.

This remarkable experiment served to illustrate how lamp-posts, crosses, fire-irons, the plates in iron and steel ships, all become magnetic under the influence of the earth.

The fourth lecture, "The Earth as a Great Magnet," began with reasons verbal and experimental for so considering the earth. The first man who proclaimed this doctrine was Gilbert, of Colchester.

A detailed explanation of the compass was next given; all its parts were handled; the variation was explained and the effects of iron in ships pointed out as well as the method of compensation generally adopted.

The dip of the magnet was fully illustrated by diagrams and experiments, the professor being particularly happy in describing the manner in which the magnetic poles of the earth and its magnetic equator are practically determined.

The magnetic condition of the earth was the last subject considered, and was attributed to the masses of iron abundantly found in primary and secondary rocks becoming magnetized by thermo-electric currents set up in the crust of the earth by the unequal heating of different parts of the earth. Other reasons were alluded to but were briefly dispatched for want of time.

The general opinion of the Summer School students is that Brother Potamian is a very powerful magnet himself. Certainly he drew against many other powerful influences.

On the last evening of the fourth week, by especial request, he gave his famous lecture on "The Rotation of the Earth."

He pointed out that if the earth were at rest, the succession of day and night would demand the revolution round us of all heavenly bodies, be they near, as Mars and Venus, distant as Neptune, or remote as the stars of the Milky Way. They would all have to whirl round us with the same angular velocity and with linear speeds proportional to their distance.

INCIDENTS OF THE FOURTH WEEK.

RECEPTION TO BISHOP BEAVEN, OF SPRINGFIELD.

A splendid reception was tendered to the Right Reverend Thomas D. Beaven, D. D., Bishop of Springfield, in the Plattsburg Theatre, on the evening of Monday, July 29.

After Col. Johnston's first lecture, the president of the School, the Rev. Thomas J. Conaty, D. D., called the large audience to order, and announced the exercises of the reception to Bishop Beaven. This musical program was rendered:

1. Song—"Anchored".....
Mr. C. R. St. James, of Pittsfield, Mass.
2. Song—"Sunset".....*Buck*
Mr. Fred J. Lamb, Worcester, Mass.
3. Song—"Fear Ye Not, O Israel".....
Miss Anna G. Murray, Springfield.
4. Song—"The Two Grenadiers,".....*Schuman*
Mr. Frank Carr.

Edward A. Hall, Esq., chairman of the large delegation from Springfield, who accompanied Bishop Beaven to the Summer School, was then called upon by the Rev. President. Mr. Hall spoke as follows:

I think I can express the thought of every speaker, as well as every visitor to

the Catholic Summer School, in the words of a celebrated writer:

"Praise from thy lips were mine the right to boast;
He best gives praise who deserves it the most."

As the president stated, I have been requested to speak the word, representing the ladies and gentlemen of the Springfield delegation to the Summer School, and it would be hard for me, in the moment that I have to speak, to attempt to portray our feelings and appreciation of the welcome and reception that we have received at your hands.

We are thankful for it, and we hope by another year, when we come again we will come with greater force from Springfield, and the diocese of Springfield, to the Catholic Summer School than this year. We have enjoyed ourselves, and we hope others have.

Another celebrated writer has said that it is not in mortal to command success, but I think and believe you all think that the actions and efforts of the members of the

Catholic Summer School, from the president down, has not only commanded success, but it has done greater than to command it—it has deserved it, and it has achieved it, and it will achieve it.

The Rev. Dr. Conaty formally welcomed in the name of the Summer School, the Rt. Rev. Bishop Beaven, who held to him the double relation of ecclesiastical superior and of guest. He spoke of the Bishop's kind interest in the School, especially as manifested last year by his obtaining the Papal letter in favor of it while he was in Rome.

Bishop Beaven then came forward, and after the storm of applause which greeted his rising had subsided, said, in part:

I was interested in the School because one solicitous for every good work centred his heart, his zeal and his work in it, and if I am amongst you at this time it is to emphasize a desire that I have of encouraging at any time, by any going out of my feeling, my solicitude or warm-heartedness, any good work wherever I find it, and above all where I see it exemplified and exercised in one who does honor to any diocese or to any bishop.

It seems to me that I should express my surprise to those who have kindly accompanied me to Plattsburg. I did not suppose that my coming to Plattsburg to visit the members of the Summer School should draw to me a testimony of respect that I feel and appreciate most dearly, and I appreciate it dearly because it is a testimony of good will and good Catholic fellowship that I find intensely represented in the Summer School here at Plattsburg. If there be any feature that has come to me strongly during the few days of my visit, it is that here we find ourselves in an influence and in the midst of an atmosphere that is cheering and pleasing and uplifting.

I do not know that I can say to you any word more encouraging than to give my feelings, and also the conviction that has come to me whilst here. I have said to myself, where is the soul or the heart, it matters not in what circumstances or associations they may move, that cannot find influences that will cheer them and give them courage to go forth in their work,

finding in it greater zest and also a purer and better joy and happiness. I shall go home carrying with me the influence that has met me here. I shall be able to give encouragement to those whom I meet, and I shall be able to tell them there is a spirit moving amongst the Catholics of America to which we should give encouragement, and to which we should attach ourselves.

I am satisfied that all here with me feel that there is much happiness in life that we have not heretofore tasted—been found here in the companionship, in the influences, in the objects and the aims which constantly present themselves to us whilst amongst you. And those feelings, those influences, those aims, those purposes must form an element within us that shall elevate and change, and push forward to better efforts our character, our strength, our spiritual sentiments,—all the influences that make up our being in all our relations with others.

Therefore, my dear friends, let me in my parting words say that I am pleased, that I feel honored by every testimony that I have seen here of regard and respect, not alone to my person—I claim little for that—but for what I represent, and if any respect has been given to me, I trust that I may be able to share it amply with those who are dear to me, and to those who accompanied me, to all my diocesans at home, and I shall bring to them the cheering word that there is here a spirit that should encourage them, should make them feel that they are working along lines that will bring to them cheer and happiness, and make them feel that everything that is noble or great in heart or soul is to be found among the influences working here for good.

In conclusion, may these influences continue, may that good Catholic fellowship always manifest itself, and may we all, at any time, feel ourselves perfectly at home amongst those who have given so cheering a word of welcome, and to whom we extend in return the desire that we may be able to receive it again and again.

As the applause which followed Bishop Beaven's utterances was subsiding, Hon. Thomas J. Gargan, of Boston, arose in the

audience, and in behalf of the Summer School in general, expressed his appreciation of the Rev. Dr. Conaty, saying:

I know that all who have attended this session of the Catholic Summer School have been pleased and delighted. We are indebted to the board of trustees for the admirable program which they have prepared for us. We have listened with intense interest, with delight, to the lectures here, and we feel that we owe something to the president for the kindness bestowed upon us. What an inspiring sight it is to come here to the shores of Lake Champlain, and meet Catholics from almost every part of the Union. It has been said that we do not love the United States, that we have no sympathy with its institutions. I ask any lady or gentleman to take this syllabus of the Catholic Summer School; see how broad, how Catholic, how American it is. We shall go from this Summer School, under the direction of our president, not only better Catholics, but better citizens. The instruction which we get here, the course of reading towards which it will tend, will make us all better and broader men and women. And we must remember that all of us have a responsibility, for I believe that I am speaking here to the intelligent, cultured Catholic men and women of the United States. We live under a government where everybody votes. You are to form public opinion. You are to level up the people, for this government of ours cannot exist without education is diffused, and the right and proper kind of education. We all have an ambition; we all desire to transmit those rights which we have inherited from our ancestors to those who come after us.

Doctor Conaty disclaimed the high praise bestowed upon him, but thanked the spokesman of the Summer School students for this expression of their good-will.

The evening's program closed by the audience rising and singing the national anthem.

On Tuesday, July 30th, Mr. Warren E. Mosher left for Madison, Wis., to visit the Columbian Catholic Summer School, and convey to the management and members the cordial good wishes of the Catholic Summer School of America.

RECEPTION.

Saturday, August 3.—An informal reception to the Summer School scholars was held at D'Youville Academy Saturday evening. The Rt. Rev. Bishop Burke was the guest of the evening. About 300 students attended. The decorations were most tasteful. The stage was decorated with ferns and sweet peas, the walls were festooned with Summer School colors, and the hall with golden rod. The occasion was a decided social success.

In the morning a large party enjoyed a trip to Cumberland Head in carriages.

Previous to Brother Potamian's lecture on "The Rotation of the Earth," Friday evening, the following program of music was enjoyed:

1. Duo, "My True Love Hath My Heart" Marzials
Mrs. F. F. Driscoll, Boston, Miss Elizabeth A. Cronyn, of Buffalo.
2. Recitation, "Queen Catherine's Defense"
Miss Mayhard, of Pittsburg, Pa.
3. Solo, "Dost Know?" Rotoli
Mr. Fred J. Lamb, of Worcester.
4. Piano Solo
Miss Annie O'Neil, of Wilkesbarre, Pa.
5. Trios. $\left. \begin{array}{l} a \text{ Night,} \\ b \text{ Spring Song.} \end{array} \right\}$... Von Hochberg
Mrs. F. F. Driscoll, Miss Belle Menard,
Miss. E. A. Cronyn.

READING CIRCLE CONFERENCE.

Friday, August 2.—The adjourned meeting of Reading Circles of the Summer School was held at the Administration building Friday afternoon at 5:30. A very large number attended. Rev. Morgan M. Sheedy presided, and after some discussion the report of the special committee was adopted as read by the Secretary, Miss McMahon. By the report a Reading Circle Class was effected, and an auxiliary committee composed of one member from each Circle was established. Independent and individual action were allowed to each Circle, but all were urged as far as possible to adopt the work as outlined by the Reading Circle directory, although this is not obligatory. It was recommended that young men may be and are encouraged to be members of the Circles. A Reading Circle day every session was established, and on that day the election of officers and Reading Circle work shall be the order of exercises.

The officers shall be a Chairman, Secretary and Treasurer, elected annually at the Summer School Reading Circle day.

Remarks were made by Rev. Dr. Conaty, Rev. John F. Mullaney, Miss A. H. Mitchell, Mrs. Mooney and others. Miss O'Neil, of Waterbury, read a paper on Reading Circle Work. A committee of seven, appointed by the Chair, received authority to nominate and elect officers for this year. The committee consists of Miss Kate Broderick, of New York; Miss A. H. Mitchell, Brooklyn; Miss Katherine E. Conway, Boston; Miss Frances Etten, Chicago; Miss Gertrude McIntyre, Philadelphia; Miss Elizabeth A. Cronyn, Buf-

falo; Dr. Freeland, Ottawa. The committee will meet at the Fouquet House today at two o'clock.

Thirty-six circles were represented. The Conference listened to some strong advice from Rev. Dr. Conaty on the duty of all to the Reading Circle movement, to which Rev. Father Mullaney added his earnest words. The meeting then adjourned.

At a meeting of the committee on organization of class officers the following were elected: President, Richard Malcolm Johnston, Baltimore, Md.; First Vice President, Katherine E. Conway, Boston; Second Vice President, Theresa Vaughn, Chicago; Secretary, Gertrude McIntyre, Philadelphia; Treasurer, Mrs. Alice Hanna, Syracuse, N. Y.

FIFTH WEEK.

Sunday, August 4.—A Pontifical High Mass was celebrated by Rt. Rev. T. M. A. Burke, D. D. Bishop of Albany; deacons of Honor, Rev. M. M. Sheedy, Altoona, Pa., Rev. John F. Mullaney, LL. D., Syracuse, N. Y.; assistant priest, Very Rev. Dean Duffy, East Albany, N. Y.; deacon, Rev. J. M. Mitchell, Brooklyn, N. Y.; sub-deacon, Rev. H. T. Ganss, Carlisle, Pa.; Master of Ceremonies, Rev. Joseph Mangan, Albany, N. Y.

"THE UNITY OF THE CHURCH."

The sermon was preached by Rev. James Coyle, of Newport, R. I., on the above named subject. It was an eloquent discourse very attentively listened to. The perfect enunciation of the speaker rendered his words easily understood in the remotest parts of the church. Father Coyle said:

The Saviour of the world, who came to pay in His precious blood the price of man's redemption, founded a church to be His representative, to speak and act with His authority till the end of time. As His redemption was for all, His Church is for all. With divine prescience He saw the false prophets and teachers of every age, hence left His Church certain distinguishing notes or marks through which she could be readily discovered. Salient among these is a triple unity of doctrine, means of grace and government.

Commissioned to teach all truth, she must live through the ages and never con-

tradict herself. The members of "Christ's body," must be all animated by the one spirit, one faith, so unchanged and unchangeable, that the inspired pen of Saint Paul does not hesitate to carve in the sacred page "one Lord, one faith, one baptism, one God," nay more, the same Apostle invokes the anathema of Heaven on even an angel who would dare preach another gospel. Jesus, whose prayer could not fail, touchingly asks that this unity may be as perfect as that which links Him with the Eternal Father, so that the world may have proof of the divinity of His mission. The Fathers, from first to last, are a unit in demanding absolute oneness of belief. There is no room, therefore, for a doctrine that varies with the changing ages; no room for a faith that receives this and rejects that; that distinguishes what Christ deigned to teach into fundamental and not fundamental.

God's wisdom demands that the same means of grace should be as effectual in the nineteenth century as in the first. Hence we are to look for the same sacraments and sacrifice, no matter how many revolutions may be registered in Time's revolving wheel.

"We being many," writes Saint Paul, "are one body in Christ, and everyone members one of another." Therefore all must share in the nourishment of this body, in the same spiritual blessings. All must

drink at those sacramental fountains, which according to patristic testimony, have refreshed the Christians of every age. All must be sharers in that adorable sacrifice which the prophet Malachy foretold, "would be offered up in all places among the Gentiles, so that the name of God should be great from the rising of the sun to the going down thereof," the sacrifice necessary to perpetuate the priesthood of Christ, "according to the order of Melchisedech," the sacrifice instituted in the Supper Room and commanded, for all time, in the memorable words: "Do ye this for a commemoration of Me." The Church of Christ, like every well regulated society, needs a hierarchy of power. Unity of ministry is as essential as unity of belief; for "faith cometh through hearing." The very figures used by the Saviour, "kingdom," "house," "sheep-fold," embody a supreme authority, and as the Church is a visible institution, a supreme visible authority, she cannot be a "divided kingdom," and last, "unto the consummation of the world."

She was founded on one rock; one only received the keys; one only was commissioned to feed her lambs and sheep. She is to be ever what Divine wisdom first fashioned her. Hence, even today, the test of the great Augustine is infallible: "Ubi Petrus ibi ecclesia"—"Where Peter is there is the Church of Christ."

"THE SANCTITY OF THE CHURCH."

Bishop Burke was also the celebrant at the evening services; assistant priest, Rev. Dean Duffy, of East Albany; deacon, Rev. J. M. Mitchell, Brooklyn; sub-deacon, Rev. William Rossiter, Malone. Father Coyle preached on "The Sanctity of the Church," saying:

"Christ loved the church and delivered Himself up for it, that He might make it holy, cleansing it by the laver of water in the word of life, that he might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Had Saint Paul never penned such a sentence, reason itself would demand that sanctity wreath the brow of the mystic bride of the lamb. As unity is an essential mark of the kingdom of the God of Peace,

so too must holiness be one of the striking characteristics of a church established, nourished and protected, by the Lord of holiness. Men have been found, in different ages, to sneer at religion, to deny the existence of divinity, but those who even with worldly eyes, have gazed upon the spotless life of the Crucified, have not dared to refuse Him the right to virtue's crown, to sanctity's shining diadem. His Church, whose vivifying spirit He is, He fashioned for His Father's glory and man's sanctification. She, then, must be holy, and produce holiness. The Catholic church lays claim to this distinguishing attribute, and, coming down into the arena of the ages, boldly casts to friends and foes her gauntlet of defiance, "Which of you can convince me of sin." Name a single doctrine of hers that is not holy. Relate one instance, where she failed to denounce crime, even though covered by the purple of royalty. Mark one hour, when, weighted by the temporal, her finger ceases to point to the eternal. Equally does holiness shine forth in her means of sanctification. Watch the ceaseless flow of her sacramental streams. Behold the full tide of her unspeakable Sacrifice. How shall we test those sources of grace? The principle is divine. "By their fruits you shall know them." Call the roll of ages, and see how beautifully mirrored in her children are the chief virtues of the God-man.

"The Lord is a God of all knowledge," says the prophet. Touch but that key, and a Paul, a Jerome, an Augustine, a Leo, a Basil, a Chrysostom, a Bernard, a Bonaventure and a Thomas of Acquin lead forth the hosts of the centuries. "God is love," proclaims Saint John. Make charity your sesame and history reveals a Columbia, a Columbanus, a Cuthbert, a Gall, a Fridolin, an Ignatius of Loyola, a Francis Xavier, a Dominic de Guzman, a Francis of Assisi, a Charles Borromeo, a Vincent of Paul, a Philip Neri, a Peter Claver, a Don Bosco and a Father Drumgoole. Around the Saviour gathered the poor, the lame, the dropsical, the leprous. Where is the church of the poor? Where the mother that binds up humanity's wounds, and has a balm for every human woe? Where the queen that

taught her deacon Laurence that the equalid the maimed are her most precious jewels? Who trained for the service of the captives, those John de Mathas, for the incurables, those Johns of God, for the leprous, those Rochs and Damiens, for the plague-stricken, those Sisters of Mercy, of Charity, of St. Francis, of St. Joseph? Scan the record of wars and scourges, and ask for the nursing mother of those ministering angels, who bend in pity over the sick and dying. "God is purity." Where is the breast that suckles virgins, that claims among her legions an Agnes, a Cecilia, an Agatha, a Philomena, a Barbara, a Rose of Lima, a Lily of the Mohawk, a Catherine of Siena? Who shields the angelic virtue beneath the wimple of the nun, the cowl of the anchorite?

"The bruised reed he shall not break." Jesus lifted up sinners—sound this note, and a Magdalen, a Mary of Egypt, a Pelagia of Antioch, a Margaret of Cortona, an Augustine, and countless others live in the responsive chord. O, Mother of Saints, we have only caught a single ray from your matchless diadem! Christ-like in all the ages, thou art still sanctifying the masses.

RECEPTION AT THE GROUNDS.

A large audience gathered at the Administration Building at 3:30 p. m., Rev. Dr. Conaty presided. The opening number was a solo by Miss McCaffery, of Burlington, after which Dr. Conaty, in the following words, introduced Rev. James A. Doonan, S. J., of Boston, the first lecturer of this week.

RIGHT REVEREND BISHOP, LADIES AND GENTLEMEN OF THE SUMMER SCHOOL.—We have made it a custom to have a gathering here on Sunday afternoon, for the purpose of meeting one another, as also to extend a greeting to the lecturers who begin their work on the following day.

We have to-morrow morning, as one of our lecturers, one who is at home with the Summer School people, one who has been with them in several sessions, and who is always looked forward to with interest and cordiality. I am sure you will extend a welcome to him to-day, and we will ask him to say a few words to us.

I take great pleasure in calling upon Reverend J. A. Doonan, of Boston College.

FATHER DOONAN'S RESPONSE.

REV. PRESIDENT OF THE CATHOLIC SUMMER SCHOOL OF AMERICA, LADIES AND GENTLEMEN IN ATTENDANCE AT THIS SESSION, AND OUR FRIENDS:—For one whose presence here is expressly that he may talk, I find myself in a very unprepared condition to begin the work. If I saw the semi-circle that faced me on two sessions before, and had something in the way of manuscript before me, which I had carefully filled with plagiarisms from sound sources, I could begin my work with some little confidence.

So, if you will allow me, after thanking you from the very bottom of my heart for your welcome, and expressing to you the very great delight which I have in finding myself once more in the presence of the patrons of our Summer School, I think I shall best serve the purposes of my call to the platform, and I am sure meet with the wishes of our Reverend President, if I turn myself into an exhorter,—particularly as it is Sunday,—and let us do a little missionary work.

Since one o'clock all of us have been in a state of anxiety, those of us who had on black clothing that could not be spoiled by rain less anxious than others not so fortunately equipped. We have had a succession of cloudy moments and some little downpouring of rain. So has our Summer School from the beginning had such little experiences of passing clouds, and perhaps a little downpouring of unfavorable criticism. Indeed, I remember hearing it said, or I read it, if we had been the recipients of as much in the way of contributions as we have in the way of criticism, we should be to-day on a sound financial basis and ready to defy the world.

But still, those of us who have been in any anxiety, less or more as our garments would suggest, I call your attention to the inscription before us, I ask you to look out upon the beautiful sunlight that is flooding this fair land of ours, and though I am not a prophet, take my words for it, that these conditions perfectly and really typify the future of the Catholic Summer School of America.

My dear friends, we have begun and we have got to go on. While we upon our

doors professedly as Catholics to take in the spirit of Catholic truth, yet our doors are open to all, whether they be of our faith or not, fully satisfied that while we by no merit of our own are possessors, fundamentally and primarily, of the great truth that God has revealed, and for which our Church is warrant unto us. We have also from countless minds that are the accumulations of the intellectual work of ages, the sources when we are to draw precious treasures that we are only too glad to share with all, whether they have our faith which God has bestowed upon us, or, through no fault of theirs, they walk in little light, and we trust following what they have until it shall lead them unto Him.

But this much is certain,—that whether we as Catholics go on with this work of education, the work itself will go on, and there is no part of the world in which it is more sure to go on than in our own country. Now the question resolves itself to this,—Shall we permit it to go on, urged on by earnest workers, men and women who use as well as they may the resources from which they are drawn in order to educate,—and shall we through our supineness, through our indifference, allow the great work to proceed, and we have no part in it? Rather, if we would be true to the traditions of our Church, are we not bound to be the foremost in this great work in this country? Now, then, I say, that since no effort has ever been made until this great work of the Catholic Summer School was undertaken four years ago at New London, to put ourselves in line with the great effort that is being made throughout the world, shall it be said that it is not to succeed? We all know full well that in any enterprise it is far better never to have begun than after having entered upon the work to surrender and say that we have failed. You remember the familiar story of Napoleon, who declared that he had never found the word fail in his lexicon. Wellington gave him a revised edition at the battle of Waterloo. But there is no revised edition for us—there is no such word as fail in our lexicon.

Now then, since I came forward at the call of the Reverend President, to assume the roll of exhorter,—It was once my duty

to look after the interests of an educational establishment, and my life was made miserable from the last of June until the first of October by the most supremely enticing offers of advertising the college. In order to make friends with mammon and so forth, these contracts had to be given out,—but we all realized this, that the very best advertisement that our institution could have was given by our pupils, our students, and we were satisfied that anyone who left our halls content himself with the work done for him there, and realizing what under the providence of God he had been able to secure there,—that his influence ever afterwards was more to us than all the advertising that could be done.

While we recognize that the press has great power, and we want all the help that printers' ink can confer upon us in this Summer School work, still this must be said,—that we want more the advertising that our patrons themselves may give us. To put it frankly, if every person present who has attended this session,—if they will on going forth simply say that the Summer School is worth attending, and in this way get one other to come here for the next session, in two or three years we shall have all that we ask.

Then, take the material condition of our lives. While struggling under difficulties untold, at a time when financial matters were not at the best in our country, this building is a revelation to all who see it today for the first time. It is a pledge of the Trustees to us, and if you can help them and uphold their hands in the great work, everything they have promised will be given you. It may not be for me to see it, but yet I think we may in all confidence look to the future, and a near future, when on a summer evening like this, bright as this is with all the beautiful land and water, we shall see complete a community here,—not equipped merely as this is, but gradually binding themselves together in such social ties of intellectual work and friendship that nothing can break,—and just think of it! when that great mass goes out from one session at the end of one summer, and scatters throughout the world we live in, consider the influence that will permeate all society!

Therefore am I asking too much of you, members of the Summer School, that you go from this session this year,—and while perhaps you may find much to criticize, at least forget what there is to criticize and remember only what has been done, and take it as a pledge that your Trustees will do more for you, and will do all for you that they have promised.

Make yourselves missionaries for the great Summer School work, for while of course our Holy Church is established by God and can never fail in its great work, yet next to that there can be nothing more heroic than to educate the masses, and there is no influence that I can see that will affect that more than the great work of the Summer School.

We have gathered here persons from all classes in life. We have in great numbers those whose very profession in life is to teach others. They may teach in schools that are directly under the control of the Church. Many of them must teach in schools which have no relation to the Church, and we would say to them, wherever you teach, teach under the influence of the sound principles of truth which will make that teaching of worth to those to whom it is imparted.

Our president has not a very good bell, but if we increase our numbers perhaps we can afford a little money to get a chime of bells, and I promise that not by the ringing of one bell, but by some chime we shall tell to the world the success of the Catholic Summer School.

REV. H. G. GANSS,

of Carlisle, Pa., was then introduced, but he asked to be allowed to give a piano solo instead of a speech. Then Bishop Burke, of Albany, was called upon for a few words. In introducing him Dr. Conaty said:

It gives us great pleasure to have with us this afternoon the Right Reverend Bishop of Albany, one of the best friends we have in our Summer School work. He comes to us as a scholar, in the sense that he comes to do whatever the Summer School wants to have him do.

As we intend to pay our respects to him more formally to-morrow evening, I think we will ask him to do a little school work

this afternoon, and I am sure it will be a pleasure for you to hear a word from the Bishop of Albany, and therefore I will ask the Right Reverend Bishop Burke to address you this afternoon, if he will.

RT. REV. T. M. A. BURKE, D. D., BISHOP OF ALBANY.

REVEREND PRESIDENT, LADIES AND GENTLEMEN:—As the Reverend Dr Conaty has informed you that I am to receive to-morrow evening a more formal reception, and as I know not whether he expects that I shall address you tomorrow evening or not, I must be very careful as to my remarks this afternoon, and also necessarily brief. I cannot escape, however, as Father Ganss did, because while I love harmony and music, I am very much afraid that as far as instrumental expression goes I am certainly very deficient.

I also listened with great pleasure to the remarks of Reverend Father Doonan. He became an exhorter this afternoon, and exhorted you to continue faithfully in the great work which you have undertaken, and in which you are employed, of continuing for the future this good work which has now been going on for four years, and which has been a source of a great deal of pleasure, and I trust also a great deal of mental improvement to all who have taken part in it. I must myself, therefore, this afternoon take the part of a congratulator. You have been exhorted, you have been harmonized, and now it is proper that I should congratulate you.

A year ago we assembled here—I remember the occasion very well—and when I heard today the reverberation of the thunder in this valley surrounded by mountains, and when I saw the dark clouds to which Father Doonan made reference, representing the vicissitudes with which the Summer School has met,—I recalled to mind the day when we 'all assembled here in this neighborhood.—I don't say in this building, but in this neighborhood,—for the laying of the corner stone by the Most Reverend Metropolitan of New York, and where in the midst of the ceremonies the rain poured down upon us, and when we had to fly for protection, not to this room but to some place in the basement, some

finding a precarious resting place on the rafters that were there.—and when I see after one year a beautiful building and a beautiful little hall, and when I see an enthusiastic audience as I see here today, I certainly feel that it is an occasion upon which I very sincerely congratulate the members of the Catholic Summer School.

I must congratulate you also upon the work that has been accomplished. You have had during the past four years some of the very best intellectual talent in the country, addressing you upon subjects most interesting to the human mind, and suited also to the present epoch in which we live. You have besides another great advantage, and that is the social side. If the Summer School had no other advantage than that, it has accomplished a great deal.

Today we listened to a very beautiful and eloquent discourse upon unity,—the unity which Almighty God stamped upon His church as one of the essential marks,—the unity for which our Divine Lord prayed in a special manner on the night of His last supper, on bidding farewell to his disciples,—and whilst we are united in faith and members of one church, is it not very becoming that the members should be brought into harmony with one another? Scattered as we are throughout the various parts of this union, citizens of this glorious republic, our hearts burning with love for our country, our hearts bound to our Holy Mother the Church, which is one, holy, apostolic and catholic,—is it not very proper that we should be brought together in some place, to become acquainted with one another, and not only listen together to the instructions and lectures upon most important subjects, but become acquainted with one another, and after separating bring away as it were a beautiful perfume of the friendship which we have formed, of ties which will not dis sever on this side of the globe, and I trust ties which shall not be dis severed forever, but ties which will be more closely cemented in the kingdom which our Blessed Lord has prepared for us in the world to come. We are members of the kingdom of God upon earth and should be acquainted with one another, and when we are members of the kingdom

of God in heaven, our friendship will be ripened, never to be separated.

I think it is a beautiful idea, that when we meet members of the Summer School to go and speak to them,—say “I am a member of the Summer School”—that is introduction enough. It is at once a bond of unity, of sympathy, of friendship, and every member should follow out this beautiful idea. I am sure that nothing will tend more to keep up the kindly, brotherly, sisterly feeling which we form here than when you see members of the Summer School go up and speak to them. It is certainly a most admirable idea and I am sure it will help you to advertise your Summer School more than anything else.

I heard today also of the project that the various dioceses, or cities, or communities intend to erect cottages here on these grounds. Father Doonan referred to the fact that many of the young ladies who come here are engaged in the great work of education, and if there be any young ladies that I respect more than others it is those young ladies who are engaged in the great work of instructing the intellect. As Father Doonan said, many of them are connected with or are under the direction of the Catholic church, but there are some that are entirely under the control of the state, or perhaps not under Catholic auspices, and whilst those who are engaged in the great work of Catholic education in schools are untrammelled and can advance intellectually and morally those under their charge, those who may be in institutions which are not directly under the control of the Catholic church, by coming here will find an influence that will aid them. They do not teach—of course they cannot teach the doctrines of the Catholic church,—they are not allowed to do that,—but in teaching morality it will be solid, Christian morality, such as they have been taught by their holy faith. They will teach science, but that science will always be taught subject to that which they have been taught and instructed by the Catholic faith. In morality they will teach Catholic morality, and in doing this they will be conferring the greatest benefit possible upon those placed under them and dependent upon them for intellectual instruction.

Another thing that I heard this afternoon was that you intend to build cottages. That will be another advantage. Mothers of families may come here if cottages are built. Here is a beautiful place. When I come out here and see these beautiful green fields I think what an advantage it must be to those who have spent the whole year in the noise and dust of cities, to see these green fields and gaze off upon the beautiful lake so prominent in the history of this great state of New York, the Empire State, or to gaze upon the Adirondacks, or the Green Mountains upon the other side, and raise up their hearts to the Almighty God who has shown His power in creation of these beautiful scenes. Mothers can come here and bring their families. The older members can attend the various lectures given here, and having once established cottages here you may be sure that the future of the Summer School is assured.

But in any case, I congratulate you upon the work that the Summer School has done. A good beginning is half the work, and a good beginning has been made. Those who have had charge of the work have labored very hard. Your Reverend President I know has made every sacrifice. He has left his own parish, left those who are dear to him, to come here year after year and spend months. He has not spared himself in any way, in order that he might advance the interests of the Summer School. The other reverend gentlemen who have also taken part in this work have spared no pains, and your Board of Trustees certainly has shown how much they have at heart the interests of this association. When they see you coming here it is an encouragement. There is nothing in the world that discourages a person more than to labor and see no results for their labors. It is true we may say, we are working for the Summer School, and whether we succeed or don't succeed in the work, the aim is good and we certainly shall have our reward from God.

But whilst we have not yet arrived at that very high degree of perfection, we must aim at it. We are all human, and we hope to see some results for the honor and glory of God. They wish to see results,

and when they see that you come here from every part of the country, and that you appreciate the work that is done, that you encourage them by your presence, afterwards forming Reading Circles and other means of advancing yourselves, they are encouraged and they are strengthened, and they are filled with greater zeal to labor in future.

I congratulate you, Reverend President, I congratulate the Board of Trustees, and all the members of the Summer School upon the great work that has been accomplished. I trust that the young men will take interest in it. I wish you great success in the future, so that the Catholic Summer School will become one of the great institutions of our country, a means of spreading intellectual knowledge and a means also of uniting more closely our Catholics throughout the length and breadth of this glorious republic.

BROTHER JUSTIN, NEW YORK CITY.

REVEREND PRESIDENT, LADIES AND GENTLEMEN:—The time is nearly up, and I feel that it is quite proper that it should be as far as I am concerned. However, like the Bishop, I desire to congratulate you most heartily, for this meeting is a revelation to me, but a revelation of a most pleasing nature. It is a revelation that promises something grand for the future. To think that from every part of the state, and outside the state, there are bright intellects, earnest in the search after truth, coming here at great inconvenience, to hear lectures of the brightest minds the country possesses, is a subject of the highest congratulation to everybody that loves his country and his God.

What is a Summer School? It is a school of principle, in which the highest order of talent, the most distinguished men in literature, in science, in philosophy, in theology, —men who could not be engaged for hundreds of dollars to deliver the lectures they deliver here,—why, they are the exponents of truth, and the Summer School is a school of truth!

When we look abroad on this glorious republic, and when we draw conclusions from the reception that the good people of Plattsburg and its vicinity extend to you,

without regard for religious belief or anything else, simply because you love intellectual development, simply because you give expression to the ideal that is nearest the American heart,—the highest development of man! Nobody has ever come to Plattsburg, as far as I know, that has not been treated with kindness and friendship by the people of this city and this vicinity. What is true of Plattsburg is true of every town, every city, every state of this glorious union.

Now, the object of the School is education in truth. It is a study of the principles that enlighten society. It is the bringing home the most promising intellects this nation possesses. The women are going to govern this land—say what you will, that is the inevitable outcome of the present epoch. Therefore if the woman is good, if the woman is intellectual, if the woman loves the truth and loves God, just look at the future of the fairest land that God has given to humanity! the freest government that he has ever given to a people! the greatest resources that ever have been placed in the hands of a people are in ours in the United States!

Those who excel intellectually are going to govern this nation. We know every nation is governed by intellectual genius, intellectual statesmanship, honor in its highest form. It takes all these to shape the destiny of a nation. Now, therefore, you young ladies who come here, who are teachers, who hear principles of the highest order brought out here in the clearest possible way, if you can grasp and utilize the theories and systems,—and when you find that these are the only principles that will stand the test of critical examination, when you find that they are in harmony with the highest and purest instincts of the human soul,—and when in your intercourse with pupil or with fellow teacher you are able to give out of this glorious fund the knowledge which you have received, you become the benefactors of your friends. You give a light in the midst of darkness to those around you. You become a real benefactor of everything in your vicinity.

The sacrifice is great, but whoever broke new ground and had not to make a sacri-

fice? Whoever undertook any new work and had not to face difficulties? You say you haven't great numbers. Well, it is only heroic souls that are willing to make sacrifices to do heroic work. This is a work that demands the application of intellect, a high order of intelligence, an heroic zeal,—and when we see the bishops of the country,—men who are never swayed by this or that,—when we see these men come to encourage this work,—when we study the character of the professors and lecturers here,—when, as the Bishop spoke of your Reverend President, when we see the earnestness with which he has thrown his soul into it, then we can form an idea of the value of this work from the appreciation of these highest intellects in the country of the work.

I consider it an immense success. I look upon it as the beginning of the university of the people. The education of the world is changing, and when you find a number of young people seeking for truth, willing to study to acquire truth, making sacrifices to know everything connected with it and the consequences flowing from it,—why, you are immediately in the midst of a new generation,—bright, beautiful, promising. That is what the Catholic Summer School is. It has a charter, can give degrees and will give degrees, and in the near future the young men and women going out from the Summer School will take with them degrees that they have won, degrees that they will have gained by their application to principle, by frequent study, degrees which they will have acquired by their sacrifice that every student knows is essential to success.

Therefore I thank the Reverend President for calling upon me to say the word to you, because I feel that however weak the word may be, you realize the fact that my heart is in the work, that I love the work, that I desire to see the work go ahead, to progress, and I have the belief, strong and earnest in my very soul, that it is one of the greatest works of the age,—a work that will develop and enlarge,—a work that is going to embrace in itself a good that it is impossible for any of us now to comprehend.

LECTURES OF THE FIFTH WEEK.

Weeks beginning Aug. 5 and 12, at 9:30 A. M.

PSYCHOLOGY.

TEN LECTURES, BY THE REV. JAMES A. DOONAN, S. J., OF BOSTON COLLEGE.

The Rev. James A. Doonan, S. J., of Boston College, who rivals his brother Jesuit, Father P. A. Halpin, of New York, in the grateful regard of Summer School students, is here for a course of ten lectures on Psychology. The course was happily introduced by an address from a former pupil of Father Doonan, Charles A. DeCourcy, Esq., of Lawrence, Mass.

Mr. DeCourcy said:—

I have heard musicians say that if you play the same air in two or three different keys you are liable to produce a discord, but I noticed yesterday on the grounds that although the keys were somewhat different yet the result was decidedly harmonious, and I felt listening there to the proceedings of this organization that there ought to be another key struck, and that was in the nature of an apologetic one on behalf of the young men—the laymen not there in large numbers.

It might be said in their behalf—if not in justification, at least in extenuation of their absence, that they are ignorant of and consequently do not appreciate the work that this organization is doing. For one and speaking for many of them, it was a revelation to me.

If the possibilities of this work were known to the young men they would be here, and then and then only, can this school go forward and do the work which devolves upon them outside.

Wendell Phillips used to say if you put an idea on its feet, and set it going from Maine to California you can revolutionize the country. You have the idea, Dr. Conaty, and it is pretty well established on its feet now, and the revolution is coming in the influence that will go out from this school, in the gathering together of those who have been here, taking back with them

to their local organizations what they have gained here—banded together in central organization and awaiting the time when the Catholic people of this great country, realizing the possibilities of this institution, will turn back with gratitude to those who prepared for them the means of accomplishing this result.

This more than anything else, in my opinion, is going to do away with the element of bigotry and prejudice against us at the present time. I am never afraid of meeting intelligent people. I am never afraid that intelligent Catholics will be misunderstood or unappreciated. The danger is in the ignorance on one side or the other.

But I realize that I was asked to come here to introduce Father Doonan. Father Doon should rather be asked to introduce me. Those who have been here before this year and those who are here now heard him yesterday, and there is no occasion for an introduction. It will be your good fortune in the next two weeks to hear lectures upon most vital subjects, especially in this day of materialism, and by one as able as any I have known to explain those doctrines—not in the mystic phraseology and vague thoughts, current today in the scientific world but handling perhaps the weapons of the old school, and you will find them just as effective in his hand now as in the days that are gone by.

It was my good fortune to sit at his feet, not for two weeks, but for many months.

There are throughout this land and in every state young men prominent and successful in business and professional walks of life, who gratefully and affectionately give credit to Father Doonan and his influences upon them in the formative period of their lives for much of the success they have met with. And I congratulate you that you are going to have the privilege of listening for the next two weeks to those same lessons of wisdom. It is indeed an honor to present to any audience the Rev. Father Doonan.

I.

PSYCHOLOGY. SCOPE OF SUBJECT; RELATION TO ANTHROPOLOGY. RATIONAL AND EMPIRICAL PSYCHOLOGY: HOW RELATED AND HOW CONTRADISTINGUISHED.

Father Doonan, at the outset, took up the school definitions of Psychology to be met with mainly in works of philosophy. Many are defective, either because they ignore what is the important element in man's nature or because they explicitly exclude it. Of late, in philosophical literature, attempt has been made to substitute the term anthropology for psychology. The former word has been employed as a safe and a correct sense. By others, of whom Prof. Otis T. Mason in the Smithsonian Reports is a type, the term anthropology is employed to define such study as teaches man in his animal nature only so far as he shares being with lower animals.

The science of psychology demands first facts upon which to build, and secondly these facts must be co-ordinated and their causes studied and determined. Science is the knowledge of things through their ultimate causes. Hence, psychology has two divisions. In one we study what the soul can do; in the other, we reason from what it can do to its nature. This is following the axiom of the school, *operatio sequitur esse*.

Our definition of psychology is "the science of the soul" since his soul is man's nobler part, the essential principle by which he feels, knows, wills and by which his body is made a living body.

II.

THE HUMAN SOUL: A PRINCIPLE, A SUBSTANCE.

Tuesday, August 6.—In his second lecture Father Doonan defined the soul as the principle in man by which he lives, feels, thinks and wills. The contention of the lecturer was to show that this soul is a substance. The proof of the fact that the human soul must be a substance, was taken from another fact, revealed by consciousness, that there is an enduring subject of our feelings, thoughts and volitions, although their mental states do not endure. Whatever is the enduring subject of modifications, it is substance, as philosophy understands it. The doctrine thus set forth is sustained against Locke,

Bain and Spencer who reject the existence of any subject, and consider mental states, such as feelings, thoughts and volitions, to be simply congeries of qualities, having no substantial bond or sub-stratum.

III.

NATURE OF THE HUMAN SOUL. SIMPLE AND SPIRITUAL, AND HAVING CLAIM TO ENDURING EXISTENCE.

Wednesday, August 7.—The third lecture of Father Doonan's course took up the consideration of the simplicity and spirituality of the soul. Some, however, permitted the treatment of only the first question, that is the simplicity of the soul.

The soul, we have seen, is a substantial principle.

We ask ourselves, what is the nature of this substantial principle? Is it to be classed among the things that we may see, touch? If it be the principle in man by which he feels, can he also feel it?

Reverting to the definition given already of the human soul, which is declared to be "the principle of life in man, by which he feels, thinks and wills," we have two contentions yet to make good:—1st. That this soul is simple. 2d. That it is spiritual. By simplicity, we deny that the soul is composed of parts. By spirituality, we assert that the soul in its essence, and in some of its operations, its highest, is independent of matter. These two contentions might be established conjointly, since spirituality supposes simplicity, and any argument which makes for the former necessarily proves the latter.

IV.

SPIRITUALITY OF THE SOUL.

Thursday, August 8.—Fath Doonan's fourth lecture had for its subject matter the Spirituality of the Soul.

The Greeks, the world's teachers of Philosophy as well as of Art, named man "the upward gazer." Hereby they recorded their belief, that while to outward observation man, in analogy with animals of lower order, shows points of agreement, yet has that in his nature, which sets him as a being apart from all other animals, and constitutes him in species, wholly distinct from and above them.

So far as bodily structure can furnish

basis for this distinction, the variation in this respect between man and brute was not sufficient to constitute the essential discrimination noted between them. In some element, then, of his nature not corporeal, must lie the species-making force. This element, these philosophers of old found in the soul of man, which they recognized to be a spiritual substance.

From the earliest stages of psychological speculation there have been found advocates of the view that there is no essential distinction between Sensuous and Rational life. Even Aristotle could speak of ancients who said that thought and feeling are the same thing. There is then nothing new or original in the fundamental tenet of that school which claims to represent the most advanced scientific thought of the present day. What it may be well to insist upon is that his doctrine, far from being the peculiar result of a superior degree of mental development, the history of philosophy proves that it found easy and ready acceptance in the lowest grades of intellectual culture and among the crudest and most superficial of man's attempts at psychological speculation.

As briefly as we can put the argument, for the spirituality of the soul, thus it runs. The soul has spiritual or immaterial activities, therefore the soul itself is a spiritual or immaterial being.

The sequence of this argument ought to be evident. No effect can transcend its cause; no activity can show higher perfection than that which is contained in the source whence it proceeds. Where, then, a mental activity can be shown not to depend upon a material organism, it is a warrantable conclusion, that the principle whence it proceeds must be similarly independent of matter, that is spiritual.

The sequence being evident, what calls for proof is the antecedent, namely that the soul has activities which are independent of matter, that is to say, act, without the intrinsic co-operation of any organism. From the operations of the intellect and the will, this assertion can be proved.

V.

KNOWLEDGE.

Friday, Aug. 9.—The fifth lecture in the course, delivered at the Administration

Building, by Father Doonan was on Knowledge, the various kinds of knowledge that man attains to.

"The mind of man is this world's true dimension," since in God's design the world is not only man's dwelling place, but has as further reason of its being to lift man to the knowledge of Him who made it; it is also equally sure that "Knowledge is the measure of the mind." Hence it must not surprise us that

"First in man's mind we find an appetite
To begin and know the truth of every-
thing."

Few subjects, therefore, of graver importance or deeper interest can engage our attention than the inquiry into the nature of knowledge and by what means man acquires it. Considering its importance and looking to the consequences of its possession, we may reverently re-echo the late Laureate's prayer.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well
May make one music as before."

To pass from Tennyson to Dr. McCosh, whose death, of recent date, is a loss to sound philosophy throughout the English-speaking world, the Princeton doctor thus introduces us to our subject:

"What is knowledge? To this, the reply must be, that we cannot positively define knowledge, so as to make it intelligible to one who did not know it otherwise." As the learned doctor suggests, we may resort to an analysis of the subjective states of our being, as disclosed to us through the medium of consciousness, and so come the better to understand what it is to know—acquire a knowledge of knowledge.

We observe certain conspicuous differences both in the quality of the several kinds of mental life and in the manner in which the latter put the mind (ourselves, if you choose,) in relation with an object distinct from itself—the mind or ourselves. These activities assume one or the other of two generically different forms.

Every mental act or energy constitutes a relation between the mind or subject and the object or terminus of that act.

Our cognitive faculties are organic and inorganic: the former are radicated in the

human composite, having, that is to say, both soul and body of man for their principle; the latter are radicated in the soul, with, however, a certain extrinsic dependence upon the body, to be explained later.

Organ is a part of the body having a peculiar structure suitable for exercise of some vital function. More special portions of the body endowed with the property of re-acting, to appropriate stimuli so as to evoke those particular groups of subjective modifications by which perception is had, are called sense organs. The faculty of perceiving through these organs is called in general sensation; better, perhaps, sense-perception.

Where perception is had without the activity of any organ, the faculty is inorganic.

VI.

THE HIGHER BRUTE FACULTIES.

Monday, August 12.—The second week of Father Doonan's course opened Monday morning, the subject under consideration being the higher brute faculties. Comparative psychology, under which head the subject falls, is of aid in the study of psychology proper, but must be employed guardedly. Two dangers are met with in its use, one, exaggeration of the importance to be attached to analyses observed between the brain of man and that of higher animals. We have a tendency, anthro-pomorphic in its nature, to attribute to animals mental state proper to man.

The thesis advanced was that there is no action of any known animal which cannot be accounted for by the possession of the sensitive faculties which man and brute have in common. Full quotations from Mivart, Gerard, S. J., and others, adequately established this point. The contention was here made that it is not scientific to attribute to causes not known to exist, effects that can be accounted for by known causes.

The question of animal language was next taken up, and it was satisfactorily shown that brutes possess power to express vocally emotion, but not thought.

Finally animal ethics came up for consideration, and the statement made that brutes are incapable of morality. They

have no rights, but man has duties towards them.

VII.

THE HUMAN WILL.

Tuesday, August 13.—Father Doonan took up the question of the Human Will. Having examined the nature of the will as man's highest creative faculties, the lecturer took issue with Sully, who defined it to be the complex of all man's mental activities.

The main point discussed was the freedom of the human will. Its denial by Buchner, Spencer and other determinists, was known to be at variance with consciousness and with universal experience.

Two arguments in proof of the freedom of the will were then brought forward—the psychological, from consciousness; the ethical, from the existence of duty, obligation, responsibility and merit.

Finally objections were answered.

VIII.

THE ORIGIN OF THE SOUL.

Wednesday, August 14.—Father Doonan considered the question of the Origin of the Soul. The teachings of Pantheism and Materialism on this point were set forth and rebutted. Traducianism, or production of the soul from parental organism or soul, was shown to be an untenable opinion. The theory advanced by Rosmini, that the sentient soul in man is produced by the parent, and afterward transformed into the rational soul by illuminative act of God was also rejected.

Finally, the lecturer proved that a spiritual substance, such as is the human soul, can come into existence in one way only, that is by creation.

The time of the creation and infusion of the human soul into the human organism was next considered, and the various views on the subject discussed.

IX AND X.

Thursday and Friday, August 15 and 16.—In his concluding lectures Father Doonan spoke on

EVOLUTION.

He carefully stated the different theories of evolution, all of which he characterized as based on assumptions while some of the more advanced were positively opposed to

the teachings of revealed religion. He cited evolution to the bar of reason and demanded that it prove itself. Many quotations were given to show how evolution has contradicted itself, as Darwin himself changed his own theory of natural selection, which Sir George Mivart called, "the most absurd of all absurd theories," and Lord Salisbury two years ago spoke of it as "the acceptance of a theory which he acknowledges he cannot explain."

We are under no obligation to admit a theory unless the theory be correct.

Evolution as a transformation of species is not found in St. Thomas, as was shown by selections from his works. Each species desires to preserve its identity. The Rev. lecturer debated at great length on the arrogance of theorists who argue from some find of science that consequently the world is wrong and they are right. Fr. Doonan as a philosopher refused to believe in evolution as advocated in the more recent days by which an attempt is made to show how it can agree with revelation. While it is not against revelation it is not in conformity with reason and philosophy.

At the end of his lecture Father Doonan said:

It is time to say the last word, one of farewell and of gratitude for the great encouragement which you have extended to me in the pursuance of a course of lectures whose subject matter is not calculated to awaken general interest. Your kindness has made me feel very grateful, and I appreciate your interest, in spite of the sneer of an accidental editor.

The word of encouragement is one that can never be spoken too often. I feel satisfied that all who have come to the Summer School here are delighted with its site, and are satisfied that the work which is to be done by us can be done here as well as anywhere else. As our distinguished president has told us, it can be done in one way and one way only—that you co-operate with the efforts that will not be spared to insure its success—first, by your presence here; secondly, by the good reputation which you will give to the school in the months that will elapse before another session, and as far as you can by the

material help which you will be able to extend to the Board of Trustees in building the home which this school is to occupy.

It is impossible for us to estimate the future of such a work as has been undertaken, and since God has shown that he has blessed it, we may also have full confidence that that blessing will not be withdrawn.

I urge upon you, therefore, to carry with you from this session the thought and the conviction that truth is mighty, and that truth will prevail, and that for every attempt to force error into the position of truth there will be found opposition, and such effective opposition as will entirely exclude it. I know of no agent of opposition to error that is more likely to act with effect than the Catholic Summer School of America.

Week Beginning August 5, at 11 A. M.

PHYSICAL CONDITIONS OF HAPPINESS.

FIVE LECTURES BY LAWRENCE F. FLICK, M. D.,
PHILADELPHIA, PA.

Monday, August 5.—The very interesting and instructive course on Physical Conditions of Happiness, by Lawrence F. Flick, M. D., of Philadelphia, was introduced by Prof. Marc F. Vallette, of Brooklyn, who said:

This occasion gives me an opportunity of presenting to you the president of the Philadelphia Historical Society, Dr. Flick. Father Doonan has told you how to obtain perfect happiness. Dr. Flick will tell you about the physical conditions of happiness.

Dr. Flick's opening lecture, "The Natural Man," dealt with man as a normal being; his genesis; his adaptability and adaptation to environment; man as an organic being; the chemistry of the human body; life; the physical laws of life, and the maintenance of the normal.

The second lecture considered "The Relation of the Spiritual to the Physical Part of Man."

The lecturer contended that every person, however humble in life, should have a secondary occupation, or what is called a "hobby." The alternating of such an occupation with one that is pursued from

necessity, not only gives rest to the part of the organism employed in the former, but helps to keep the organism in good working condition, and thereby contributes to the capacity for ordinary employment.

Dr. Flick's fourth lecture considered Functional Impediments to Happiness.

The belief, he said, is still held by many that disease itself in many of its forms was hereditary. Consumption and cancer were especially believed to take their origin in that way. The doctrine of hereditary transmission of disease has, however, been set aside by careful scientific study and observation. We now know that the transmission of disease is really a physical impossibility, and that what is transmitted is a condition of the organism which makes the introduction and onslaught of disease easier in some families than others.

The concluding lecture of Dr. Flick's course on the physical conditions of happiness dealt with the ancient and modern theories about disease; what constitutes disease; parasitism, and protection against disease.

Death, said Dr. Flick, is the penalty of the union of the soul with the physical organism, for in the order of animate nature, death is essential to its continuance. Immortality of the body on this earth is physically impossible under the existing state of things. It is man's privilege and right, however, to live upon earth to old age, and to die by the process of natural decay. In death from old age there is no pain, no fear, no sorrow, but life expires as it began, unnoticed. The soul has fulfilled its earthly destiny, resigns its temporary habitation in perfect peace and harmony, and takes its place in the spirit world.

The best record we have of ancient knowledge about disease is that made by Hippocrates, about 500 years before Christ. At that time knowledge about disease was no longer in the possession of a privileged class, at least among the Greeks, but was as well at the command of the laity as the clergy.

Week Beginning August 5, at 8 P. M.
FOUR EPOCHS IN THE HISTORY OF
MUSIC.

FOUR LECTURES BY THE REV. HENRY G. GANSS,
OF CARLISLE, PA.

I.

ST. GREGORY. THE FORMATIVE PERIOD.

Monday, August 5.—The Rev. Henry G. Ganss, of Carlisle, Pa., gave the evening lectures of the third week, his topic, "The Evolution of Music." This has been a star course, drawing large and delighted audiences; for Father Ganss is a master of his subject. He is well known as a composer; also as an interpreter of the great masters of music. His own illustrations on the piano, and the vocal illustrations by Miss Elizabeth A. Cronyn, made musical evenings never to be forgotten.

Father Ganss' first lecture on the Formative Period of Music, was especially enjoyable and instructive. In the brief space of an hour, by a lucid exposition and an accompanying illustration on the piano, he showed the evolution of music from the time of Homer, whose *Odyssey* and *Iliad* was accompanied on a four-stringed lyre, called a *Phorminx*, to the time when Pythagoras added the last tone which gave us eight notes to the scale. He contended that owing to the absence of all harmony and melody, that the Greeks had but rhythm to fall back upon, and summed up Greek music with the declaration "that the music of the Greeks consisted in their language."

II.

PALESTRINA. THE RENAISSANCE.

Tuesday, August 6.—The second lecture on music, subject, "Palestrina," developed the proposition that the most striking change in the history of modern civilization and modern art, is that which resulted from the gradual discovery, that shortly before the Christian era, there had been a civilization more refined, more complicated and more artistic than any that had ever been known during the middle ages; that this change received the graphic name of Renaissance, and that the musicians of that cultivated period were as much influenced by the new revelation, as their brothers of the brush, the chisel and the square.

III.

BEETHOVEN. THE CLASSIC PERIOD.

Wednesday, August 7.—The third lecture was on the Classic Period. The legitimate successors of Bach, Handel and Gluck, he said, were Haydn, Mozart, and Beethoven.

Haydn was the father of instrumental music. With him each instrument has its individual character—has its distinct genius. Thus the oboe is pastoral; the bassoon with its low reedy tones seems like the god Pan himself; the double bass was an atlas, sustaining the whole mass; the horns always seem to come from the woods, echo from a distance. As a composer he is remarkable for perfection of style, for neatness and elegance of detail, happy arrangements and perfect ease and clearness in the exposition of his ideas. He is the Addison of music. To Haydn the world is fresh and glittering with dew, and there is no time but morning, no season but spring. Quick, versatile, elastic, graceful, expressing himself fluently, he may be called the Mercury among the musical gods.

To Mozart the all-absorbing idea in life was music. A musician by intuition, he lived in an atmosphere of his own creating. All that he saw, heard, thought or dreamed was music. The roar of the ocean, the gentle breath of summer, the happy laugh of childhood, the sweet words of love, the angry reproaches—all furnished him, in a greater or lesser degree, ideas of harmony. With rare facility and felicity, he blended those sounds and reproduced tones whose equal in beauty, force and grace have seldom been matched.

The greatest of all, however, was Beethoven, before whose titanic genius all names in musical history, however great, dwindle. What Goethe says of Raphael, "that it was he who set the apex on the pyramid of art, over which no one looms, and beside which no one dare stand"—can be most appositely applied to Beethoven.

If Haydn was the Mercury—Mozart the Apollo—then Beethoven was the Jupiter Olympus.

The vocal illustrations embraced selections from Haydn's "Creation" and Mozart's "Figaro," and were most charmingly rendered by Miss Elizabeth Cronyn. The

piano illustrations consisted of extracts from Haydn's and Beethoven's symphonies. In these, Father Ganss was assisted by Miss May C. Cronyn.

IV.

WAGNER. THE MUSIC OF THE FUTURE.

Thursday, August 8.—The concluding lecture was on Wagner. Wagner claims to be even a greater reformer than Lulli or Gluck in the department of dramatic music, and proclaims himself the first illustrator of theories usually attributed to one or the other—and that he was the first exponent of the only true and sound principles of the lyric drama. He is a man of a most marked individuality. A greater radical, more blatant agitator, more destructive iconoclast has never appeared in the history of art. His theoretic statements seem to us, as doubtless to most of his readers, as not only grandiloquent and bombastic in style, but a positive denial of what has been supposed to be the essential nature and function of music, as a distinct art or language.

Authorities.—St. Gregory: Ambros, *Geschichte der Musik*, 4 vols.; Rowbotham, *History of Music*, 3 vols. (Trubner & Co., London); Hawkins, *History of Music*, 2 vols. (Novello, Ewer & Co.); Schlecht, *Geschichte der Kirchenmusik*. Schubiger, *Der Sängerschule St. Gallens*.

Palestrina: same as above; Latham, *The Renaissance of Music*; Brendel, *Geschichte der Musik*; Grove, *Dictionary of Music and Musicians*, 4 vols.

Beethoven: Brendel; Naumann, *The History of Music*, 2 vols. (translated and edited by Ousely); Schindler, *Biographie Beethovens*, 2 vols.; W. von Lenz, *Beethoven and his Three Styles*, translated by Dwight; R. Wagner, *Beethoven*; Grove's *Dictionary*, and Mendel's *Musikalisches Conversations-Lexicon*, 12 vols.

Wagner: R. Wagner: *Schriften und Dichtungen*, 10 vols.; Fink, *Wagner and his Works*, 2 vols.; Hadow, *Studies in Modern Music*; Henderson, *Preludes and Studies*; Krehbiel, *Studies in the Wagnerian Dramas*; Praeger, *Wagner as I Knew Him*; Wagner-Liszt, *Correspondence*, 4 vols. (Scribner & Son).

INCIDENTS OF THE FIFTH WEEK.

RECEPTION TO BISHOP BURKE, OF ALBANY, NEW YORK.

After the evening lecture by the Rev. Henry G. Ganss, on Monday, a reception was tendered to the Rt. Rev. Bishop Burke of Albany, by the faculty and students of the Summer School. Bishop Burke is a devoted friend of the Summer School, and his simplicity and kindliness have greatly endeared him to all. There was consequently a very large attendance at the Opera House in his honor.

Before the reception, the Rev. Dr. Conaty announced the result of the election of officers, and also the decision of the Trustees as to the permanent location of the School at Plattsburg, amid great applause from the audience.

He also spoke with evident strong feeling on another matter; inspired, as his hearers felt, by recently sensational and misleading articles in a New York daily, in reference to one of the lecture courses:

The Catholic Summer School of America is a school for Catholic truth. It is not a field in which men may expect to exploit theories in the interest of sensational notoriety, and we must condemn all attempts to use it as such. It is the home of conservative Catholic truth, where the men who have acquired fame in the legitimate fields of honest research and sound scholarship come to teach and not theorize, to tell us the truth in its full beauty, and not along the lines of danger. Our School is one to which we can invite our prelates and our people, feeling confident of their approbation. We want to assure them that with our consent this School will never be a place for the sensational and the dangerous, but a distinctively Catholic school, in methods and in truth.

Bishop Burke was then welcomed in cordial, earnest words, and the Bishop gave a hearty acknowledgement of his appreciation of the welcome accorded to him, and expressed his delight with the School, its Catholic spirit and loyalty. He was particularly pleased with the president's an-

nouncement that the School would be on its own grounds next year. He then proceeded to show the many advantages to be derived from the School in the upbuilding of the Catholic character and the training of the mind in ways of Catholic truth. He wished the School every success and every blessing.

THE ELECTION OF OFFICERS.

This took place at the annual meeting of the Board of Trustees, on Monday August 5. The Rev. Dr. Conaty objected to being put forward as a candidate for re-election, but as the importance of his services to the Summer School during the past two years is deeply appreciated by the Board, and the unanimous feeling is that the need of them is even greater for the future, his feeling was not considered.

The election resulted as follows:

President—The Rev. Thomas J. Conaty, D. D. Worcester, Mass.

First Vice-President—The Rev. P. A. Halpin, S. J., New York City.

Second Vice-President—John Byrne, Esq., New York City.

Secretary—Warren E. Mosher, Esq., Youngstown, Ohio.

Treasurer—The Rev. M. M. Sheedy, Altoona, Pa.

Executive Committee—Hon. John B. Riley, Plattsburg, N. Y., chairman; the Rev. Thomas J. Conaty, D. D., Worcester; Warren E. Mosher, Youngstown; the Rev. Joseph H. McMahon, New York City; Thomas B. Fitzpatrick, Boston; the Rev. F. P. Siegfried, Philadelphia; the Rev. Thomas McMillan, O. S. P., New York City.

Women's Auxiliary Committee—Miss Kate G. Broderick, New York City; Miss Elizabeth A. Cronyn, Buffalo, N. Y.; Miss Emily Gaffney, Rochester, N. Y.; Miss Fannie Lynch, New Haven, Conn.; Mrs. M. F. Gavin, Boston, Mass.; Miss E. A. McMahon, Secretary, South Boston.

The Very Rev. T. E. Walsh, D. D., V. G., of Plattsburg, and Hon. E. C. O'Brien, of New York, were added to the Board of Trustees.

Soon after the meeting the president appointed the following committees:

Board of Studies—Rev. F. P. Siegfried, Chairman; Rev. James F. Loughlin, D. D., John H. Haaren, Rev. Brother Justin, Rev. Michael J. Lavelle.

Auditing Committee—Major John Byrne, New York; Rev. W. P. Gough, Philadelphia; Edward C. O'Brien, New York.

Directing Board of Reading Circle Union—Rev. Morgan M. Sheedy, Chairman; Rev. James F. Loughlin, D. D., James Clarke, Rev. Joseph H. McMahon, Warren E. Mosher.

A matter of gravest importance was settled definitely at this meeting. Rumors had been afloat for weeks to the effect that Plattsburg would be abandoned by the Catholic Summer School authorities, and a new site selected. This is all a mistake.

THE CATHOLIC SUMMER SCHOOL STAYS AT PLATTSBURG.

The School management, after the meeting of the Board of Trustees, authorized this despatch:

"It was unanimously voted to instruct the president to deny all intention of change, and to announce to all the friends of the School that financial plans were made by which the building of cottages and the improvement of the School property would begin at once, and the next summer would find the session in the Summer School building. Rev. Dr. Conaty wishes to assure all friends of the School that there is no truth in the rumors of change of location, that the School is by the shores of Champlain, and there it will remain. Its success this year, solid and well grounded, gives every assurance of still greater growth when the ideal of the Summer School, with lake and wood and bluff, shall be realized, and the scholars shall be removed from the dust and bustle of the city, and enjoy recreation and study by the cool breezes of its lake home.

"The Administration Building is now occupied by scholars to its full complement, and double the number of rooms might be occupied if they were ready, showing the great popularity of the location."

MR. C. F. WHELOCK, OF THE BOARD OF REGENTS.

An unexpected pleasure of the exercises of Wednesday evening at the Opera House

was the visit of Mr. Charles F. Wheelock, of the Board of Regents. He occupied a box with the Rev. John F. Mullany, LL. D., of Syracuse, N. Y., and the Rev. F. P. Siegfried, chairman of the Board of Studies.

Father Mullany presented him as follows:

LADIES AND GENTLEMEN:—Before performing the agreeable task that has been assigned me this evening of introducing to you an old friend and officer of the Regents, I wish to congratulate the Catholic Summer School on the excellent courses of lectures we have had the pleasure of hearing in this auditorium during the past five weeks. They reflect great credit on the Board of Studies. Let me also thank the Summer School students for their kind sympathy to me and mine, manifested in so many ways since the death of Brother Azarias. I wish also to congratulate the people of Plattsburg, irrespective of creed or nationality, on having the question of location of our School forever settled. I hold now, as I held four years ago, that our site on the shores of your beautiful lake, is the best that could be secured in America.

I now have the honor of introducing to you a representative of the Regents, an institution that has done much for secondary higher education in this country. It was my privilege to place one of the first of our Catholic schools under the auspices of this noble institution, and I am pleased to say that since then we have nearly fifty of our best Catholic academies made part of this great university. The latest is our Catholic Summer School of America. I now present to you my friend and State officer of the Regents, who honors us tonight, Mr. Charles F. Wheelock.

Mr. Wheelock, who was warmly received, said:

After listening to the very kind words of Father Mullany, I wish I had the facility of speech possessed by his lamented brother, to whom I have so often listened, that I might reply in fitting terms. But I have promised to occupy only three minutes, to give way to the delightful entertainment which is to follow.

The Catholic Summer School of America has its charter of incorporation from the Regents of the University of the State of

New York, and it affords me great pleasure tonight as the representative of the Regents to manifest by my presence here their interest in your project, to bring you their warmest greetings in their name, and to wish you God-speed in your work—the great work you are so successfully carrying on. In looking over your syllabus this afternoon, I was impressed by the broad character of the instruction you are giving. Your work is cast in no narrow lines. Science and literature and art are all provided for. You have recognized clearly and positively the fact that we need to give attention to those branches that broaden the vision, that enlarge the soul, as well as to those which relate to our more immediate physical necessities. It seems to me especially wise that your work has taken this direction at this time and in this country, where the haste and bustle of business life is so sapping our energies. This School will be an oasis of rest for weary workers in the years to come.

It has always seemed to me that the name you have adopted is very significant. It indicates a grand purpose, a magnificent conception. This is not the Summer School of Plattsburg—not the Summer School of Champlain valley—not even of the State of New York—not even of the United States, but it is the Catholic Summer School of America. Confined to no limited section and no limited field of work, but as broad as this great continent itself, it is planted here by this beautiful lake, like a beacon light the rays from which shall penetrate to every dark and gloomy corner of ignorance throughout the whole land.

May its success be as broad as its name would indicate it ought to be, and as its wise founders evidently intended it to be.

The Revs. Dr. Conaty, and Morgan M. Sheedy, were absent during the middle of the week attending the great convention—the silver jubilee convention—of the C. T. A. U., of America, in New York. The interchange of courtesies between the Summer School and the total Abstinence Convention showed very happily the correlation of two great Catholic forces.

The far South has come to the School, in the person of the Rt. Rev. Thomas S. Byrne,

D. D., Bishop of Nashville, Tenn., the preacher for Sunday, August 11.

MUSICAL CONCERT.

Father Ganss' lectures and instrumental music gave so much pleasure that at the solicitations of the officers of the Summer School he was induced to stay and arrange a concert for Friday evening, of which the following is the program:

- Caprice.....Ganss
- The Rev. H. G. Ganss.
- Soprano Solo, "The Holy City".....Adams
- Miss Campbell.
- Reading—"The Annuity" (Scotch
- Dialect).....Outram
- Miss Sara Looney.
- Song—"Spanish Serenade".....Mevard
- Miss Elizabeth Cronyn.
- Piano Solo—"Faust Fantasia".....Leybach
- Miss Naughton.
- Song—"The Bird and the Light"...O'Reilly
- Lieut. Mullay.
- Gavotte in G.....Ganss
- Caprice Brillante.....Ganss
- The Rev. H. G. Ganss.
- Song—"Wooin'".....
- Miss Kittie Caffrey.
- Recitation—"A Set of Turquoises"...
- Miss E. Mahard.
- Songs—
- (a) "Marie".....R. Franz
- (b) "Maud".....O. Dresel
- (c) "Old French Romance".....Herchel
- Miss Elizabeth Cronyn.
- Reading—"A Senator Eng'led"... D. Mille
- Miss Hannah E. Looney.
- Concert—"Paraphrase," Pinafore.....Ganss
- The Rev. Father Ganss.

This entertainment was given in the Opera House at Plattsburg, to a crowded house and proved to be one of the most successful affairs of the session.

GUESTS OF THE ADMINISTRATION BUILDING ENTERTAIN THE MEMBERS OF THE SCHOOL.

Two or three receptions a week were given during this session of the Summer School, but the one given Saturday evening of the fifth week, at Assembly Hall in the Administration building, was pronounced by all to be the most enjoyable. The upper two floors of the Administration building consist chiefly of private rooms—about 30 in number. When the building was opened these were offered for rent and two or three days found them all occupied by members of the school. A first class caterer did his part toward making the occupants of the Administration building

comfortable. Two or three clergymen were among the guests, each of whom offered mass every morning in an improvised chapel in the building. Thus it is manifest that the corporal and spiritual wants of the guests were admirably supplied; and all things considered, they had every reason to be at peace with themselves and the world in general. It was this happy family which in the exuberance of joy, gave the reception to all attendants at the Summer School, Saturday evening, August 10th. Among those to whom the guests are indebted for the pleasures of that evening are: Mr. and Mrs. Warren E. Mosher, Gen. Moffit, Miss Elizabeth Cronyn, Miss May Cronyn, Mr. and Mrs. M. H. Hagerty and Miss Hagerty, Mr. and Mrs. Connell, Mr. W. Brennan, Miss Sullivan, and Miss Marie Geriet, Miss Connick, Miss Hart, Mr. Geo. L. Connell, Mr. James L. Mosher, Rev. Fathers Siegfried, Drumgoole and Keane, Mr. Sullivan, Mr. Rorke, Miss Rorke, Mr. John Shea. A short musical programme was first presented in which Miss Cronyn, Mr. Frank Carr, and Miss Marie Geriet took part. This program closed with a unique number for which Miss Cronyn, who presided at the piano, is said to have been responsible. An orchestra of 20 pieces—pieces of what?—well this, in some cases was very hard to determine—played (?) a fantastic composition called a "Sleigh-

ing Party." Mr. Warren E. Mosher assumed the role of director, apparently to his own great delight, and certainly to the amusement of his friends, who never before beheld him in that capacity. It was occasionally observed that the time was out of joint, but the members of the orchestra afterwards averred that their director was responsible for this as he failed to keep time with them. During the performance of this most absurd of all absurdities the audience was convulsed with laughter. At this juncture the dignified president of the School, Dr. Conaty, entered the hall escorting the Rt. Rev. Bishop Byrne, of Nashville, Tenn. The expression on the faces of these two dignitaries was a study. Evidently such music was a revelation to them. The second part of the program consisted of progressive euchre. Mr. Mosher announced that the prizes would be two, the Hotel Champlain and the Administration building, but that the winner would be expected to leave them where they found them. The first prize was won by a young lady representing Buffalo, and the second by a young lady from Ottawa. The card party being over, dainty refreshments were served, after which dancing was enjoyed until midnight. Thus ended the most enjoyable social event of the session. Many of the gowns worn on this occasion were exquisite.

SIXTH WEEK.

LECTURES AND EVENTS OF THE CLOSING WEEK.

Sunday, August 11.—The visit of the Right Rev. Thomas S. Byrne, D. D., Bishop of Nashville, Tenn., to the Summer School, and his splendid sermon on Catholicity, at St. John's Church, on Sunday, August 11, auspiciously opened the sixth and concluding week of the session. Bishop Byrne is tall, dark, stalwart—a typical Southerner, a preacher of deep thought and fluent expression, and a man of gentle and kindly nature. He made several visits to the School grounds and Administration Building during his brief stay, and was very pleasantly impressed with all he saw.

The Rev. J. M. Whelan, of Ottawa, Can., was down for the evening sermon, of the fifth Sunday, on Apostolicity; but a sudden

illness prevented his attendance, much to the regret of the Summer School students in general and of a large party from Ottawa in particular, who came on especially to hear him.

The course on Psychology, by the Rev. James A. Doonan, S. J., continued through this week, held the attention of many beyond any other feature of the season.

A complete abstract of Father Doonan's course will be found under fifth week.

There was a strong element of local interest in the lectures on "The French Colonization Period of American History," by the Rev. D. J. O'Sullivan, of St. Albans, Vt., inasmuch as Lake Champlain and its shores were the background of some of the most thrilling incidents of the time.

The students were disappointed at the inability of Mr. John LaFarge, the famous architect, to fulfill his engagement for the course on "The Philosophy of Art," but were compensated by Sidney Woollett's magnificent course on Tennyson.

Week beginning August 12, at 11 A. M.

THE FRENCH COLONIZATION PERIOD OF AMERICAN HISTORY.

FIVE LECTURES BY THE REV. D. J. O'SULLIVAN,
OF ST. ALBANS, VT.

The course on the above topic by the Rev. D. J. O'Sullivan, of St. Albans, Vt., was presented by Mr. F. R. Latchford, of Ottawa, Can.

He said:

Had I been given a little time I might be in a position to say something to you that would be pleasant, if at the same time not worth remembering; still it is a pleasure to me to come here to the Summer School, and to be asked on behalf of the delegation which has come down from Canada to say a few words introductory to a course of lectures, which, if it demonstrates anything, will, I think, show to you from the history of the colonization period of the United States and Canada—that these two countries are in all matters relating to the history of this period inseparably bound together.

That was the origin of the common bond which has existed to this day, more or less, and which will, I hope, continue to exist in a much greater degree in the future.

I think the work that the Catholic Summer School is doing will have some influence in bringing about a more close connection. It is a delight for all of us from Canada to come to a place like this, and find in every face a friendly greeting a recognition that we are like yourselves, that we are the same people, that we are here with a common object which cannot but bind us more closely together.

Judging by the synopsis of the lectures, one of the objects which Father O'Sullivan has in view will be to comment upon the relations, religious, educational and social, which have existed and which may in the future exist between Canada and the United States.

Coming here as we do from Canada almost for the first time, we will go back and preach an apostolate of the Summer School. We will go back there, and each of us exercising as best we can what influence he or she may have, will endeavor to return next year, bring as large an increase as possible to the audience which should be here today to hear such lectures as Father O'Sullivan is about to give.

Father O'Sullivan's opening lecture dealt with the Cartier period of discovery, exploration and settlement, 1534-1603.

He gave a detailed account of Cartier's four voyages to New France. During the first, in 1534, he explored the Island of Newfoundland, the southern coast of Labrador, the Gulf of St. Lawrence, and returned to France. On his second voyage he christened the Gulf and River St. Lawrence, discovered the Saguenay River, visited Stadacona (Quebec), and Hochelaga, (Montreal), and built a small fort at Holy Cross Harbor, near Quebec. The third time he came as lieutenant to De Roberval, who was the first official representative of the King in new France. Cartier built another and a stronger fort nearer Quebec, visited Hochelaga, and returned to France. The fourth and last time he came to rescue De Roberval and bring him back to France. He died in 1545. A brisk fishery trade was kept up between France and Newfoundland, and the fur trade continued with Tadousac, at the mouth of the Saguenay, till the coming of Champlain in 1603. Father O'Sullivan gave an appreciation of Cartier's character, and an account of the failures at colonization thus far in other parts of the continent north of Mexico, and closed with a brief description of the Indian tribes then existing in America.

The Champlain Period was the subject of a very interesting lecture. At the outset, Father O'Sullivan explained the social and political situation of New France during the Champlain period. The inhabitants were mostly composed of traders and seafaring men. A viceroy with nominal control generally dwelt in the mother country. In Canada there were local governors at the various settlements and a royal governor, whose headquarters were at Quebec.

or Montreal. With the ostensible purpose of aiding the governor, but in reality to act as a spy upon him, the Crown appointed an intendant. The feudal system was nominally in force, but it was greatly modified by the seigniorial tenure. The lecturer dwelt enthusiastically upon the memory and the deeds of Champlain. He contrasted his life with that of many of the busy men of the present day who seem to consider piety and zeal for religion as almost incompatible with devotion to the ordinary pursuits of life—yet Champlain, who lived a sanctified life, found time to explore thousands of miles through ocean, river, lake and forest. He drew up charts and maps of every lake, headland, mountain and bay. He described the savage tribes, their religion, manners of habitation, their habits in war and peace. Father O'Sullivan then traced upon the map the journeyings of Champlain in the Gulf of St. Lawrence, the bay of Fundy, along the coast, and up the rivers of Maine, his voyages along the New England coast, touching at Saco Harbor, Cape Ann, Plymouth, Boston, Cape Cod, and the Vineyard Sound. He told of the establishment of Quebec, the discovery of Lake Champlain. He gave an interesting account of the expedition of Champlain up the Ottawa river to Lake Nipissing and the Georgian Bay. He afterwards described his circuitous route down to Lake Ontario, which he crossed into the Iroquois territory, New York. Other establishments were now springing up along the Atlantic coast, another race alike in language and religion was soon to compete with the French for the mastery of North America; between them, as between two mill stones, the aborigines were to be ground to atoms.

Treating of the French in the Mississippi and Ohio Valleys, the lecturer said:—

Jealousy of the English, the love of adventure, and above all missionary zeal, occasioned the desire to extend French influence to the west and south. Etienne Brule had already gone to Lake Superior. Jean Nicolle visited Green Bay. Marquette was at the southwestern extremity of Lake Superior, when he was requested to guide Joliet in his efforts to discover the Mississ-

ippi. Father O'Sullivan vindicated the claims of Marquette to the title of discoverer of the great river. La Salle followed Lake Ontario, and in company with Father Hennepin, discovered the falls and the river of Niagara. He sailed through Lake Erie, the Detroit river, the lake and river St. Clair, down Lake Michigan, and from its southeastern extremity made his way to the Mississippi. He afterwards tried to reach Louisiana by way of the Atlantic, but failed miserably. The French built a line of more than sixty forts from Montreal to the mouth of the Mississippi. In so doing they defeated their own purpose, for the English grew more suspicious and aggressive than ever. Expeditions of bloody reprisals in the east, the encroachments of the French upon territory claimed by the English in virtue of the Canadian cession of 1784 precipitated the wars which finally ended in the downfall of French possession. The dream of French domination was over. England was the mistress from the Gulf of Mexico to Hudson's Bay. New France and its glories are only a memory of the past. Perhaps the design of Providence was to open here a home for the Church in which, freed from the support of all human power she might give a fresh proof of her divine vitality.

The lecture devoted to missionary labors in New France was enthusiastic in its appreciation of the work of the Franciscans and Jesuits; of their personal virtue, the difficulties they met and overcame, and all that they accomplished for religion, science and civilization. Father O'Sullivan defended the Jesuits against the charges made against them by Frontenac in their own time and by Mr. Parkman in his later works.

Week beginning August 2, at 8:00 A. M.

TENNYSON.

FOUR LECTURES WITH RECITALS BY SIDNEY WOOLLETT, OF NEWPORT, R. I.

Lovers of Tennyson had a rare pleasure in the splendid course of four lectures by Sidney Woollett, of Newport, R. I., himself a devoted student and enthusiastic appreciator of the greatest poet of our time. The first lecture considered the office of Poet Laureate, and Mr. Woollett gave ex-

tracts from the best of the poems written by Tennyson in that quality. The lecturer passed over lightly, to the satisfaction of his audience, the poet's commemorations of domestic events in the royal household.

Mr. Woollett enjoyed the personal acquaintance of Tennyson, and gave in one of his lectures a graphic word portrait of the poet as he last beheld him. After the second evening's lecture, he recited Enoch Arden, preluding it with a brief sketch of Tennyson as a dramatist.

His dramatic compositions, said Mr. Woollett, have not been, as were those of his great predecessor, Lord Byron, successful on the stage—if we except one play, "Becket," which has been produced in London with much success, and also in this country by Henry Irving.

In Tennyson's dramas, "Queen Mary," "Harold," "The Falcon," "The Cap," the language is as poetic, and some of the lines are as gorgeously brilliant as any to be encountered in his most famous poems. But this is not a period when dramatic literature is sought for. The man with such a sensibility has but a small hold on those who say: "We have no time to think; let us have something light; let us be amused." He must feel, as Tennyson expresses it, "one whom the strong sons of the world despise." Popular intelligence, of course, surrenders to folly; and the result is that "The Texas Steer," "Trip to Chinatown," "Rag Babies," and "those gilt gauds men-children swarm to see," crowd our theatres and Shakespeare is shelved.

But though the singing days of Alfred Tennyson are over, let us hope that coming generations will benefit from the legacy he has left us. What a gallery is presented! How beautiful are the scenes, how full of humanity and of life, yet how mystical and allegorical!

But in the poem of Enoch Arden, that I am now about to recite, a poem so well known that the title is a household name over the whole world, there is no allegory. It was the mystical that fascinated the youth and made the fame of Tennyson, but here, at the maturity of his genius, he gave to us a picture of humble life, with the most ordinary surroundings—its joys, sorrows, vicissitudes, and over this he has thrown the mantle of tragedy, showing to the world how much it is possible for the human heroic soul heroically to endure.

The brief lecture of the third evening treated of Tennyson in relation to his great contemporaries in poetry and prose, especially those in the world of religious thought and expression; of the Tractarian movement, and Newman, Manning and Faber. Mr. Woollett followed this with a superb recitation of *Guinevere*, from the *Idylls of the King*. The fourth evening Mr. Woollett gave in his regular course, "The Passing of Arthur," and then by special request, Longfellow's "Robert of Sicily."

Reading Circles and literary societies engaged in the study of Tennyson, should not fail to secure the services of Mr. Woollett in their lecture courses.

INCIDENTS OF THE SIXTH WEEK.

A RELIGIOUS CELEBRATION ON THE SUMMER SCHOOL GROUNDS.

The Feast of the Assumption of the Blessed Virgin, August 15, was celebrated by a public Mass on the Summer School grounds, for the Blessed Virgin, under the title of Our Lady of the Lake, is the especial patroness of the Summer School. A temporary altar was erected in the centre of the rear portico of the Administration Building, which looks out on the lake. Chairs were set sidewise to the altar on both sides of the portico. The altar was beautifully decorated with hot house flowers.

The Rev. F. P. Siegfried celebrated the Mass. A choir had been improvised, and all through the services hymns to the Blessed Virgin were sung.

After the Mass the President, Rev. Dr. Conaty, spoke as follows:

MY DEAR FRIENDS:—It seems to me that this is an occasion that we ought not to let pass without the word that should bring to our minds the gratitude that we owe to Almighty God and thanksgiving should well up from our hearts because of God's mercies and goodness to us. This day is consecrated by the Church to the beautiful commemoration of the Assumption of our ever

Blessed Mother—when the Church bids us remember that though death came to the Blessed Virgin, there came no corruption with it, but that immediately after her death came the visit of the angels to her tomb, and that in the hands of the angels she was borne to take the place which her Divine Son had for her in heaven, to be the queen of angels and of men.

Our Blessed Mother today, from her throne of glory, near the throne of her Divine Son, watches over the children of Christ, watches over us, and by the Providence of God she dispenses to us the blessings of redemption. This day, then, our Blessed Mother's day, is a day that calls to us for all our filial devotion, and is it not a proper coincidence that on this day we should gather before the altar of Christ upon this land and offer the Holy Sacrifice of the Mass in public, thereby consecrating this spot to religion and to God?

How beautiful the thoughts that come to us as we kneel before this altar today—here between these beautiful mountains under the sky of God, near the lake! We find ourselves on hallowed land, for brethren, it takes but a thought of ours to carry us back to a day when this spot was consecrated first by the feet of missionaries, who passing through this new land, carried the Gospel of Christ to the Indian tribes, and sealed their belief in that gospel by their blood.

Side by side with those missionaries of faith were the missionaries of education—the sainted men who with the spirit of God opened up these new lands to civilization and to religion—men like the sainted Champlain, whose name has passed to the waters by the banks of which we are placed. He in his life symbolized all the religion that actuated the men who like him came here in the spirit of religion to open up new lands to God and to faith.

Aye, and more than that! Side by side with the missionaries of faith and the missionaries of education were the missionaries of country—for this spot is sacred to country as well as to religion. Within the very sight of this spot were fought the victories that helped to make us a free and independent nation—that gave us the liberties

and the freedom that we possess as citizens of a great Republic. Martyrs to faith and martyrs to country have made this land sacred, and where may we find a spot more proper upon which to erect an edifice that is to be for all time the great medium of education to the masses of our people? Well, then, my friends, may we thank God today, as we look about us on these green fields and these everlasting hills, on the blue heaven above us, the great waters beside us—that here as Catholics we come again to plant the cross that our missionaries, Jesuits and Franciscans, planted so many years ago. We come to re-consecrate this spot to religion, under the cross which those missionaries of faith and of education brought to this country in the days of colonization. And to that cross we cling to-day, in this great century of enlightenment as the one great source of all our knowledge.

The cross of Christ is planted here, and here it is to remain, and beside the cross of Christ will float the banner of our country. Religion and country—the cross and the flag! Side by side, these two twin loves that are the sources of the best development of our nature. As Catholics and Americans we are here to plant the seed for future growth, by which there will come to our people the blessings of education—which alone the cross and which alone freedom can bring to individual man.

Thanks be to God, then, for the blessings of this day. Gratitude to God from our heart that we have been enabled to see this day, when this simple altar, erected here, has been for us the first signal of the faith expressed upon these fields in this public manner! May then our hearts today give thanks to the God who has blessed us more than we deserve, and may the same God bless all our efforts in the days to come. May this moment be to us the opening of abundant graces from the great throne of God, and under the protection of the Immaculate Mary, who was to the brave missionaries and to the discoverers of the early days the talisman by which they were able to open up the treasures of nature, may she be to us the source of all our strength likewise. Seated today upon

her throne in heaven, the Immaculate Virgin, Mother of God—our Mother—may she be our protection and our guide—may she be our offering, the sacrifice which has been offered today—may it be the means of obtaining for us all the blessings we stand in need of.

Mary's day! The sacrifice of the Mass for the first time in these fields, followed, it is to be hoped, by many a sacrifice upon this spot—the Sacrifice of the Cross, and the sacrifice of the individual Catholic heart, all to be offered at Mary's shrine in the chapel of our Lady of the Lake.

May this day, then, be to us all the har-binger of goodness, and let us offer to Mary our filial affection, for, "On this day, O beautiful Mother, on this day we give thee our love."

Father Doonan, whose lecture was given in the hall immediately after Mass, spoke on the Feast of the day as follows:

MY DEAR FRIENDS:—Being under the influence of the holy influence which has been exerted upon us by the simple and yet most solemn celebration of the Divine mysteries, my thoughts cannot help turning to a most exquisite passage in the liturgy which the Church ordains for this—the glorious feast of the Blessed Mother of God—the queen of saints, of angels and of men.

In the office which we read during this festival of the Assumption, there is a passage from the Canticle of Canticles: "Who is she that cometh up from the desert leaning upon the arm of her beloved, fair as the moon, bright as the sun, flowing with delights, terrible as an army in battle array?"

When this sublime vision first declared itself to the prophetic eye of the inspired writer, he had not, it is true, before him the Blessed Mother of God; and yet, fair as the vision was, Holy Church considers it not too grand to apply to her, who is of God's creatures the fairest, and is one whom all that speak the English tongue love to quote "our tainted nature's solitary boast."

It was rather the holy wisdom that the prophet spoke when he gave utterance to the thoughts of his learning: "Who is she that cometh up from the desert, leaning upon the arm of her beloved, fair as the moon, flowing with delights, brilliant as the sun, and terrible as an army in battle array?"

As we today gathered, coming to the close of the session of '95, in this place consecrated to God and to truth, we may take the guidance of the holy writer, and the indication of the holy spirit of God, and cast our own eyes beyond the horizon of today, and ask ourselves, "Who is she that cometh up from the desert?"

For what is this to be, dear friends, but the home of divine truth? Wisdom born of God, and blessed by our privilege, it comes to us leaning upon the beloved; it comes to us leaning upon God and manifested to us in the reliance which it has upon God's Church.

And in the life of man what is to take the place of holy wisdom? For is he not an enlightened being, intended by God to reach his end, following the divine light, and in the sun and warmth of God-given truth? And, therefore, in his life what can be fairer to him than the summer moon that makes glorious the shimmering waters of that lake? bright in his life as the sun that is his guiding in the physical ordering of his being—and yet, since his life is a condition of warfare, terrible as an army in battle array?

For this is our consolation, as it ought to be our encouragement, members of the Catholic Summer School of America—that truth is mighty, and truth must prevail. God made the world and made man to reach Him in the possession of truth, and God's decrees are never thwarted.

Therefore, it seems to me that on this blessed day so dear to Catholic hearts, because so glorious to the Mother of God, we may take courage as we look out upon the future, and remember that while it may not be given to us to see the coming of holy wisdom, that yet she is coming to us from the desert of error and darkened ways of scepticism and agnosticism—and she is coming to us as no doubtful wanderer, but coming to us leaning upon the arm of her beloved, upon God and his Church, and all that is fair, and all that is bright, all that is terrible against the powers of evil and the enemies of God, we shall find her in our possession, and God speed the coming of the day.

FATHER DOONAN AND THE SUMMER SCHOOL
CRITICS.

On another occasion during this week Father Doonan took up some adverse criticisms recently made on the Summer School by two Catholic editors. It seems strange that there should be any opposition from within to a work whose beneficence is admitted by all in a position to judge of it, whether Catholics or Protestants, but every good work has, apparently, to reckon with its foes of the household.

Said Father Doonan:—

Before entering upon the matter before us, I should like to make a brief reference—perhaps, as you will note, because it occurs to me that if sin there be, I myself am the chief sinner—to the editorial comments made by our honored president, the Rev. Dr. Conaty, last Friday evening.

It was painful of course to us all to have evidence that the work which we have so near to heart should not only not be understood as it deserves to be, but that, for reasons certainly unknown to us, it should be the target for what we may with reason, at least within limits, call fierce attack.

We have been held up to ridicule as a body of men and women pursuing an intellectual fad. What perhaps is most distressing is that the attack should come from within our own household.

The editors of these newspapers that undertake to arraign us for uniting here at Champlain deserve—not because of an intrinsic merit in what they have said—certainly not because they possess any great influence—but because of what we owe to the great work itself, at least a reference here.

To put it frankly, they say we are spending our time here foolishly, in considering matters which in the first instance those who are called upon to explain are not able to make clear, and secondly, those who are called upon to hear are not able to understand. I ask on what ground they make any such assertion? We used to say when stumbling along in the early stages of logic, “When you knock up against a fact no use to stop and argue about it.”

The colossal fact that in this country the work has been going on for nearly a quar-

ter of a century, and the chief centre of its activity is to be found at Chautauqua, cannot be overlooked. It could not have gone for nearly twenty-five years unless there were men and women capable of understanding it, capable of appreciating it, and persons capable of following it.

Last night I read in a New York paper that in this season alone there has been twenty thousand persons in attendance at Chautauqua.

I should like to ask the editor of the paper, which Dr. Conaty in his charity did not care to name—I should like to ask the editor who made the original comment, and the one who editorially commented upon the first comment—whether he supposes that because the majority of those who attend this School are of the Catholic faith (which I suppose he adheres to), that, therefore, we are not on an intellectual plane with the number at that institution. If so, then he has got into the wrong business. He had better get into something that will bring better results, for the clientele he has to look to is composed of precisely the class of persons who come to this Summer School.

I should like to ask him, why is it that last Sunday the Bishop of Buffalo deputed to Chautauqua a priest to say Mass for the Catholics assembled there. It shows that there are Catholics in this country able to follow any Summer School, and while they may be induced by the advantages offered there to attend Chautauqua, at least we have the audience here awaiting us, and if we in the Catholic Summer School of America can furnish what they need, they will naturally rather come to us than go to a School where while most welcome, still the surroundings are not wholly congenial to those of our faith.

Another thing that the article laid great stress upon was, that of the majority of those attending the School are women. There is a class of people in this world who would lead men to think that the omnipotent God made a mistake in creating a woman at all. Whenever they sit down to write and have no immediate target in sight, they select her. It is a shame for any Catholic editor, be he layman or priest, ever to de-

preciate the standing of woman in intellectual work since Christianity came to bless the world.

However, dear friends, let me say this: The opposition you meet with is the impression of God's blessing upon your work. Whatever is done for God and in the interest of truth will always call forth opposition, and if the Great Master Himself could accomplish it only after opposition, not simply from enemies without, but not until He had been stricken down by traitors in the bosom of His own little circle, then let us not be discouraged, but go on, simply and quietly, earnestly and devotedly, in carrying out the work that we are here to accomplish, and it will last long after the men who have undertaken to sit in judgment upon us have passed away and have been forgotten.

DR. CONATY CLOSES THE LECTURE COURSES.

The studies for the session of '95 closed on Friday, August 16. The president, Dr. Conaty, made the farewell address as follows:

We have come to the parting of the ways. We have reached the point in our school work when we have heard our last lecture in the session of 1895. It becomes us at this moment to remember with gratitude much that has happened to us during this session.

To those who have been so generous and hospitable we must return our sincere thanks. To the people at large of this town of Plattsburg, I tender thanks in your name. We hope and pray that our stay among them has been as pleasant for them as they have made it for us.

The Diocese of Ogdensburg, in whose pleasant lines our tent is placed, has extended to us the kindest of greetings, and to the Rt. Rev. Bishop of the Diocese of Ogdensburg, we are indeed grateful for the hospitality that has come to us, as clergymen and as laymen of the Catholic Church, within these borders. Our only regret is that the Rt. Rev. Bishop has been kept from us by illness during our session.

To the press of this town we are indebted for daily repetitions of kindness, in extending to us their columns to be used at our discretion for such reports as become a

school of this kind. To the Associated and United Press agencies we are also indebted for a greater manifestation of interest than has marked any of our previous sessions of the school. To our Catholic press we ought not to express exactly our gratitude, because, after all, we are working together in the great cause of Catholic education. Still it is a source of gratification to find our Catholic press teeming weekly with reports of the Summer School sessions, in particular, those papers which have come under my eye, our staunch friends from the beginning of this movement, *The Pilot*, *American Catholic News*, *The Weekly Union of New York*, the *Catholic Standard of Philadelphia*—and if there be any that I have omitted, I trust that the recording angel has put it on his tablet. To the people of Plattsburg, who have opened up their homes to our people, to the good Nuns, and all our hospitable friends we extend our sincere gratitude.

To the very reverend pastor of the church whose doors have been so generously opened to us, and from whom we have experienced this year, as every year, the most abundant manifestations of kindly feeling of fellowship we, as clergymen, and you as lay people, desire, through me, to return our sincere thanks to him.

Sometimes the question is asked, why don't you have such a man, and why don't you treat on such a subject? The chairman of the Board of Studies can tell you better than I how many times he has to cast his line into the water before he catches the fish he needs, and that perhaps the very names in your mind have been called upon, and their services have not been obtained.

Some of the great educators of this country are busy ten months in the year, and it is very hard to pin them down to extra work in vacation. But rest assured there is not a name in Catholic literature, there is not an educator in the entire circle of Catholic thought, that is not in our schedule of studies.

We are grateful as the Board of Trustees for the manifestations of favor which have come to us during this session. No one more than we realizes or can realize difficulties under which we have labored. Men

come and look in upon this school, and they question, "Where are all the people?" They listen to the magnificent presentation of topics from the lecture platform, and they ask, "Where are the people?" The Trustees ask the same question. They are unable to answer, but they have this much to say as an answer—that when they have been able in a session like this to bring to this town, so distant from our great centres, reached after great difficulty and inconvenience—when they have been able to bring 1,500 people here, with no interest except the attraction of the Summer School, and those 1,500 representing intelligence, representing wealth, representing education, representing everything that is good in the intellectual and social life of our people—hasn't the Summer School idea succeeded? Has it not reached results? Has it not reached results that are creditable to the efforts that have been made?

Another answer is that the Summer School idea is a new thought. It requires growth; it requires that the schoolmaster go abroad and teach what it means. And therefore, if by these three years of effort here in Plattsburg, we have driven a stake into the ground upon which we are to erect a building which will symbolize for all time the Catholic Summer School idea, I think we have reason to be grateful to God, and proud of the results so far attained.

We part, then, today, teachers and scholars, after our pleasant session of six weeks, hoping to meet again the coming summer, when we come back to our resting-place upon our own ground and near the banks of our lake, where we shall greet one another, if the good God gives it to us to live, as teachers and pupils. We pray that God will bless us and in turn we thank Him for the blessings received and pray that they may continue.

I say now, in the name of the Trustees, that the session of 1895 is ended as far as lectures are concerned. We are grateful to you for your attendance and for your attention, for all that you have done to make this session successful, and we only hope and pray that our efforts in the future may be stronger, and greater and better, and results more abundant. I am sure you

would like to hear from the chairman of the Board of Studies, who has done more than any man in the Board of Trustees in preparing the program for you.

Following Dr. Conaty, addresses were made by Rev. F. P. Siegfried, Chairman of Board of Studies; Rev. Joseph H. McMahon, Marc F. Vallette, L. L. D.; and Warren E. Mosher.

THE 1895 SESSION ENDED WITH RELIGIOUS SERVICES AT ST. JOHN'S CHURCH.

The services at St. John's Church Sunday, August 18, closed the religious program of the Catholic Summer School of America and its session of 1895. In the morning, Mass was celebrated by Rev. Joseph H. McMahon, of New York; deacon, Rev. Father Drumgoole, Overbrook, Pa.; sub-deacon, Rev. Father Keane, Washington. The sermon, on "Sources of the Church in Scripture," was by V. Rev. Joseph F. Mooney, D. D., V. G., of New York. At Vespers in the evening, Rev. Father McCarthy, of Brooklyn, was celebrant; Rev. Father McMahon, New York, deacon; and Rev. Father Pierce, Plattsburg, sub-deacon. The sermon was on "The Church and the Republic," by Rev. J. L. Belford, of Brooklyn.

We regret not having a summary of the magnificent discourses of the last Sunday of the session by Rev. Dr. Mooney and Father Belford.

A SUMMARY OF INTERESTING STATISTICS REPORTED AT AN IMPORTANT MEETING OF THE BOARD OF TRUSTEES.

The Board of Trustees of the Catholic Summer School of America held an adjourned meeting at the Catholic Club in New York City, Thursday September 12th, Rev. Thomas J. Conaty, D. D., presiding. Reports of the School session were fully made and the statistics of attendance were found to be interesting and encouraging. Fifteen hundred students were enrolled during the six weeks' session, and of this number forty per cent. were men. This will be a pleasant surprise to many who think the Summer School is for women only. Twenty-eight States were represented, New York leading with 713, of which Plattsburg contributed 220; Massachusetts was second, with 190; Pennsylvania, third, with 55;

while 30 came from Chicago and States west of Illinois; even the new State of Utah had a representation of three; number of States and Countries represented, twenty-three.

Among the cities outside of Plattsburg, New York stands first, with a quota of 190; Brooklyn, second, with 115; and Boston, third, with 78; Philadelphia had 27; Springfield, 28; and Worcester, 22. New England was represented by 278 students. The lectures of the fourth and fifth weeks were the best attended, as the average then reached about 300.

The Secretary, Mr. Mosher, reported great success with the plan of honorary membership, now numbering 140. A committee was appointed to push this matter, as one of the sources of revenue by which the School will be enabled to do its work. Every Catholic of means, who can afford it should be an honorary member, and thus help this great movement for the higher education of the masses.

The Rev. Michael J. Lavelle, Hon. E. C. O'Brien, and Warren E. Mosher constitute

this committee, and with the President, will urge on this plan. It was voted to recommend a union of Eastern and Western Schools in Reading Circle work, and a committee, consisting of the Rev. M. M. Sheedy, of Altoona; the Rev. Dr. Loughlin, of Philadelphia, and Warren E. Mosher was appointed by the Rev. Dr. Conaty for that purpose.

Reports were made by which it is certain that the John Boyle O'Reilly Reading Circle, of Boston; the Philadelphia Reading Circles, New York Cathedral Library Circles, and another New York Circle are ready to begin work on their cottages, while several individuals are preparing also to erect cottages. To encourage this work the Board of Trustees decided to have preparations made at once for the erection of some hotel cottages before the winter sets in, and all the available funds will be used for that purpose.

Names of officers and committees for the ensuing year will be found on page 511.

THE COLUMBIAN CATHOLIC SUMMER SCHOOL.

FIRST SESSION, MADISON, WIS., JULY 14 TO AUGUST 4, 1895.

"The Columbian Catholic Summer School" says the Editor of *Church Progress*, "has achieved a success far beyond the expectations of its promoters. In the attendance at the School the West has given evidence of an intellectual activity and interest, if not surprising, at least unexpected. Nothing has so forcibly demonstrated the need of a western Catholic Summer School as the gratifying career of this first session of the School at Madison. Not only was the attendance large in point of numbers, but enthusiastic. It was an audience of unusual intelligence and of the closest sympathy, and what is rare in gatherings of this character, with a fair proportion of men to make it up. Another special mark of its success was the general feeling of sociability and good fellowship which prevailed amongst the visitors, lecturers and the Summer School Association itself. Everybody was delighted, and those who

left before the close of the session left with regret, and with the determination to return again. Such feeling shows more than anything else the permanent character of the School's success. It was not mere ebullition of good feeling and sentiment boiling over for the time being, but rested on a solid and substantial foundation.

"If such was the great success of the first session of the School, when yet an experiment, not known or understood as it should be, what may not be the promise for the future? When the attendance this Summer was a thousand, may we not count upon thousands in the future? After the movement has been well worked up, appreciated and understood, there can be little doubt that the Columbian Catholic Summer School will assume proportions that will suffer comparison with Chautauqua itself. The field is wide, the energy great and the success established. We can

safely predict for next summer's session an attendance double what it was during the present delightful gathering."

OPENING EXERCISES.

SERVICES ST. RAPHAEL'S AND ST. PATRICK'S CHURCHES.

The first session of the Columbian Catholic Summer School opened with pontifical high Mass at St. Patrick's Church, on Sunday, July 14th, with Rt. Rev. S. G. Messmer, of Green Bay, celebrant; assisted by Rev. P. J. Danehy, St. Paul; Rev. Daniel Lynch, Brainerd, Minn.; Rev. N. Hogan, Freeport, Ill.; Rev. J. M. Naughton, Milwaukee, Wis.; and Rev. J. A. Zahm, Notre Dame, Ind. Bishop Chatard, of Vincennes, Ind., delivered the sermon, in which he said that the great trouble is that it is very dif-

ficult for the Catholic Church in this country to secure a hearing, and this is one of the ends which this Summer School aims at. He also referred to the great interest the Church took in education and alluding to the teachers' convention at Denver wished them every success.

At St. Raphael's Church on Sunday pontifical high mass was celebrated by Bishop Shanley, of Fargo, N. D., assisted by Father Dempsey, of Detroit. The evening services at St. Patrick's Church consisted of solemn pontifical vespers, with the Rt. Rev. Bishop Chatard as celebrant. A special excursion train from Freeport, Ill., conveyed a large party to the opening exercises on Sunday, in addition to the excursion of Foresters from Milwaukee, which numbered 150.

FIRST WEEK.

FORMAL OPENING.

The opening of the regular services of the Summer School was held Monday morning in the Fuller Opera House. The attendance was much larger than expected at the first lectures, and the officers of the School were much gratified with the work of the first day. The audience at the lectures Monday comprised in all about 400 persons.

The Right Rev. Bishop S. G. Messmer, president of the School presided at the opening session. Seated on the platform with him were: The Hon. W. J. Onahan and Charles M. Mair, of Chicago, and ex-Atty.-Gen. J. L. O'Connor and John W. Leary, of Madison. Immediately after the School was called, the following letter from Pope Leo XIII., approving and blessing the School was read, the Latin original of which was addressed to Cardinal Gibbons.

THE POPE'S BENEDICTION.

"The Holy Father, already informed of the good done in past years through religious conferences held in the Summer Schools, has heard with much satisfaction that such a Summer School is to be held this year in the city of Madison, Wis. His Holiness does not entertain a doubt but the same interest will be shown in these lectures at Madison that has been accorded such convocations in the past, the importance of the matters to be treated and the ability of the lecturers to whom the sub-

jects are entrusted being a guarantee of this. Desiring however, to make known the interest which he also takes in the Summer School at Madison, and the hope he cherishes to see it bear good fruit in spreading religious truth, the august Pontiff wishes that your Eminence express to the Right Rev. Bishop, of Green Bay, and to all those who aid him, his fatherly satisfaction at the work they are doing, bestowing upon them also the apostolic blessings as a pledge of his paternal benevolence, and of plentiful fruit. May your Eminence be pleased to communicate these feelings of his Holiness towards the promoters of the Summer School at Madison, and permit me to profit by this occasion to express anew my sentiments of profound veneration with which I must humbly kiss your hand. Your Eminence's most humble and devoted servant,

M. CARD. RAMPOLLA.

GREETINGS FROM THE CATHOLIC SUMMER SCHOOL OF AMERICA.

A telegram of congratulation was received from the Catholic Summer School of the east at Plattsburg, N. Y., as follows:

"The Catholic Summer School of America in fourth session at Plattsburg sends greeting to the Columbian Catholic Summer School and wishes success to its efforts for Catholic higher education among the people.
"THOMAS J. CONATY."

THE PUBLIC RECEPTION.

REMARKS OF GOVERNOR UPHAM, SENATOR VILAS AND OTHERS.

The reception to the officers and members of the School in the Fuller Opera House, Monday evening, drew out a big gathering. Its sincerity, its warmth and the manner in which all, irrespective of creed, heartily participated, was not only a happy surprise to those connected with the School, but was even a surprise to those tendering the welcome.

Seated on the stage in addition to Senator Vilas the presiding officer, were: Gov. W. H. Upham, Chief Justice B. Cassoday of the Supreme Court, and Associate Justices Newman and Winslow; the Right Rev. Bishop Messmer, of Green Bay; the Rev. E. G. Updike, of the Madison Congregational Church; the Hon. W. J. Onahan, of Chicago; Judge A. Donovan, ex-Mayor Rogers, City Attorney John A. Alyward, of Madison; Dean E. A. Birge and Prof J. W. Stearns, of the State University; Rev. P. B. Knox, M. J. Cantwell, C. D. Brandenburg, A. P. Wilder.

SENATOR VILAS' REMARKS.

After the opening musical number, Senator Vilas stepped to the front and said that the citizens of Madison and of the State of Wisconsin welcomed the visitors. He said that the presence of the distinguished persons about him evidenced this and also showed that the people of this State were fully awake to the greatness of this movement. He spoke of the Catholic monks who lived in the cloisters of the old countries in the dark ages, and said that the people of the great and later enlightened ages owed much of their culture to them and to the religion which was theirs.

"No longer," he said, "in gloomy and dark apartments, but now in temples beautiful and magnificent, this Church continues to give her knowledge to the world. The beauties of Madison are free to the enjoyment of all who care to come and look upon this favored spot of God. The location of the School should not be in some low and barren plain, but like the university of Wisconsin, which looks like a queen from its eminence, its location should be in a beautiful place fit to be the home of

such a School. Science no longer shrinks in hidden paths of experiment, but is now the child of open sunlight. Over and over again has this generation seen great inventions spring from minds that would once have sunk into a dark abyss on account of a lack of educational advantages. These things could only be about to pass in a liberty loving country such as this where every man is privileged to worship as conscience dictates; this privilege is not only accorded freely but with pleasure. If there be a trace of proscription left cast it away. Let us stand in this country resolute to defend that fundamental principle of our constitution which forbids no mingling of church and state, but allows every man to worship as he will as freely and unhampered as the air we breathe." The Senator finished by extending a warm and hearty welcome to the school and its officers and pupils. Senator Vilas spoke for half an hour.

GOV. UPHAM AND OTHERS.

Gov. Upham, who welcomed the visitors on behalf of the State, was greeted with tremendous applause. He said it was both his duty and pleasure to welcome the Summer School students of the State. "Westward," said the Governor, "the star of empire takes its way. Whatever you have in the East that is good, we want in the West, and whatever we want in the West we generally get." Gov. Upham said that no community ever raised a class of good citizens without furnishing them with a good education. This school is a product of the time of rapid thought. He closed his remarks by extending the freedom of the State to the visitors. "Our lakes and rivers, our hills and dales, our beautiful scenery and our great State is for you, and I bid you welcome, thrice welcome."

City Attorney John Alyward extended a welcome in behalf of the city of Madison. "The people of Madison," he said, "have opened their hearts and homes to you. Madison, sitting on her seven hills, comes down from her throne tonight to welcome you to a city of culture and quiet repose. We trust you will partake largely of the expanse of beauty and take it home with you in tender memories."

ON BEHALF OF THE UNIVERSITY.

On behalf of the State University and of the Summer School at that institution, Prof. J. W. Stearns welcomed the School. He said that at the opening of such an institution as the Columbian Catholic Summer School it seemed fit that some representative of the University should speak its welcome for its new sister. He spoke of the numerous institutions of learning that are now disseminating intelligence. "We hail you, then, as fellow workers in the great work of human culture," he said, "and it is with great pleasure that I extend to you the welcome of the University to this atmosphere of culture, and I wish you the fullest measure of success."

BISHOP MESSMER.

The Right Rev. Bishop Messmer replied to the words of welcome in behalf of the School, and in his remarks he told what the Summer School was not going to do.

1. "We are not going into politics. In that respect the worthy gentlemen beside me may feel as safe as if the Catholic Summer School had never come here.

2. "Our Summer School will issue no declaration of war against science and modern theories of progress. Our Church is in favor of all this. Our presence here is a proof that she has gauged her part in the intellectual movement of the day.

3. "We shall offer no course of religious or denominational polemics. We desire peace, not war. Our object is not to stir up ill-feeling, but rather to follow the admonition of our Holy Father and labor for the return of the angel unity and angel love of Christendom. Though the lectures are primarily meant for Catholics, yet a brotherly welcome is accorded to those of other faiths who may desire to come, and we offer them an opportunity of learning from proper sources what the Catholic Church has been and is in its mission and work. We desire to be known and to be as brethren with brethren. We know there are hundreds and even thousands around us who are willing to give us a frank hearing and a fair judgment. I need only refer to the presence on this platform of the rector of the Congregational Church here in Madison. We in the words

of our Holy Father, Leo XIII., desire the coming of the day when we shall all unite in 'one gospel, one faith, one hope.' It is one object of the Summer School to open the way and to hasten the steps of such a happy result. We certainly shall feel at home in this great center of culture," said the Bishop, "for we come to do great intellectual work."

REV. E. P. UPDIKE.

After an instrumental solo by Mrs. Maud Orr Nelson, the Rev. E. G. Updike, of the Madison Congregational Church, was introduced. He said he regarded it a privilege, as a Protestant, to be able to welcome those of a different faith; that truth could never be advanced by bigotry. He was glad that the spirit of intolerance was fast disappearing. He said that when the Catholic and Protestant people join hands upon a common platform, the great crying evils of the day would be driven to cover, and he believed that day would come. "The religious lines that separate men today are for the most part imaginary. We differ not in the great essentials, but in the circumstantialia. Truth is able to take care of itself ultimately and it has a tendency to prevail. There is a common ground upon which we can stand and a place where we can join hands and meet with unbroken lines the evil of the times." He finished by wishing the School complete success and that it may permanently be located in Madison.

HON. W. J. ONAHAN.

The Hon. W. J. Onahan, of Chicago, was the last speaker. Mr. Onahan believed that if the session were terminated that night it would have ranked as a success by reason of the fact that it was productive of so much harmony. He said that the splendid environments of the city of Madison, and the hearty welcome accorded the School augur well for and will receive its full weight when final location of the School is under consideration. He said he had made the most extravagant promises himself and had understood that Bishop Messmer had made even greater ones. "He promised a young man for every young lady who might attend the School, and I doubt not but what that is the reason of the large attendance of the clergy," said

Mr. Onahan with a twinkle in his eye "And furthermore," he continued, "I warn the governor that Chicago has a tendency for annexation, and it may not be long before we have a suburb made of Madison. Our population the other day was a million and a half, and today I dare not say what it is. Then, too, I think when we selected Madison as the location of the School this year, we were 'Mesmerized' and received some hard 'Knox,' but after all, your inimitable libraries were a potent reason for Madison's selection. Catholics were mainly instrumental in the founding of the many universities mentioned here tonight." His remarks provoked much mirth. Before closing he again expressed his acknowledgments for the royal welcome tendered.

THE LECTURES.

REV. P. J. DANEHY, D. D.

Monday, July 15.—The first lecture of the School was given by Rev. P. J. Danehy, Monday morning. The title of it was the "Origin and Development of the Canon." He defined the bible and discussed the titles and order of the books of the old testament. He spoke of the Pentateuch as the work of Moses, and discoursed learnedly on the Hebrew, Greek, Latin and English texts. It would contain defects and be capable of misunderstanding; but the Bible as handed down by the Church is the inspired work of God, and no God would darken understanding. Not only reverence but long study are requisite to an understanding. The original Bible had neither division into chapters nor verses, not even punctuation.

REV. J. A. ZAHM, C. S. C.

Rev. J. A. Zahm, professor of physical sciences in the Notre Dame University, Ind., lectured on "Some Modern Scientific Errors." Abstracts of Dr. Zahm's lectures will be found on page 488.

REV. EUGENE MAGEVNEY.

At five o'clock Rev. Eugene Magevney, professor of rhetoric in Detroit College, Detroit, Mich., gave the first of his three lectures on the historical development of Catholic popular education before the seventeenth century. The lecturer dealt chief-

ly with education down to about 400 A. D. He traced the development and spread of intellectual culture throughout the east; how Christian teaching was first done secretly, and then more openly about 200 A. D., during the times of the academies at Alexandria; later under Constantine. It was a scholarly lecture.

REV. P. J. DANEHY, D. D.

Tuesday, July 16.—Attendance at the second day's lectures of the School was noticeably increased over that of Monday. The attendance of men was noticeably larger. The first lecture Tuesday morning was by the Rev. P. J. Danehy, of St. Paul, whose subject was "The Inspired Record of Revelation."

Dr. Danehy said that it was believed by many that the first biblicals were written on unprepared skins. Evidently whether this was the material used or not, the records were undoubtedly written on material of a perishable nature, else some of them would be preserved to-day. He said the Church now accepts as inspired some of the books which the philosophers and saints in early times rejected, while she rejects that which others well known in the early history of the Church accepted.

REV. J. A. ZAHM.

The Rev. J. A. Zahm, of Notre Dame, delivered the second of his series of lectures on science and dogma Tuesday morning, taking for his topic "Agnosticism."

REV. EUGENE MAGEVNEY.

In his afternoon lecture Father Magevney took as his subject, "The Monastic Institutions," and covered that period of history from 476 A. D., to the beginning of the twelfth century. He divided his lecture into three parts. In the first part he treated the lives of the monks at their homes in the monasteries. In the second part was a study of the monks' efforts abroad and their work in the various countries of Europe to which they carried the light of the gospel. In the third part was considered the forces at work which were bringing about a decided and universal change in the system of education.

PROF. EWING'S EVENING LECTURE.

The first of the series of evening lectures was delivered Tuesday by Prof. J. G. Ew-

ing, of Notre Dame University. He spoke upon "The Magna Charta and the Church," and took up the consideration of the action of the Roman Pontiff during the dispute between John and the Barons, which ended in the granting of the great charter.

Prof. Ewing said: "Innocent declared the action of the Barons in worrying on John morally unjustifiable and proceeded to declare that John was not bound by the charter thus wrung from him by unlawful force, and declared the same to be null and void. Let it be noted that Innocent did not judge the rightfulness or wrongfulness of the demands of the barons. He did not condemn and annul the charter for what it contained, but for the means used to obtain it. But to the startled minds of many rise up the bugbear of priestcraft and spiritual tyranny, and they ask by what right Innocent judged the barons and attempted to coerce them by spiritual weapons of excommunication and interdict. Honor to the memory of Innocent in his courageous defense of the right and authority of his day. What does England owe him? What do we in this land owe him? Praise to his memory and loyal acceptance of his defense of that great and basic principle, the life blood of every state, that revolt against the state, acting within its authority, is not only treason in the eyes of men, but is moral guilt and damnation in the eyes of God."

BISHOP SHANLEY'S REMARKS.

At the conclusion of Prof. Ewing's lecture Bishop Messmer introduced Rt. Rev. John Shanley, of Fargo, N. D., who made some pleasant remarks. He regretted that he was unable to do much for the School this year, but promised that next year he would bring a bevy of the prettiest and brightest school teachers in the land from North Dakota, and besides, he said, he would do what Mr. Onahan had promised to do and did not do, and that was to bring a good looking young man for every young lady. He spoke seriously of the School, and hoped it would be permanently located at Madison.

Wednesday, July 17.—On Wednesday Father Danehy lectured on "The Genuine Text and Its Guaranty," and Father Zahm

on "Cotemporary Evolution." The subject of Father Magevney's evening lecture was "Mediæval Schools and Scholars."

Thursday, July 18.—Thursday was largely devoted to rest and recreation. In the morning at 10 o'clock Miss Nellie Joyce, of Minneapolis, gave an introductory lecture on physical culture to a large audience. She traced the development of physical culture from the time of the Greeks, its decadence as an art, and its final resurrection in the latter part of this century.

REV. P. J. DANEHY.

Friday, July 19.—The first lecture Friday morning was on the History of the Text of the Vulgate, by Rev. P. J. Danehy. The lecturer traced this text from its beginning in old Latin, before the days of Tertullian, on through the revision of Jerome, through the recensions of Alcuin in the schools of Charlemagne down to the time of the Council of Trent, which decided that the ancient vulgate alone must be used.

REV. J. A. ZAHM.

The second lecture of the day was delivered by Rev. J. A. Zahm. It was on the "Origin and Nature of Life."

MGR. D'HARLEZ' PAPER.

In the evening the paper of Mgr. D'Harlez on Christianity and Buddhism was read by Rev. D. O'Hearn, of St. John's Cathedral, of Milwaukee. It was listened to with much attention. Mgr. D'Harlez is regarded as the foremost living authority on the relations between Christianity and Buddhism, and is professor of oriental languages in the University of Louvain. The paper was a learned one, thoroughly discussing the doctrine of Buddha. After reviewing the life of the founder, the doctrine which bears his name was considered. The foundation and *raison d'être* of the system was the doctrine of metempsychosis. The Buddhist morality, the ascetics and their lives were considered and the system criticised and compared with Christianity.

Saturday, July 20.—Saturday's lectures by Fathers Danehy and Zahm were, in a measure, a resume of the week's lectures. Father Danehy's discourse was on "The Bible in the Family, the School and the Pulpit," and was the most interesting of his series.

After Father Danehy had concluded he was given an ovation, and was repeatedly called back to the stage. He said that the position of the Church was that the people must have the Bible, but they must have it under the wise interpretation of the Church. There is no stronger evidence that the Bible has been misused than is shown in the division among the churches to-day.

CLOSING LECTURES OF THE WEEK.

Father Zahm's discourse was on "Design and Purpose in Nature."

Mr. J. W. Willstack read a very scholarly paper on Joan of Arc to a large audience at eight o'clock Saturday evening. It was a comprehensive treatment of that famous personage who figures so prominently in France's history, and excited deep interest.

INCIDENTS OF THE FIRST WEEK.

RECEPTION.

Wednesday, July 17.—Wednesday evening's reception in the Assembly Chamber was highly enjoyed by all present. It was a wholly informal and a pleasant affair. Lueder's orchestra furnished the music and the chamber had been handsomely decorated for the occasion. The receiving party included Justice and Mrs. J. B. Winslow, Gen. and Mrs. Lucius Fairchild, ex-Mayor and Mrs. John Corscot, Capt. and Mrs. John Nader, ex-Congressman and Mrs. B. W. Jones, Judge and Mrs. R. G. Siebecker, Judge and Mrs. A. Donovan, Mr. and Mrs. M. J. Cantwell, Mayor Jabe Alford, Dr. Philip Fox, Rev. P. B. Knox, and others.

LADIES' AUXILIARY FORMED.

The ladies' auxiliary perfected an organization and elected officers as follows: Or-

ganizer of board and chairman, Rev. P. J. Agnew, Chicago; acting chairman, Mrs. Michael Brennan, Detroit, Mich; secretary, Miss Marie R. Garesche, St. Louis; directors, Mrs. Marie Hay, Dubuque; Miss Julia Walsh, Cincinnati; Miss Lorette Peterson, Fargo, N. D.; Miss Nellie Joyce, Minneapolis; Miss Lillian Carpenter, Milwaukee; Miss Mary McGovern, Madison. The work of this auxiliary is to be supplementary to the School. It is expected that Reading Circles will be formed in all of the large cities and many of the smaller ones in the territory within the jurisdiction of the School.

EXCURSION ON LAKE MONONA.

A very pleasant excursion on Lake Monona was enjoyed Thursday afternoon by several hundred patrons of the School and many of the lecturers, accompanied by enough Madisonians to fill three steamers. They left Angleworm station about 3 o'clock and circling around moved along the shores of Lakeside, thence to Winnquah where everyone disembarked and a stop of some minutes was made. Another stop was made at Tonyawatha. The party got back about 6 o'clock, after having had an exceedingly delightful time on the water.

In the evening the concert at the Fuller Opera House attracted an audience that filled every available seat. Every performance received such vigorous applause that encores were as numerous as the listed numbers. Those who participated were Mrs. E. Laughlin and Miss Minnie Gill, Messrs. John E. Duffy, J. C. McCourt, John F. Donovan, Dr. John D. Purcell, and pupils of St. Regina Convent.

SECOND WEEK.

SERVICES SUNDAY AT ST. RAPHAEL'S AND ST. PATRICK'S CHURCHES.

St. Raphael's was crowded Sunday morning, July 21, at the celebration of pontifical high mass by Bishop Schwebach of La Crosse, assisted by the Rev. F. V. Nugent, of New Orleans, as deacon; Father Illig, of St. Paul, as sub-deacon, and Vicar-General Geyer, of La Crosse, as assistant priest. The Rev. M. J. Dempsey, of Detroit, was

master of ceremonies, and Father Rapp of La Crosse, was his assistant. Bishop Shanley was present. The sermon was delivered by Bishop Watterson of Columbus, Ohio, and the subject was "Poetry and Religion." He said that the teachings of the Scriptures were in themselves poetry. The lives of the early Christians and saints were poems—poems far more beautiful than any ever written by human hand. The life of

Christ was all one beautiful poem, from the time the star of Bethlehem proclaimed His coming until He ascended glorious and triumphant into heaven. He said that truth and poetry were inseparable and should go hand in hand.

SERVICES AT ST. PATRICK'S.

At St. Patrick's Church an equally large crowd gathered. Mass was celebrated by Father Ryan of Cedarburg, and the sermon was delivered by Bishop Messmer. His subject was "The Search After Wisdom," and the sermon was devoted to showing futility of all human knowledge as compared with the higher knowledge—the knowledge of eternal truth. "That one may understand aright the mysteries of eternal life, he must accept revealed truths without injury or doubt. He must lend himself to the service of God; he must be consecrated by the love of God. Mind and heart, intellect and sentiment must work together, and then man will know God and Jesus Christ, whom he hath sent."

LECTURES.

Monday, July 22.—Monday, the opening of the second week of the School brought two new regular lecturers on the field, Father Conway, of St. Louis, who lectured on ethics, and Dr. Egan on literature. The attendance at the lectures was much larger than at those of last week, and the Fuller Opera House on the opening morning was comfortably filled. Both Father Conway's and Dr. Egan's lectures were of great interest, dealing as they did with subjects which are not so remote from the interest of the auditors as scientific courses.

REV. J. J. CONWAY, S. J.

Father Conway's first lecture was delivered at 9:30 o'clock Monday morning, and his subject was "The Subject Matter of Ethics." In it he briefly outlined the scope of ethics and its relations to other kindred branches and his clear and lucid explanations were greatly appreciated by his hearers.

MAURICE FRANCIS EGAN, LL. D.

Dr. Egan began his popular series on Monday morning, at 10:30, with his lecture on "The Catholic Church and Literature." It was a pleasant interlude between the

heavier matter of the other lectures, and following Father Conway, whose manner is most polished and charming Dr. Egan was not at a disadvantage. He took high ground. He claimed for religion Homer Aeschylus, Sophocles and Euripides. He insisted that Job was the greatest of all epic poets. Dante, Chaucer, Shakespeare, even Spencer at his best, owed their ethics to the Catholic Church. The lecturer denounced the Puritanism and Philistinism of those Catholics who object to Shakespeare because of certain coarse passages in his plays. "The test of a poem," he said, "as of religion, is its reverence for the purity of women. Shakespeare had this; he was the only man that ever understood women."

REV. CHARLES DE SMEDT.

In the afternoon the paper by Rev. Charles De Smedt, head of the Bollandist in Paris, on "The Essentials of Criticism," was read to the assembled audience. This was one of the papers which was secured by Father Zahm, when in Europe. It was written in French and had been translated at Notre Dame University. It proved a weighty and profound study of the scope of criticism and the requirements of the critic.

PROF. A. F. ZAHM.

The lecture Monday night was delivered by A. F. Zahm, associate professor of physics at the Catholic University, Washington, who took for his subject "Aerial Navigation." Prof. Zahm, was the organizer of the Congress of Aeronautics at the World's Fair, and is recognized as an authority upon questions of aerial transit. He gave an able discussion on the rise and progress of aeronautics.

THE ETHICAL NORM—INFLUENCES IN LITERATURE—THE INQUISITION.

Tuesday, July 23—Father Conway's lecture on Tuesday was devoted to a consideration of the "Ethical Norm," and was a very learned discourse. Father Conway discussed the false doctrines of the Positivists and the other schools, of Spencer, Bentham, Mill and others. He said: "But to be clear in their teaching Christian moralists distinguish two criteria of morality: the subjective and the objective. The sub-

jective is conscience which is final for the individual or individual acts, but like the individual, multiple and subject to changes and error. The objective criterion is twofold: generic and specific. The generic tells us why in general an act is good or bad. From the doctrine of the end of man it is evident that the generic criterion is somehow God Himself. The ultimate objective generic norm and criterion of morality is the Divine goodness or the Divine nature conceived by us as absolute sanctity or absolute principle of every order of created action."

DR. EGAN.

Dr. Egan's lecture on "Influences in Literature" was listened to by an audience that completely filled the lower floor of the Opera House. His lecture was of such a high order as to call from Bishop Watterson a fervent and enthusiastic eulogium after its close. Dr. Egan made this phrase the keynote of his lecture: "The great thought belongs to him who expresses it best." He traced the influence of Homer on Virgil and Virgil on Dante. Chaucer and Spencer, he said, were influenced by Petrarch and Aristotle. Shakespeare, according to the lecturer, was the lineal descendant of the great Greeks, for he, like them, disregarded the primary rule of Aristotle and made his plays lyrical character poems.

In one of Dr. Egan's parenthetical bursts of confidence, he informed the audience that it was his impression that Portia had married the wrong man; she should have married Antonio. "But we find that, in real life, our friends always marry the wrong women; and, if you do not admire a man's wife, you are sure to lose his friendship."

Dr. Egan ended by showing that each author expresses his time; the influence of Shakespeare is found in the modern novel, but not in the acting theatre. Mr. Egan said that only three great plays of Shakespearean influence had been written since Dryden, and these are Shelly's "Cenci," De Vere's "Mary Tudor" and De Vere's "Alexander the Great."

At 4:30 in the afternoon Father De Smedt's second paper, entitled "The Qualities of a Critic," was read.

REV. J. F. NUGENT.

Father Nugent's evening lecture on the "Inquisition" was well received. The keynote of Father Nugent's treatment of the subject was that the "Inquisition in its use as an institution for the suppression of heresy expressed the mind of Rome. In its abuse it represented the temper of the Spanish people and the policy of the Spanish sovereigns."

Wednesday, July 24.—Wednesday's program consisted of a lecture by Father Conway on "The Natural Law," and by Dr. Egan on "The Evolution of the Novel." A feature of Wednesday's program was the specimen given by the members of the Cardinal Gibbons Reading Circle, of Milwaukee, in the Fuller Opera House, between four and six o'clock. A large number of the members were present and the program consisted of a paper by M. J. Hogan, musical numbers by Dr. Schoen and Miss Kelley, and an exhibition of the work of the history class under the charge of Miss Hill. The big feature of the day was the reception in honor of Archbishop Feehan in the evening.

DR. EGAN AND FATHER CONWAY CLOSE—JUDGE KELLY AND DR. HART.

Friday and Saturday, July 26 and 27.—After a day's rest, Father Conway resumed his lectures on "Ethics" Friday morning. His subject was "The Tribunal of Conscience." The moral standard, he said, determines the ethical character of human actions. The natural law enjoins all morally good acts, forbids all morally evil deeds. Neither, however, adjudicates upon personal conduct, or individual actions. This is the province of conscience. Conscience is not a special faculty; but an act of practical reason by which the criterion and law of morality are applied to and made to inform individual action. Still the dominion of conscience does not destroy man's physical liberty. Hence our moral actions are imputable. Furthermore, the unsupported dictate of conscience will not render man unfailingly moral in his actions. Its dictate is not always followed. Moral disposition or habits are necessary.

Yet virtues without religion are only "splendid vices," and moreover, that, in

the present order of providence, the moral actions of man be acceptable to God and salutary to himself, this religion must be the religion of Christ, and these virtues Christian virtues.

Saturday morning Father Conway concluded his series with a lecture on "Right." All the lecturer's discourses drew the closest attention, and though the subjects treated were abstract, they proved exceedingly interesting.

PROF. EGAN'S CLOSING LECTURES.

Prof. Egan was greeted by a large audience Friday morning, to hear his lecture on "Romanticism and Realism in English Literature." A classic is a work, he said, which not only has come first, but has become an exemplar for all great works which have come after. The three qualities which constitute romanticism are subjectivity, picturesqueness and re-action, says Prof. Phelps, of Yale, the best authority on the subject. Chaucer was untrammelled, free, romantic. Spencer, the very soul of romanticism, was full of mystery and dreams. Shakespeare is a classic, but of all poets least classical. Ben Johnson was the slave of classicism. Poetry has no more to do with common sense than love has, and the classical poets were imbued with common sense. Dryden was the leader of the Romantic school. In his heart and soul all the strings that go to make up a harmony untied themselves. The hot-bed of the classical movement was in France in the 14th century. Men of genius trammelled themselves with rules. Everything was formal, but it could not prevent the bursts of genius. The English of the time of Queen Anne imitated only the form; they did not catch the soul. The beginning of the conscious romantic movement is placed at the coming of Sir Walter Scott. Chaucer, Spencer, Shakespeare were unconscious romanticists. We would see the realist driven out of the country without any great pangs. The effect of the Romantic movement in England was the production of the Tractarian and pre-Raphaelite movements, the latter owing its existence to Scott, Coleridge and Ruskin. A realist may be a photographer, a mere artisan; but when the photographer idealizes his subject he be-

comes an artist. It is the habit to overrate Balzac, as we do Tolstoi and Ibsen. Zola and his school are not scientific novelists. They believe in the subordination of will to heredity. "I cannot say what will be the form of literary expression in the twentieth century, but its essence will be religious."

Prof. Egan's last lecture was delivered Saturday. His subject was "Hamlet" (The First Act). He said doubt was the keynote of the play. Hamlet the doubter ends by being Hamlet the murderer. The play is laid in the time when the ghost and the fairy really lived. Horatio, though, does not believe in the ghost until he sees it. Then he believes that the spirit is from purgatory. Hamlet's friends tell him of the apparition. On the second night he watches with them, and the ghost appears again and calls upon his son to revenge his foul and most unnatural murder. From my reading of Hamlet I conclude that there was nothing inconsistent with Catholic doctrine in the message of the ghost. But Hamlet was a doubter, and he hesitated, and ruin came upon the whole kingdom of Denmark, and Fortinbras steps in as the conqueror and the ruler. If, then, the ghost was from purgatory, he brought a message of justice. If Hamlet had not doubted, if he had lived up to his ideals, he would have come into his own. In Hamlet, Shakespeare has given us the history of a human soul, and this is why the play will live forever.

JUDGE WILLIAM L. KELLY.

A good sized audience greeted Judge Kelly on Friday evening to hear his lectures on "Missionary Explorers of the Northwest." Judge Kelly is a prominent citizen of St. Paul, and is a judge of the circuit court. It was an able review of the heroic work of the missionaries in the great republic of the west.

DR. T. P. HART.

Dr. Hart, of Cincinnati, lectured Saturday evening on "Christian Science and Faith Cure." Dr. Hart is a graduate of St. Francis Xavier's and the Ohio Medical College, and is a practicing physician in Cincinnati. He is a fluent platform speaker,

and his lecture was mainly devoted to an analysis of Mrs. Eddy's book "Science and Health," which is the best exposition of Christian Science doctrines.

MEETING OF DIRECTORS.

MADISON AGAIN CHOSEN—DIRECTORS ELECTED
—\$2,305 85 IN THE TREASURY.

The annual meeting of the Columbian Summer School association was held in the Fuller Opera House, Tuesday afternoon, Bishop Messmer presiding. Mr Charles A. Mair, the treasurer, made his report, showing balance in the treasury of \$2,305 85.

The following resolution introduced by Bishop Messmer was unanimously adopted:

WHEREAS, The citizens of Madison have in such an admirable and generous manner received and entertained the Columbian Catholic Summer School in their city; and

WHEREAS, This city offers advantages to the School not easily to be found elsewhere; therefore be it

Resolved, That the second session of the Columbian Catholic Summer School be held next year in the city of Madison.

READING CIRCLES ORGANIZE.

STATE OFFICERS CHOSEN.

The Western Reading Circles, under the general chairmanship of Rev. P. J. Agnew,

of Chicago, organized themselves by states at Madison on last Saturday. The several states selected the following officers:

MICHIGAN.

President, Miss Stapleton, of Detroit; vice president, Mrs. Cartier, of Ludington; secretary, Mrs. Rooney, of Menominee.

WISCONSIN.

President, John T. Kelly, of Milwaukee; vice president, Miss Mary McGovern, of Madison; secretary, Miss Kelleher, of Green Bay.

MINNESOTA.

President, Rev. P. J. Danehy, of St. Paul; vice president, Miss Morrow; secretary, Miss Byrnes.

ILLINOIS.

President, Miss McQueeney, of Chicago; vice president, Miss Slattery, of Galena; secretary, Miss Bains, of Chicago.

MISSOURI, NEBRASKA AND KANSAS.

President, R. Graham Frost, of St. Louis; vice president, Mrs. J. T. Ryan, of St. Joseph; secretary, Mary R. Garesche, of St. Louis.

IOWA.

President, Mrs. George D. Rand, of Keokuk; vice president, Miss Dineen, of Sioux City; secretary, Mrs. Sartori, of Le Mars.

THIRD WEEK.

Sunday, July 28.—The third week of the Summer School opened with pontifical mass on Sunday. It had been arranged that this mass should be celebrated at each of the local Madison churches in turn, and last Sunday was allotted to the Holy Redeemer church. The arrangements fell through, however, owing, it is said, to the desire of Father Zitterl to have the sermon delivered in German. Bishop Messmer would not consent to this, and as a consequence the pontifical mass was sung at St. Patrick's church. Bishop Shanley was the celebrant, and the sermon was preached by Bishop Rademacher, of Fort Wayne, Ind. Rev. J. J. Conway, of St. Louis, was deacon, and Father Illig, of St. Paul, was subdeacon. Numerous other high dignitaries of the Church also assisted. At St. Raphael's church Father Nugent, of New Orleans,

celebrated high mass. Rev. P. J. Danehy, of St. Paul, preached an eloquent sermon.

LECTURES.

RT. REV. S. G. MESSMER.

The work of the closing week began with the lectures of the President, or Principal, Bishop Messmer, on The Church and the State. The Bishop had divided his subject into five heads—Man's Twofold Destiny, The State and its Powers, The Church and Her Mission, Separation and War, Union and Peace—but like most of the other learned expounders of the Summer School, he found the subjects too vast to be kept within the time limits marked out. After vainly endeavoring to make up on Wednesday the ground he had lost in his earlier discourses, the task master gave up the attempt and abandoned the subdivisions of

his course, giving a comprehensive review instead of an exhaustive treatise, clearly stating the definite limits of the powers that be, and the extent of man's allegiance to each.

REV. J. B. LA BOULE.

After the morning recess came Rev. J. B. La Boule, professor of rhetoric at St. Francis Seminary, Milwaukee, who treated the Eastern Schismatic Church in a powerful manner. The lecturer apologized—by way of preface—for having agreed to accept a task of such magnitude; saying that he had found in it work for several volumes, instead of five discourses. The auditors, however, who followed him with growing interest to the end of the course, were not disposed to agree in his plea that he failed to do the subject full justice. By the aid of a small pamphlet which Father La Boule had printed by the press of the *Orphan Boy*, St. Francis Seminary, the listeners were enabled to follow a history of the origin and growth of the various schisms; the continuance of some, the fall of others. The attempted reunion between the Old Catholic and other heretical churches and its failure, brought the interest from early times down to recent dates; and the lecturer pointed out that nothing but a reunion with Rome was ground common to all schisms.

R. GRAHAM FROST.

There are comparatively few women who would have supposed Economics to be an interesting subject; but the lucid, earnest, and one might almost say personal explanation—so thoroughly does he enter into it—of Mr. R. Graham Frost lends a charm to its native dryness which attracts and holds a large feminine contingency at his lectures. The encyclical on labor was Mr. Frost's text; acting upon which he showed up the fallacious reasoning of most of those millennium seeking agitators and writers who offer a panacea for existing evils which must continue to exist, in a greater or lesser degree, as long as human nature remains the self-seeking and prone to evil thing which it has been since fig-leaves came into fashion. It is very evident that Mr. Frost takes a heart interest in his subject and therefore he cannot help but be a fascinating speaker. In dealing with the

problem of child labor the lecturer was moved to tears, and touched, by sympathy, a responsive chord in the hearts of his auditors. Mr. Frost's evident mission is to assist in solving the question of the age, the wage question.

CONDE B. PALLÉN.

The course of evening lectures was inaugurated by Mr. Conde B. Pallén, of St. Louis, who paid his respects to the fifteenth century and particularly to Savonarola. After dwelling upon the corruptness of the age, Mr. Pallén pointed out the mission of Savonarola and the peculiar training by which he had fitted himself for it; and also the circumstances which led to his defiance of the papal decree, his trial and subsequent execution. The paper was warmly received.

ARCHBISHOP IRELAND.

Archbishop Ireland arrived on Wednesday morning, and on Bishop Messmer's introduction made a few remarks to the school. In the evening his Grace addressed an audience which tested the capacity of the gymnasium—one of the newest and handsomest of the group of University buildings. The lecture, "Patriotism in America," was vociferously received and was fittingly set between the singing of America and The Star Spangled Banner by an audience that embraced as many creeds as America embraces nationalities. The venerable prelate begins to show the wear and tear of his long, toilsome and unselfish career; yet as he stood and spoke of the power of the laymen for good and of the debt of patriotism each owes to his country; and later, when surrounded by his fellow clericals he joined them in the national hymns, one could not but feel that his power for good, both spiritual and temporal, was not dependent upon his physical strength, but would augment as long as the memory of his Americanism lasts.

MARQUIS NADAILLAC'S LECTURE.

The Marquis Nadaillac's masterly effort, the "Cliff Dwellers of North America," a paper postponed from the first week's course, was read on Tuesday evening by Father O'Hearn, of Detroit. It threw considerable light on the mode of life of the aborigines, the remains of whose homes it

carefully described; and pointed out that an agricultural people such as these were, must have worked to their own detriment in denuding the land of forest, thus occasioning the desert conditions of today—a lesson which may still be heeded with profit. This lecture took the place of that scheduled as Hypnotism; Dr. Banduy, of St. Louis, who was to have delivered the latter, having been obliged to excuse himself at the last moment.

REV. RAPHAEL FUHR, O. S. F.

A lecture on "Church Music" by Rev. Raphael Fuhr, O. S. F., St. Francis College, Quincy, Ills., was the only one set for Thursday. An advocate and an exponent of the Cecilian and Gregorian chants, Father Fuhr severely scored the operatic style of church music, which he termed an insult to the Divinity. The next session of the Columbian Catholic Summer School will probably see a class in choral music under his direction.

REV. THOMAS E. SHERMAN, S. J.

A magnificent audience, the largest of the session, greeted Rev. Thos. E. Sherman, S. J., who was the last of the evening speakers. The opera house filled up rapidly, and it was found necessary to place chairs on the stage to accommodate the overflow. Father Sherman is a polished and eloquent gentleman, thoroughly at home with his subject, "The Present Position of Catholics," and able to discuss it from a religio-politico-social standpoint. The hearty applause with which many of his points was greeted was called out by his individual merit and his patriotic utterances; but from the side remarks which one overheard in the audience it was evident that the son of his father was a drawing card. One venerable farmer was heard to say that he had driven in to town, twenty miles, and would have done it twice over, too, just to hear "our ol' General's boy."

RECEPTION TO ARCHBISHOP IRELAND.

The reception held in the assembly rooms of the capitol Wednesday evening was generally conceded to be even more enjoyable than that of the first week of the session. Many had come and gone during the delightful three weeks; but those who re-

mained for the full term were strong enough in number to give this latter affair a flavor of old-time familiarity. Introductions were the exception, and friendships were sealed by congenial and happy intercourse. In the receiving line with his Grace, Archbishop Ireland, were Bishops Shanley and Cotter, Mrs. Vilas, Ex-Governor and Mrs. Fairchild, Hon. and Mrs. R. Graham Frost, St. Louis; Attorney-General O'Connor, Madison; Rev. Fathers Sherman and Fuhr, and the members of the local committees, both ladies and gentlemen. Music and flowers lent enjoyment to the occasion, and the handsome room was never graced by a brighter, happier, or more intellectual gathering. His Grace had a warm hand clasp and a word of greeting for all, setting an example of that informality which has been one of the pleasantest features of the School.

WARREN E. MOSHER'S VISIT.

Warren E. Mosher, secretary of the Catholic Summer School of America, was present at the reception tendered Archbishop Ireland. He visited the School to show his appreciation of the great success it had achieved, and to deliver an official greeting of the Plattsburg School of cordial good will.

CLOSE OF THE FIRST SESSION.

The first annual session of the School was closed on Saturday evening with an informal meeting in the Opera house. It was more of the nature of a private gathering of the School "en famille" than a regular reception. On the platform were Bishop Messmer, who presided; H. J. Desmond, vice president of the School, Dr. Edward McLoughlin, secretary; Rev. Father Sherman, R. Graham Frost, the members of the local executive and two women's auxiliary committees, and others. Bishop Messmer reviewed the work of the session under four heads: 1, the lectures; 2, the Reading Circles; 3, the Sunday services; 4, social intercourse. The lectures had been fifty-seven in all, forty of them being lectures in courses. The work of the Reading Circles had been largely one of organization, and the results could be looked for at the next annual meeting of the School. Three subjects of study have been selected for the

ensuing year, Church History, a study of the history of Scripture, and the relation of science to dogma. The bishop declared himself in favor of uniting with the Eastern School in Reading Circle work. The Sunday services had consisted of pontifical high masses and sermons, and they had been favored by the presence of many dignitaries,—Archbishops Feehan, of Chicago, and Ireland, of St. Paul, and Bishops Chatard, of Indianapolis, Cotter, of Winona, McGolrick, of Duluth, Rademacher, of Fort Wayne, Schwebach of La Crosse, Watterson, of Columbus. The social features had been the various receptions and excursions and the great evening with Archbishop Ireland. These had brought together the members of the School and the people of Madison. A distinctive feature of the School had been the presence of a large number of priests who performed an important office in bringing the people from different cities together. The bishop congratulated the School that its social intercourse had been so informal and charitable.

Mr. H. J. Desmond then made a few remarks on the influence of the School and the Catholics of the west. Secretary McLoughlin was warmly applauded for his compliments to the zeal and energy of Bishop Messmer as president of the School. He reported that the total enrollment of the School was about 1,080, exclusive of 120 local members. The receipts from members amounted to about \$2,500, and the total income of the School for the session to about \$4,000. Mr. John W. Leary, who has been most zealous and indefatigable in his attention to the interests of the School and the convenience and comfort of visitors, made a brief but earnest speech in which he took occasion to thank and commend local Catholics for their generous and liberal attitude toward the School. Mr. Michael Kelly moved a rising vote of thanks to Bishop Messmer. The exercises closed with the singing of Home Sweet Home, and the School dispersed.

SUMMARY.

Number of members registered.....	1200
Number of states and countries represented.....	23
From Wisconsin.....	750

City of Milwaukee.....	152
Madison.....	177
Chicago.....	119

A retrospective view of the first session only confirms the estimate previously formed—that it was an unqualified success.

In the matter of the management of the affairs of the School too much praise cannot be given to its officers, especially the efficient "principal of the school," as Bishop Messmer playfully called himself, and Dr. McLoughlin the secretary. Of the local committee the same may be said. The best commendation they can receive, was evinced in the unanimous vote of the directors to hold the next session in Madison. Of Madison itself—it has won the commendation of all as an ideal site for a Summer School.

Of the lectures themselves, whilst some of them were regarded as being "too heavy," taking them all in all, they were models of lucid exposition and scholarly treatment of the different themes. Above all, the social features were worthy of commendation. Not only the public functions, but in private intercourse, the general sociability which prevailed was an added charm to this "fellowship of culture."

MEETING OF BOARD OF DIRECTORS C. C. S. S.

An important meeting of the directors of the Columbian Catholic Summer School was held at the Columbian Club rooms in Chicago, Thursday, Sept. 12.

Detailed reports from the different officers of the School were read, the success of the first meeting of the School discussed, and suggestions and plans for the coming session considered. The directors were highly gratified with the officers reports especially the financial standing.

OFFICERS RE-ELECTED.

The officers who managed the last session will be in charge next year, as Thursday they were all re-elected. The list is as follows:

President, Rt. Rev. S. G. Messmer, Green Bay, Wis; Vice-President, H. J. Desmond, Milwaukee, Wis.; Secretary, Dr. Edward McLoughlin, Fond du Lac, Wis.; Treasurer, Charles A. Mair, Chicago.

Nearly all the thirty directors were present at the meeting. The session lasted all

day and the subject of the Summer School for next year was thoroughly discussed. It was decided that a greater variety of lectures should be delivered, and that the most interesting and popular topics should be selected by the committee on studies. This committee, which not only prepares the course of lectures, but also engages the lecturers, is considered the most important committee of the board. For next year it will be composed of the following members, appointed Thursday: Rev. J. A. Zahm, Notre Dame, Chairman; Rev. P. Danehy, St. Paul; Rev. P. J. Agnew, Chicago; Rev. Eugene Magevney, Detroit; Dr. Thomas Hart, Cincinnati.

FINANCIAL STANDING.

The committee on finance was appointed as follows: W. J. Onahan, Charles A. Mair and William A. Amberg, all of Chicago. A committee was also appointed to revise the constitution and draw up new by-laws. The members are: Rev. J. J. Keogh, of Milwaukee, Wis.; Dr. Hart, of Cincinnati, O.; Rev. J. A. Zahm, Rev. W. J. Dalton and the Right Rev. S. G. Messmer.

A report of the treasurer was presented which was received with applause. The showing was encouraging to the directors, being as follows:

Money received from the members.....	\$1,650
Receipts of the Madison session.....	2,371
Total.....	\$4,021
Total expenditures.....	3,217

Balance in treasury\$ 804

The board of directors was divided into three groups of ten members each, and it was decided by lot which directors should serve for one, two or three years, respectively. The board was divided as follows:

BOARD OF DIRECTORS.

To serve for one year—Rev. P. J. Carroll, Dubuque; Most Rev. J. J. Kain, St. Louis;

Rt. Rev. Henry Cosgrove, Dubuque; Rev. W. J. Dalton, Kansas City; Rev. P. Danehy, St. Paul; Dr. Hart, Cincinnati; J. L. O'Connor, Madison; Richard Ennis, St. Louis; Rev. P. B. Knox, Madison; Rt. Rev. J. A. Watterson, Columbus.

To serve for two years—R. Graham Frost, St. Louis; Anthony Keller, St. Paul; Most Rev. P. A. Feehan, Chicago; Judge J. J. Wade, Iowa City; W. J. Onahan, Chicago; W. A. Amberg, Chicago; J. D. O'Brien, St. Paul; Rev. P. J. McGrath, Charles City, Iowa; Bishop Messmer, Green Bay; Rev. Morgan Dempsey, Detroit.

To serve for three years—Charles A. Mair, Chicago; Conde B. Pallen, St. Louis; William R. Breen, Fort Wayne; Rev. J. A. Zahm, Notre Dame; Rev. J. J. Keogh, Milwaukee; H. J. Desmond, Milwaukee; Rev. J. F. X. Hoeffer, Chicago; Rt. Rev. J. A. McGolrick, Duluth; H. C. McNair, St. Paul.

The session next year will be held at Madison, and will begin in the middle of July and last about three weeks.

LECTURES TO BE ISSUED JAN. 1.

There has been a great demand for the lectures that were delivered at the School this year, and they are now being prepared in book form and will be issued about January 1. It was reported that the interest in the Summer School plan was fully as great among non-Catholics as among those within the Church, and all will be invited to attend the next session, wholly irrespective of creed.

The foregoing reports were compiled from the fullest and most authentic statistics at hand. For report of the Plattsburg School the following papers were largely drawn upon: "The Plattsburg Press," "The Pilot," "The Catholic Standard." For report of the Madison School, "The Catholic Citizen," "Church Progress," "Northwestern Chronicle."

READING CIRCLE UNION.

CATHOLIC SUMMER SCHOOL OF AMERICA.

DIRECTING BOARD:

REV. MORGAN M. SHEEDY, CHAIRMAN, Altoona, Pa.; REV. JAMES F. LOUGHLIN, D. D., Philadelphia, Pa.; REV. JOS. H. McMAHON, New York; JAMES CLARKE, New York.
WARREN E. MOSHER, Youngstown, O.

OBJECT.

The object of this institution is to encourage the diffusion of sound literature; to give those who desire to pursue their studies, after leaving school, an available opportunity to follow prescribed courses of the most approved reading; to enable others, who have made considerable progress in education, to review their past studies, and, particularly, to encourage individual *home* reading and study on systematic and Catholic lines. It is designed to meet the requirements of those who are desirous of self-improvement and to enable them to become familiar with the Catholic aspects of the various important questions of the day. In short, it aims to unite earnest people who are anxious to devote their spare moments to the pursuit of knowledge and the cultivation of the intellect.

METHODS.

The plan consists of carefully prepared reading courses and wisely selected books. In these courses various books bearing on the subjects will be indicated and a criticism of the same given, together with practical questions that will make the reading of the books more profitable. The course for each year will be complete in itself. Members may pursue one or more of the studies recommended for any year.

The lessons in these studies are marked in advance for each week, and the amount of reading in each study clearly defined. About forty minutes each day will accomplish the reading. The members procure the books recommended and read the lessons at home. Those who may have other approved books on the studies than those recommended, may use them. If there should be several persons in a place reading the course, they may meet together for mutual help and encouragement and thus form a Local Reading Circle.

TERM.

A full course requires four years' study, but members may join for one year or longer. The term each year begins October 1st, and ends July 1st. Special or post-graduate courses will be prepared for those who complete the regular course.

MEMBERSHIP.

Any person of good character, Catholic or non-Catholic, who is desirous of truth and self-culture, may become a member of this Reading Circle Union.

Fees—The annual fees for Circles are as follows:

Ten members or less.....	\$1.00
Ten to twenty-four members	2.00
Twenty-five to forty-nine members	3.00
Fifty members and upwards.....	5 00
Individual Fees.....	25

This fee is required to meet the necessary expenses incidental to the work, viz: printing, postage, etc., and shall be remitted to the general secretary with the application. Applications may be sent in at any time.

CARD—A membership card will be issued yearly to each member on the payment of annual fee.

CLASSES.

All members joining the Reading Circle Union in any year become members of the class for that year. Each class may effect its own organization, select officers, adopt a class name and a motto. These classes shall be organized each year during the session of the Summer School, on a day set apart for that purpose, which shall be known as R. C. U. Day.

An honorary diploma will be issued on the recommendation of the president of each Circle that the member has followed any subject of the four years' course. The diplomas will

be issued to graduate students during the session of the Summer School, on Reading Circle day; those who may not be present will receive their diplomas by mail. Members not connected with any Local Circle will receive their diploma on their statement that they have faithfully followed the course. No examinations are required.

Circles or individuals that may have adopted other studies for the ensuing year, than are announced in this course, might, nevertheless, add at least one of the studies named herein and thus become members of the large body of readers in the Reading Circle Union.

Course of Studies for 1895-'96.

OCTOBER TO JUNE INCLUSIVE.

1. History of the Church in the Middle Ages.
2. Roman and Mediæval Art.
3. Social and Economic Questions.
4. Studies in Literature.
5. Physical Geography.
6. Geology.
7. Mediæval Civilization.

Required Books.

1. History of the Church in the Middle Ages.
—Text-book will be specially prepared and announced in November number of the **READING CIRCLE REVIEW**.
2. Roman and Mediæval Art—Goodyear \$1.00
3. Political Economy—Jevons..... 35
4. Socialism Exposed and Refuted—
Cathrein, S. J..... 75
5. Foundation Studies in Literature—
Mooney..... 1 25
6. Physical Geography—Geikie..... 35
7. Geology—Geikie..... 35
8. The Catholic Reading Circle Review
—A Monthly Magazine..... 2.00
In clubs of five or more..... 1 80

All books may be ordered of the Secretary, Warren E. Mosher, Youngstown, O., and will be sent post paid upon receipt of price.

Recommended Order of Study.

October, November and December.—Roman and Mediæval Art; Political Economy; Socialism Exposed and Refuted.

January and February.—History of the Church in the Middle Ages; Foundation Studies in Literature.

March.—History of the Church; Foundation Studies in Literature; Physical Geography.

April.—History of the Church; Physical Geography.

May and June.—History of the Church; Geology.

Outline of Required Reading.

WEEK ENDING OCTOBER 14.

1. Roman and Mediæval Art.—Part I. Chapters I and II.
2. Political Economy.—Chapter I. Introduction.
3. Socialism.—Pages 9-21.

WEEK ENDING OCTOBER 21.

1. Roman and Mediæval Art.—Part I. Chapters III, IV and V.
2. Political Economy.—Chapter II. Utility
3. Socialism.—Pages 21-34.

WEEK ENDING OCTOBER 28.

1. Roman and Mediæval Art.—Part I. Chapters VI and VII.
2. Political Economy.—Chapter III. Production of Wealth.
3. Socialism.—Pages 35-44.

WEEK ENDING NOVEMBER 4.

1. Roman and Mediæval Art.—Part I. Chapters VIII and IX.
2. Political Economy. Chapter IV. Division of Labor.
3. Socialism.—Pages 44-53.

Supplementary and Post-Graduate Courses.

I.

1. Sacred Scriptures: Heuser. Lectures delivered at the fifth session of Catholic Summer School of America. Published by Cathedral Library Association, 123 E. 50th St., N. Y. Paper 75c, cloth \$1 00.
2. Science and Dogma: Bible, Science and Faith—Zahn..... 1 25
3. Geology: Geology and Revelation—Molloy. Compend. of Geology—LeConte 1.20

II.

1. The Divine Comedy—Dante..... ..
2. In Memoriam—Tennyson..... ..
3. Imitation of Christ—à Kempis..... ..
4. Present Position of Catholics in England, Loss and Gain, Dream of Gerontius, Idea of a University—Newman..... ..

REQUIRED BOOK.

- Phases of Thought and Criticism by Brother Azarias..... 1.50

III.

Ruskin's Mornings in Florence.....
Ruskin's Elements of Drawing.....
Ruskin's Seven Lamps of Architecture
Ruskin's Modern Painters
Ruskin's Stones of Venice
Ruskin's Architecture and Painting.....
Ruskin's Frondes Agrestes.....
Mrs. Jameson's Sacred and Legendary Art
Mrs. Jameson's Legends of the Madonna..
Mrs. Jameson's Legends of the Monastic Orders
Mrs. Jameson's History of Our Lord, con- tinued by Lord Eastlake.....
Life of Frederick Overbeck, by Margaret Howitt
Christian Art in Our Own Age, by Eliza Allen Starr
Patron Saints, by Eliza Allen Starr

Pilgrims and Shrines, by Eliza Allen Starr

IV.

PREPARATORY COURSE IN RATIONAL PHILOSOPHY.

1. The Laws of Thought ; or Formal Logic.
2. Fundamental Ethics, by Rev. William Poland, S. J., St. Louis University. Price each 80 cents.

Books of Supplementary Reading on the several courses will be announced in the November number of the CATHOLIC READING Circle REVIEW. Outlines of required reading, questions, notes, programs, reports of Circles and articles on topics supplementary to the required reading will be published monthly in the Review.

Address all communications to

WARREN E. MOSHER, Sec'y,
Youngstown, Ohio.

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 It is easily understood and applied.
 It does not disappoint any who join it.
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 It gives those who desire to pursue their studies after leaving school an opportunity to follow a course of approved reading.
 It meets the requirements of those who have had limited educational advantages, and who are desirous of self-improvement.
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 It will welcome you to its fellowship.

Send for particulars to W. E. MOSHER, The Catholic Reading Circle Review, Youngstown, O.

The Dream of Bonaparte,

A NAPOLEONIC STUDY,

—BY—

William Poland, S. J.,

ST. LOUIS UNIVERSITY,

Will appear in the June number of

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